



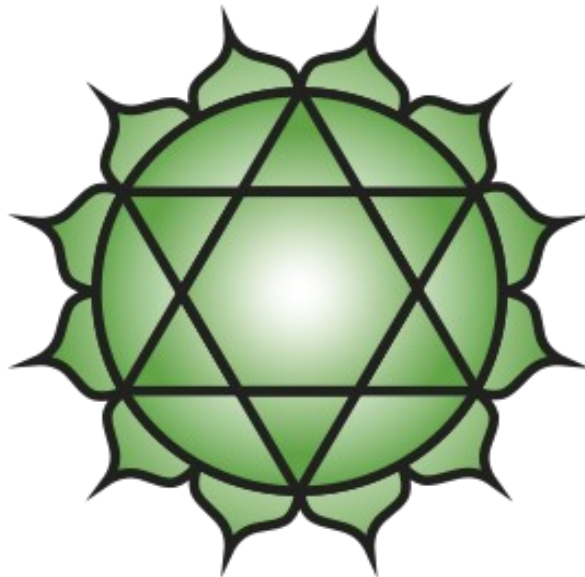
THE TAO OF RELATIONSHIPS

The Chemistry and Alchemy of Service and Intimacy

The Legacy of Philip Wittmeyer – Volume 4

Review Release, 24 May 2024

*(Occasionally you should check back with me for updates
because this manuscript is still a work in progress.)*



The Tao of Relationships

The Chemistry and Alchemy of Service and Intimacy

Written by Philip Joel Wittmeyer

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The book has been written in a way that it can be used as a manual, a manual that might lend itself to group learning such as monthly meetings and gatherings. I am not the type to lead seminars or retreats myself, but if you are, and if you have studied the system with a view to teaching it and receiving compensation, then by all means do so. If you want to rework the information in your own words and for your own purposes, I encourage that, so long as you attribute the source to me, so that others can find me. I in my turn refer the reader to the precursors to my perspective, first of all *Messages from Michael*, by Chelsea Quinn Yarbro, and subsequently other books and teachers who can be found via an internet search for "Michael Teachings". In my books I have uniquely adapted and modified the information found in the Michaelian teachings community as a whole.

>Basically and briefly, just share this PDF (as is) with interested parties and you and I and they are okay.<

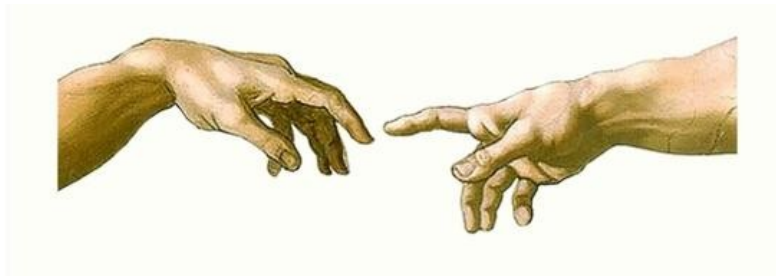


Acknowledgments

Thanks to Sarah Chambers, the person who originally channeled the system of personality traits; thanks to members of the original Michaelian group for recording, transcribing, and disseminating the transcriptions; thanks to Chelsea Quinn Yarbro for publishing *Messages from Michael* based on those and other transcriptions — that chain of custody allowed me to find the Michaelian teachings in 1980. Thanks to others who have published books on the Michaelian teachings and created websites: you know who they are. Thanks to all of the friends I have made among Michaelian students, and who have taught me much. Thanks to Nancy Gillpatrick Cross, who was my primary editor on this book; her comments were invaluable. Thanks to Ellen Fauerbach and Ed Hamerstrom for proofreading and commenting on the pre-publication manuscript. “With a little help from my friends”, a crude, rough, primitive manuscript was transformed into the glorious manifestation that you have before you now. I feel such gratitude that you helped me with this project.

The serif and sans serif typefaces used in this document are from the Mesouran family of fonts. To the author’s aesthetic sensibilities, Mesouran has just the right balance between a “masculine” (angular or spiky) and a “feminine” (rounded or smooth) appearance, with a touch of elegance that is beautiful, but not so much as to be a distraction from easy readability.

The image on the title page is of the Heart Chakra, called “Anahata” in Sanskrit; it was borrowed from the Wikipedia page on that subject. The Heart Chakra is the middle of seven major chakras; it is the bridge between a ‘lower’ triad and a ‘higher’ triad of chakras. The purple-colored image on the previous page is called the “Antah’karena”. This is a Sanskrit word and image for the concept of the totality of Mind. As with the Heart Chakra, the image represents the bridge between the ‘lower’ and the ‘higher’ realms; it has been adopted by Reiki practitioners as a symbol of the healing of the three levels of Being, namely body, mind, and spirit. Note the three-dimensional cube in the center, with three ‘arms’, representing the fundamental trichotomy of the Cosmos. The image of two hands on this page is yet another evocation of the fundamental dichotomy of the Cosmos. It is from the Sistine Chapel ceiling painting by Michelangelo: the passive hand of Adam on the left and the active hand of God on the right are extended toward each other. The Yin–Yang symbol, also on this page — also with passive and active sides — has the Chinese name “Taijitu”; its meaning is that apparent opposites define and contain each other.



Books by Philip Joel Wittmeyer [in preparation]

The Tao of Cosmology: Tao's Template of First Principles (The Legacy of Philip Wittmeyer, Volume 1)

The Tao of Cosmogony: The Natural Sequence of the Cosmic Septenary (The Legacy of PJW, Volume 2)

The Tao of Personality: The Process/Aspect System of Personality Traits (The Legacy of Phil Wittmeyer, Vol. 3)

The Tao of Relationships: The Chemistry and Alchemy of Service and Intimacy (Legacy Volume 4)





Back Cover Blurb for

The Tao of Relationships: The Chemistry and Alchemy of Service & Intimacy

This volume is the fourth in a series of four volumes — a quadrilogy or tetralogy — that present a summary of the philosophy of an obscure polymath autodidact named Philip Wittmeyer. These four books are meditations on Chapter 42 of the Tao Teh Ching, which says:

Tao produced the One; the One produced the Two; the Two produced the Three; the Three produced All things; All things carry the yin and embrace the yang; through the blending of the chi they achieve harmony.

Fans of Douglas Adams's book *Hitchhikers Guide to the Galaxy* will notice that — coincidentally — “42” is also “the meaning of life, the universe, and everything”. In this series of books, the realms of logic, mathematics, physics, biology, psychology, sociology, philosophy, religion, and theology are examined in the light of what Wittmeyer refers to as “Tao's Template”. Hence, the titles of these four books are “The Tao of”

Notice as you read the following that the first three volumes cover three subjects, which I reduce to “Tao's Template”, “The Natural Sequence”, and “The Process/Aspect System”.

The first volume is titled *The Tao of Cosmology: Tao's Template of First Principles*. It is one of Wittmeyer's meditations on the proposition that Chapter 42 of the *Tao Te Ching* presented an algorithm for generating the logical and mathematical structure of the universe. Science, philosophy, and theology are also examined.

The three subsequent Volumes are subsets of this first volume, in successively smaller subsets, which means that each prior volume provides some of the context for the content of subsequent volumes.

The second volume is titled *The Tao of Cosmogony: The Natural Sequence of the Cosmic Septenary*. It is about that portion of Tao's Template that refers to development or evolution over time, in seven levels or stages. Several realms of knowledge manifest the same seven stages of development. For instance, there is physical evolution, biological evolution, personality evolution, socio-cultural evolution, and spiritual evolution. In this book, Wittmeyer compares and contrasts them, analyzes and synthesizes them, into a coherent picture.

The first two volumes are rather abstract and impersonal, but the personal realm is discussed in the next book in this quadrilogy/tetralogy, a book about human personality:

The third volume is titled *The Tao of Personality: The Process/Aspect System of Personality Traits*. This is the volume that you have in your possession now. It is about a system of personality traits that can be derived from Tao's Template, from “first principles” — logic and mathematics. In Part One, Wittmeyer explains how the Process/Aspect System is derived from the Tao's Template algorithm. Then in Parts Two and Three, the personality traits are thoroughly described and explained. Then in Part Four the favorable and unfavorable interactions of the traits are explained and explored.

Readers of the third volume can use the information contained therein as a guide to improve themselves and their relationships, as documented in the last volume of this quadrilogy:

The fourth volume is titled *The Tao of Relationships: The Chemistry and Alchemy of Service and Intimacy*. This is the volume that you have in your possession now. It is about that portion of Tao's Template, the Natural Sequence schema, and the Process/Aspect System matrix that refers to the psycho-therapeutic path and the spiritual path that some people experience during their lives. While studying the Process/Aspect System matrix and the Natural Sequence schema, Wittmeyer tumbled to the realization that there was more to his life than coming to understand Tao's Template, the Process/Aspect System matrix, and the Natural Sequence schema intellectually and conceptually; he was playing them out — via some of his personal psychologically and spiritually transformative experiences. Those insights are documented in this fourth volume.





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PROLOGUE TO

THE TAO OF RELATIONSHIPS:

THE CHEMISTRY AND ALCHEMY OF SERVICE AND INTIMACY

This book is mostly a distant derivative of a system of personality traits revealed by a channeled entity that called itself the Michaels. In 1973 they revealed themselves to a group of people in the San Francisco Bay Area. This system of personality traits generally goes by the name of the Overleaf System, but because of my personal, idiosyncratic, expanded, and revised interpretation of the Overleaf System, I prefer to call it the Process/Aspect System to distinguish it from the Overleaf System. The personality traits of the Process/Aspect System are discussed in my book *The Tao of Personality*. However, as I understand it and explain it, the Process/Aspect System applies not only to the human personality, it applies to the ‘personality’ of the entire cosmos. Thus, my book, *The Tao of Cosmology*, is about the structure of the entire cosmos in terms of the Process/Aspect System, and another book, *The Tao of Cosmogony*, is about the subset of the Process/Aspect System that applies to the structure of the cosmos in terms of its development over time at various time scales. This book, *The Tao of Relationships*, applies the Process/Aspect System to human interactions and relationships.

Context of This Book

This is the fourth in a series of four books — a quadrilogy — that I have written on the Process/Aspect System. It is best if you read them in numerical order, Legacy Volume 1, Legacy Volume 2, and so on, but this book actually works pretty well as a stand-alone volume.

In the terminology of the Process/Aspect System as it applies to human personality traits, I am a Scholar–Artisan–Priest. Typically, the Scholar component wants to learn *what is*, the Artisan component wants to understand *how it works*, and the Priest component wants to evangelize what is learned and understood. These four *Legacy* books comprise what I refer to as my personal “systematic cosmology project” to satisfy those Scholar–Artisan–Priest basic needs to know and to understand and to preach.

When the Michaels revealed the Overleaf System of personality traits, they *described* it but they did not *explain* it, its structure and its meaning, its derivation from first principles, and its existence as an instantiation of logic, mathematics, and physics. Apparently that task has fallen to me; that is what Volume 1 and Volume 2 of my *Legacy* books are all about. The mere human personality is a faint shadow of the primordial archetypes of all of creation.

Here is a list and a description of the four *Legacy* books.

VOLUME ONE: The first book, called *The Tao of Cosmology: Tao’s Template of First Principles* (referred to in what follows as *Cosmology*), demonstrates how Chapter 42 of the *Tao Teh Ching* presented an algorithm for generating the framework of the cosmos in which we live:

Tao produced the One; the One produced the Two; the Two produced the Three; the Three produced All things; All things carry the yin and embrace the yang; through the blending of the chi they achieve harmony.

Fans of Douglas Adams’s book *Hitchhikers Guide to the Galaxy* will notice that — coincidentally — “42” is also “the meaning of life, the universe, and everything”. In my book *Cosmology*, the realms of logic, mathematics, physics, cosmology, philosophy, and theology are examined in the light of what I refer to as Tao’s Template as succinctly stated in Chapter 42. The three subsequent Volumes are conceptual extrapolations of this first volume, in successively smaller subsets, which means that each volume provides some of the context for the content of subsequent volumes. This first volume was written sporadically over

about four decades, starting in 1983 with the discovery of the Ra channeling and the physics theory of Dewey Larson (which can be correlated with the Overleaf System, thus uniting mathematics, physics, and psychology), and ending with the date of its publication. The Overleaf System is a subset of Tao's Template.

VOLUME TWO: The second book, called *The Tao of Cosmogony: The Natural Sequence of the Cosmic Septenary* (referred to in what follows as *Cosmogony*), was written mostly in the first three decades of the 21st Century. Although the seeds of it were planted in 1986 and the seeds sprouted in 1991, serious work did not begin until the late 1990s. The book is about that portion of the Tao's Template that refers to development or evolution over time, in seven steps or stages. There are dozens of other realms of knowledge that discuss the same seven stages of development. In the *Cosmogony* book, I compare and contrast, analyze and synthesize them, into a coherent picture.

Concerned as they are with the structure of space and time respectively, the first two volumes in this quadrilogy are rather abstract and impersonal. However, the next two volumes in this series are concerned with the concrete and personal application of this foundational knowledge and understanding.

VOLUME THREE: The third book, called *The Tao of Personality: Process/Aspect System of Personality Traits* (referred to in what follows as *Personality*), was written mostly during the years 1981 to 1986. It is about the Overleaf System, a pattern of personality traits first revealed to the world in the book, *Messages from Michael*, authored by Chelsea Quinn Yarbro and published in 1979. I have made some significant advances in the understanding of the Overleaf System based on my understanding of Tao's Template and the physics theory of Dewey Larson as documented in *Cosmogony*. My elaboration and explanation of the Overleaf System, which I call the Process/Aspect System, includes its meaning and structure in terms of logic-mathematics-physics.

VOLUME FOUR: The fourth book, called *The Tao of Relationships: The Chemistry and Alchemy of Service and Intimacy* (referred to in what follows as *Relationships*), the book that you are now reading, was written mostly during the years 1989 to 1991. In the late 1980's, after having written *Personality*, I tumbled to the realization that there was a correlation between the chakras of the body and the so-called "Centers" of personality and some of my transpersonal experiences. As I am accustomed to do, I wrote up my understanding of my experiences as yet another instantiation of the Natural Sequence schema.

Let me describe how the books have been delivered to me from the right hemisphere to the left hemisphere of my brain: not as a string of letters, words, sentences, paragraphs, sections, chapters, and books from beginning to end in a linear fashion. The way the right hemisphere of my brain works, it is as if a jigsaw picture puzzle is dumped out of its box onto the table in front of me, and it is up to me to put the pieces together to reveal the whole picture. These dumps have happened over decades. The books are not picture books; they are written as a string of letters, words, sentences, paragraphs, sections, and chapters. Therefore, the way this works for readers is that they must scan the picture that the words describe by reading from left to right and top to bottom and beginning to end. Only when readers have read all four of the books will they see the complete picture delivered by my muse.

You will notice from the dates above that I have been working on these books for more than forty years. It is my pleasure that now some others besides myself will presumably benefit from this investment in time and energy. My desire and intention is that others derive as much understanding from this gift of knowledge as I have — and that is considerable.

Contents of This Book

With that introduction to the septology behind us, let's now take a look at this particular volume in more detail. The layout of this *Relationship* book is as follows:

PROLOGUE: This is where I give some historical background on the production of this book, and provide an introduction to its pieces and parts. The place of this book within the context of my other books is also presented. You are reading the Prologue now.

PROCESS/ASPECT CHARTS: Immediately following the Prologue are two charts of personality traits that are discussed in this book. These charts are the most recent version of my effort to provide a graphic portrayal of the Overleaf System and related phenomena, a process that started in August of 1981, when I first sat down with *Messages from Michael*, my drafting tools, and a typewriter. One version of the chart, the "Space Structure" chart, has Dialectic Attribute "polarities" juxtaposed. The other version of

the chart, the “Time Structure” chart, has the Processes and Aspects arranged in the Septenarian Attribute Natural Sequence. The story of the evolution of my understanding of the Overleaf System is found in the Prologue to the *Personality* book. Polarities and septenaries are explained in the *Personality* book. The reasons and the rationale for the changes I made to the standard Overleaf System and the Michaelian teachings in general, which you will see in this book *Relationships*, are also explained in that book, *Personality*. The *Cosmogony* book explains how the Time Structure chart manifests in about two dozen developmental, evolutionary sequences of the internal psyche and the external world.

Note that I prefer to call all of the boxes on the charts “Traits”, whereas in the standard Michaelian teachings many of them are called “Overleaves” and many of them are assigned to “Essence” or “body” categories. There is disagreement in the Michaelian teachings community about into which category some of the Traits belong, Essence or Personality or body. Like so many other things, my preference is explained in my books *Personality* and *A History of the Overleaf Chart*.

PREQUEL: The next eighteen pages after the two charts, titled *Introduction to the Michaelian Teachings*, comprises a brief explanation of each of the personality factors shown on the two Process/Aspect charts, plus a few added sections that are relevant to the *Relationship* book. The personality traits are explained in the order in which they appear in the “Time Structure” chart. Originally written in the late 1980s, it was created as a handout to give to prospective students of the Michaelian teachings. (You can photocopy it and use it for the same purpose if you like.) Its function here in the Prequel of this book is to give a brief overview and preview of some of the ideas contained in Part One and Part Two. Because *Relationship* is Volume 4 in my *Legacy* series, this introduction also serves as a review of some of the information in *Legacy* Volume 2, *Cosmogony*, and *Legacy* Volume 3, *Personality* — assuming you have read those books before this one.

After that eighteen-page document, there is the body of *Relationships*, in two parts with an Interlude between the first two, and an Epilogue following the two Parts.

PART ONE: This is where I talk about what I call the “psychotherapeutic” part of the Michaelian teachings. It is mostly about mitigating the “Negativity” — my generic term for unhealthy behaviors, emotions, and thoughts — in one’s life and consciousness so that one can have healthy relationships, with self and other. It was written in the last half of 1989 and the very beginning of 1990. It came out of my thorough assimilation of the first three Yarbrow books on the Michaelian teachings, and that activity was mostly prompted by leading the Michaelian teachings class in my home at that time and providing study materials for those who came.

INTERLUDE: This is a bridge from Part One and a lengthy introduction to Part Two. It is useful because there are many differences between Part One and Part Two; almost as if they are two different books. It is an autobiography of the love-life portion of my spiritual path in the Michaelian teachings. One of the sources for my understanding of the information in Part Two was the Ra Material, which I read in the early 1980s. Ra is another channeled entity, and they present seven steps of spiritual development in relationships. The Ra teaching and the Michaelian teachings supplement and complement each other on this subject. There is also mention of the chakras and Kundalini, other teachings about seven steps of spiritual evolution, and a key component that helped me understand some unusual phenomena in my romantic relationships.

PART TWO: This is where I systematically discuss what I learned in my romantic relationships — for the most part — enlightened by information assembled from the several sources mentioned above: the Michaelian teachings and the Ra Material foremost, and supplemented by information about chakras and Kundalini and spiritual sexuality that I found here and there. I call this the Path of Intimacy, and it consists of seven steps, conveniently shown near the bottom of my two Process/Aspect Charts.

PART THREE: There is the section on what I call the Spiritual Path of Service. This also consists of seven steps, conveniently shown near the bottom of the Process/Aspect Charts.

EPILOGUE: After completing Parts One and Two and Three in the early 1990s, I first thought there would be a Part Four about communal or community living or polyamory. This seemed like a natural extension of Parts One and Two and Three. It has not worked out that way; those were not experiences that ever happened in my life. Instead, the Epilogue gathers a few random tidbits from various places to supplement the main parts of the book. This was written in 2017.

You will notice from the dates above that I worked on this book for about thirty years. The first two years were the most intense, with hundreds of hours then and probably as many since then. It is my pleasure that now some others besides myself will presumably benefit from this investment in time and energy. My desire and intention is that others derive as much understanding from this gift of knowledge as I have — and that is considerable.

Note that in this book and others that I use the phrase “the Michaels” to refer to the original source of the information, allegedly a collective of Fragments of the Tao (called “souls” by others) that can be considered an integrated being as well as a singular being, an “Entity”. The Michaels refer to themselves as a “they” in the channeling, so it makes sense to conform their name to that plurality. Others within the Michaelian teachings originally proposed this, and I have adopted it. I usually refer to what “they” say only when the subject is not something that I have been able to “validate”. There is an extensive explanation of my validation process in the Prelude of the *Personality* book.

After the next two pages there are two versions of the Overleaf chart that are pertinent to this book. It would be very useful to you to photocopy them at this time, and keep the two papers handy, to refer to as you read the book. There are parts of this book that are not easy to comprehend without referring to the charts. Even a cursory look at the charts will reveal that there are things about them that are unlike any other charts that you will find in the Michaelian teachings books and websites. May I recommend that you *study* the charts now, as well as photocopy them. Note both the characteristics of Overleaf charts that you are familiar with, and the characteristics of Overleaf charts that you are unfamiliar with. The more you do this study now, the less difficulty and confusion you will have later. The more you do this study now, the better comprehension you will have later. Please don't be a lazy slacker. :-)



THE OVERLEAF SYSTEM CHART — SPACE STRUCTURE								
A T T R I B	RANK	FIRST	SEVENTH	SECOND	SIXTH	THIRD	FIFTH	FOURTH
	DIRECTION	BACKWARD	FORWARD	DOWNWARD	UPWARD	OUTWARD	INWARD	COMPLEX
	DIMENSION	ONE-DIMENSIONAL		TWO-DIMENSIONAL		THREE-DIMENSIONAL		PAN-DIMENS'L
	AXIAL	ACTION		INSPIRATION		EXPRESSION		ASSIMILATION
	DIALECTIC	–ORDINAL–	+CARDINAL+	–ORDINAL–	+CARDINAL+	–ORDINAL–	+CARDINAL+	=NEUTRAL=
PROCESS → ASPECT ↓		TERMINATION	ORIGINATION	INVOLUTION	EVOLUTION	ANALYSIS	SYNTHESIS	COMBINATION
A S S I M I L A T	NEUTRAL (AGE) WORLDV'W =P-D=	+Preservation (INFANT) PRIMITIVISM –Security	+Revolution (ANCIENT) MESSIANISM –Provocation	+Propriety (CHILD) TRADITIONAL' –Conformity	+Liberation (ELDER) TRANSPERSON' –Catharsis	+Production (YOUNG) MATERIALISM –Exploitation	+Wisdom (SENIOR) HOLISM –Speculation	+Consensus (MATURE) COLLECTIVISM –Ambiguity
	NEUTRAL (LEVEL) ZONE =P-D=	+Institution (FIRST) RESOLUTION –Regulation	+Causation (SEVENTH) ACTIVATION –Agitation	+Affiliation (SECOND) IMMANENCE –Indoctrination	+Ascension (SIXTH) TRANSCEND'E –Exaggeration	+Individuation (THIRD) SEPARATION –Alienation	+Philosophy (FIFTH) UNIFICATION –Ideology	+Consolidation (FOURTH) EXPERIENCE –Achievement
E X P R E S S	CARDINAL CENTER +3-D+	+Endurance MOTION –Activity	+Vitality EXCITATION –Arousal	+Sensibility EMOTION –Sentimentality	+Empathy SYMPATHY –Sensitivity	+Thought INTELLECT –Reason	+Integration CONCEPT –Fantasy	+Intuition IMPULSE –Instinct
	ORDINAL ATTITUDE –3-D–	+Contradiction CYNIC –Denigration	+Perception REALIST –Supposition	+Tranquility STOIC –Resignation	+Aspiration SPIRITUALIST –Superstition	+Investigation SKEPTIC –Suspicion	+Coalescence IDEALIST –Naivety	+Practicality PRAGMATIST –Dogma
I N S P I R A T	CARDINAL ROLE +2-D+	+Persuasion WARRIOR –Coercion	+Mastery KING –Tyranny	+Service SERVER –Bondage	+Compassion PRIEST –Zeal	+Creation ARTISAN –Artifice	+Exhibition SAGE –Oration	+Knowledge SCHOLAR –Conjecture
	ORDINAL SHADOW –2-D–	+Selflessness MARTYRDOM –Defeatism	+Audacity IMPATIENCE –Intolerance	+Humility LOWLINESS –Abasement	+Pride ARROGANCE –Vanity	+Sacrifice RENUNCIATION –Self-hatred	+Egotism GREED –Voracity	+Determination STUBBORNNESS –Obstinacy
A C T I O N	CARDINAL MODE +1-D+	+Persistence PERSEVERANCE –Immutability	+Dynamism AGGRESSION –Belligerence	+Restraint REPRESSION –Inhibition	+Enthusiasm PASSION –Extremism	+Deliberation CAUTION –Phobia	+Authority POWER –Oppression	+Clarity OBSERVATION –Surveillance
	ORDINAL GOAL –1-D–	+Dedication SUBMISSION –Subservience	+Leadership DOMINANCE –Dictatorship	+Evaluation REDUCTION –Withdrawal	+Development GROWTH –Confusion	+Distinction REJECTION –Prejudice	+Inclusion ACCEPTANCE –Ingratiation	+Suspension EQUILIBRIUM –Inertia
CHAKRA		SACRAL	CROWN	NAVEL	BROW	PLEXUS	THROAT	HEART
RAY COLOR		RED	VIOLET	ORANGE	INDIGO	YELLOW	BLUE	GREEN
LIFE-STAGE		+Coordination INFANCY –Clumsiness	+Anticipation DYING –Disengagement	+Socialization CHILDHOOD –Co-dependence	+Gratitude ELDERHOOD –Regret	+Independence YOUTH –Irresponsibility	+Legacy SENIORITY –Self-indulgence	+Authenticity MIDDLE AGE –Falseness
L O V E	INTIMACY	+Sensuality PHYSICAL –Eroticism	+Non-duality COSMIC –Pan-psychism	+Affection AFFECTIVE –Infatuation	+Bliss SPIRITUAL –Depression	+Rapport MENTAL –Interrogation	+Union MYSTICAL –Telepathy	+Well-being SYSTEMIC –Heartache
	SERVICE	PROTECTION	PHILANTHROP'	ALLIANCE	ALTRUISM	RECIPROCITY	COMPREHENS'	APPRECIATION

THE OVERLEAF SYSTEM CHART — TIME STRUCTURE								
A T T R I B	RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
	DIALECTIC	–ORDINAL–			=NEUTRAL=	+CARDINAL+		
	AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
	DIMENSION	–1-D–	–2-D–	–3-D–	=P-D=	+3-D+	+2-D+	+1-D+
	DIRECTION	BACKWARD	DOWNWARD	OUTWARD	COMPLEX	INWARD	UPWARD	FORWARD
PROCESS → ASPECT ↓		TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
C A R D I N A L	ACTION MODE +1-D+	+Persistence PERSEVERANCE –Immutability	+Restraint REPRESSION –Inhibition	+Deliberation CAUTION –Phobia	+Clarity OBSERVATION –Surveillance	+Authority POWER –Oppression	+Enthusiasm PASSION –Extremism	+Dynamism AGGRESSION –Belligerence
	INSPIRATION ROLE +2-D+	+Persuasion WARRIOR –Coercion	+Service SERVER –Bondage	+Creation ARTISAN –Artifice	+Knowledge SCHOLAR –Conjecture	+Exhibition SAGE –Oration	+Compassion PRIEST –Zeal	+Mastery KING –Tyranny
	EXPRESSION CENTER +3-D+	+Endurance MOTION –Activity	+Sensibility EMOTION –Sentimentality	+Thought INTELLECT –Reason	+Intuition IMPULSE –Instinct	+Integration CONCEPT –Fantasy	+Empathy SYMPATHY –Sensitivity	+Vitality EXCITATION –Arousal
N E U T R A L	ASSIMILAT'N (AGE) WORLDV'W =P-D=	+Preservation (INFANT) PRIMITIVISM –Security	+Propriety (CHILD) TRADITIONAL' –Conformity	+Production (YOUNG) MATERIALISM –Exploitation	+Consensus (MATURE) COLLECTIVISM –Ambiguity	+Wisdom (SENIOR) HOLISM –Speculation	+Liberation (ELDER) TRANSPERSON' –Catharsis	+Revolution (ANCIENT) MESSIANISM –Provocation
	ASSIMILAT'N (LEVEL) ZONE =P-D=	+Institution (FIRST) RESOLUTION –Regulation	+Affiliation (SECOND) IMMANENCE –Indoctrination	+Individuation (THIRD) SEPARATION –Alienation	+Consolidation (FOURTH) EXPERIENCE –Achievement	+Philosophy (FIFTH) UNIFICATION –Ideology	+Ascension (SIXTH) TRANSCEND'E –Exaggeration	+Causation (SEVENTH) ACTIVATION –Agitation
O R D I N A L	EXPRESSION ATTITUDE –3-D–	+Contradiction CYNIC –Denigration	+Tranquility STOIC –Resignation	+Investigation SKEPTIC –Suspicion	+Practicality PRAGMATIST –Dogma	+Coalescence IDEALIST –Naivety	+Aspiration SPIRITUALIST –Superstition	+Perception REALIST –Supposition
	INSPIRATION SHADOW –2-D–	+Selflessness MARTYRDOM –Defeatism	+Humility LOWLINESS –Abasement	+Sacrifice RENUNCIATI'N –Self-hatred	+Determination STUBBORN'ESS –Obstinacy	+Egotism GREED –Voracity	+Pride ARROGANCE –Vanity	+Audacity IMPATIENCE –Intolerance
	ACTION GOAL –1-D–	+Dedication SUBMISSION –Subservience	+Evaluation REDUCTION –Withdrawal	+Distinction REJECTION –Prejudice	+Suspension EQUILIBRIUM –Inertia	+Inclusion ACCEPTANCE –Ingratiation	+Development GROWTH –Confusion	+Leadership DOMINANCE –Dictatorship
CHAKRA		SACRAL	NAVEL	PLEXUS	HEART	THROAT	BROW	CROWN
RAY COLOR		RED	ORANGE	YELLOW	GREEN	BLUE	INDIGO	VIOLET
LIFE-STAGE		+Coordination INFANCY –Clumsiness	+Socialization CHILDHOOD –Co-dependence	+Independence YOUTH –Irresponsibility	+Authenticity MIDDLE AGE –Falseness	+Legacy SENIORITY –Self-indulgence	+Gratitude ELDERHOOD –Regret	+Anticipation DYING –Disengagement
L O V E	INTIMACY	+Sensuality PHYSICAL –Eroticism	+Affection AFFECTIVE –Infatuation	+Rapport MENTAL –Interrogation	+Well-being SYSTEMIC –Heartache	+Union MYSTICAL –Telepathy	+Bliss SPIRITUAL –Depression	+Non-duality COSMIC –Pan-psychism
	SERVICE	PROTECTION	ALLIANCE	RECIPROCITY	APPRECIATION	COMPREHENS'	ALTRUISM	PHILANTHROPY



Prequel

INTRODUCTION TO THE PROCESS/ASPECT SYSTEM TRAITS

In 1979 Chelsea Quinn Yarbro published a book titled *Messages from Michael*. As you might suspect, this book is a compilation of channeled material. A major part of the Michaelian teachings is concerned with reincarnation, its implications and ramifications. Part of this teaching is a system of personality traits, which they referred to as the Overleaves, but which I call the “Process/Aspect System” because of my embellishments. These traits are shown on the preceding chart pages. The Michaels gave the information to increase our understanding of self and other, thereby improving the quality of life and relationships. The Michaels also intended the material to be used to accelerate spiritual growth.

Refer to the “Space Structure” and “Time Structure” versions of the “Process/Aspect System” charts that accompany this introduction. Structural components of the chart are shown in the first four rows below the title. These are “header” rows. There are “RANK” attributes (First, Second, Third, Fourth, Fifth, Sixth, Seventh), “DIALECTIC” attributes (–Ordinal–, =Neutral=, +Cardinal+), “AXIAL” attributes (Action, Inspiration, Expression, Assimilation), and “DIMENSIONAL” attributes (One-dimensional, Two-dimensional, Three-dimensional, Pan-dimensional). These four types of attributes apply to all of the personality Traits in the seven columns below the four header rows. These four types of attributes also apply to seven rows of Aspects (Age and Level being considered as one Aspect). Thus, there is a symmetry between the vertical and the horizontal layout of the Process/Aspect System.

The personality chart is a grid of seven columns and twelve rows. I call the seven columns “**Processes**” in personality. They are titled: Termination, Involution, Analysis, Assimilation, Synthesis, Evolution, and Origination. I call the twelve rows “**Aspects**” of personality. They are titled: Mode, Role, Center, Soul Age, Level, Attitude, Shadow, Goal, Chakra, Life-Stage, Intimacy, and Service. Notice that the Processes and Aspects are grouped into “**Dimensions**”, abbreviated “...-D”, which are numbered and named: 1-D ACTION, 2-D INSPIRATION, 3-D EXPRESSION, and P-D ASSIMILATION. Each of the 84 boxes on the chart in these Dimensions is called a personality “**Trait**”. The names of the Traits are given in all capital letters: for example, CAUTION and CYNIC.

Every person has an “**Array**” of Traits. An Array generally consists of one Trait in each of twelve Aspects. For instance, let’s say that someone is a Mature Age Warrior Role person in the Passion Mode, a Pragmatist in Attitude with the Goal of Rejection, in the Intellect Center, having the Shadow of Renunciation, having passed the Mid-life Life-Stage, at the Reciprocity stage of Service and the Mental stage of Intimacy. This Array is said to be that person’s “**True Personality**”. (A personality typically also has secondary Traits in these Aspects.) The “**Overleaves**” are the seven Aspects of Mode, Role, Center, Age/Level, Attitude, Shadow, and Goal. The three Aspects near the bottom of the chart — Life-Stage, Service, and Intimacy — are stages of maturity through which one may advance during a lifetime.

In contrast to the inborn True Personality is “**False Personality**”. People acquire False Personality from their environment after birth. Many parts of False Personality are harmless, as for instance, the manners and customs of one’s family, society, and culture. However, some components of False Personality work against the True Personality. An example is a rigid description of gender roles that leads people to believe or behave

contrary to their nature. A special part of False Personality is called “**Maya**”. This is the Michaels’ name for illusions, distorted perceptions, erroneous beliefs and faulty thought patterns. Maya produces unhappiness and fear generally, and sometimes neurotic or inappropriate behavior. I wish to emphasize the desirability of learning to distinguish among these four layers of the self: Essence or Soul, Overleaves, False Personality, and Maya. People can **observe themselves** from their True Personality and thereby negate the bad psychology of False Personality and Maya. The Michaels call this “**photographing**”. It is the path to “enlightenment”.

One Trait that is exacerbated by False Personality is the “**Shadows**”: Martyrdom, Lowliness, Renunciation, Stubbornness, Greed, Arrogance, and Impatience. None of these are desirable Traits. You experience all Shadows at various times, but one is usually dominant and another one or two show up quite often. The Shadows do much damage to personal fulfillment because they provide a distorted self-image, a false impression of your place in the world. With vigilant “photographing” you can limit the deceptive power of your Shadows.

One place that Maya shows up is in the “**Negative Poles**” of the Traits. Notice that on the Chart each Trait has a “Positive” (“+”) and a “Negative” (“-”) manifestation listed. For instance, the Poles of the Caution Mode are +Deliberation and -Phobia. When people are in their Positive Poles, they are in a “good attitude” or a “good mood” and they show it in good behavior. The Negative Poles show up as bad attitudes, moods or behavior. Through “photographing”, people can learn to catch themselves in their Negative Poles and thereby spend more time in their Positive Poles. This is “psychotherapy” at least or “spiritual growth” at best.

The descriptions of the Traits given on the following sheets are of the “pure” Trait, so to speak. However, every Trait that people have is affected by every other Trait they have. For instance, a Cynic’s expression of the Goal of Rejection will be quite different from an Idealist’s expression of the same Goal. Also, every person’s False Personality will affect the way their Traits manifest. So will other factors, such as intelligence and gender. Therefore, the pure description of a Trait does not perfectly fit any actual person. Remember this as you read about the Traits. Think about the unique way you express your Traits.

The Seven Modes

In the first row on the chart is the Aspect called “Mode”. Every person has one of these seven Modes. The Mode is the way in which people pursue their Goal. It is also their general manner of conduct or deportment. It is the underlying behavior pattern or “*modus operandi*” of the personality — the standard operating procedure. It is *how* people do things: their style, their path.

PERSEVERANCE (-1D-): This is the passive path to the goal. People in this Mode stick with things till they are finished. They can withstand hardship along the way. Their style of action is consistent, even-paced, dependable, durable. With people in +Persistence, the style of acting is patient, unslacking, unrelenting, and long-suffering in their toil toward the goal. They can endure to the end in spite of adverse circumstances. People in -Immutability maintain a monotonous regularity in their habits and mannerisms. Once they are on a path, it is permanent: they will not change their course. -Immutability is driven by a fear of initiating action. The activity of people in either Pole is regimented, steadfast and tenacious: they are real “diehards”.

REPRESSION (-2D-): This is the low path to the goal. The acting style of people in this Mode is gentle, subdued, low-key, mild-mannered, reserved, and nonchalant. They do things in moderation, and with a lack of enthusiasm. They often wonder what all the excitement is about, because they don’t see it or feel it or act it out. People in +Restraint have a lot of self-control — they are “tame”. Their conduct is conservative, plain, cool, tender. People in -Inhibition act as if they were under some sort of constraint or prohibition or confinement. Their conduct is stifled, squelched, and smothered. -Inhibition is driven by a fear of letting go of restrictions and becoming wild. People in either Pole are unlikely to go overboard on anything.

CAUTION (-3D-): This is the outer path to the goal. People in this Mode act carefully, hesitantly, and warily in what they do. They consider everything before they make a decision. They do not want to take the next step in life unless they are sure they will be safe and they are on the right path. People in +Deliberation act circumspectly and prudently. Their conduct is meticulous, exacting, precise, detailed, methodical — and sometimes painstakingly slow as a result of their caution. People in -Phobia act timidly, apprehensively, insecurely, anxiously. They are seized with panic in threatening situations. The

Negative Pole of –Phobia is driven by a fear for one’s safety in a dangerous world. People in either Pole lack self-confidence. They rarely take risks or jump into something without due consideration.

OBSERVATION (=PD=): This is the combination path to the goal. People in this Mode are spectators to the game of life. They notice things from a detached, objective, neutral point of view. You would think they are news reporters from the way they talk and act. People in +Clarity have a manner that is attentive and alert, perhaps even vigilant. Their attention is sharply focused on the matters or tasks at hand. Actions of people in –Surveillance are aloof and non-participatory. They watch the world go by, as if they were viewing from afar. They are “people watchers”, preferring to live life vicariously. –Surveillance is driven by a fear of involvement. People in either Pole make general comments and remarks on everything, as they “browse” through the “department store” of the world.

POWER (+3D+): This is the inner path to the goal. People in this Mode act as if they had their act together, whether they do or not. They are confident, self-assured, and fearless to the point of being reckless at times. People in +Authority act daringly, decisively, courageously, and adventurously. They act as if they are experts, even when they are not. People in –Oppression are manipulative, intimidating, and overbearing. When in a tight spot, they bluff or threaten. –Oppression is driven by a fear of being questioned or impugned. People in either Pole make their presence felt. They also take chances, and live on the brink of disaster.

PASSION (+2D+): This is the high path to the goal. The actions of people in this Mode are intense, high-spirited, enthusiastic, eager, animated and emphatic in the way they do things. They tend to overreact to everything, often making “mountains out of molehills”. They can be both interesting and fun to be around, and wearing in their erratic behavior and mood swings from really turned on to really turned off. People in +Enthusiasm are exuberant in being themselves and expressing themselves. They are open and up front about everything. People in –Extremism are often wild or outlandish, if not shocking and outrageous. They lose themselves in whatever they do. –Extremism is driven by a fear of commitment, the fear of being trapped. People in either Pole do not like to have restrictions put on their lifestyle: they have to be free, and they lack moderation.

AGGRESSION (+1D+): This is the active path to the goal. People in this Mode act assertively, innovatively, and insistently. They push and drive their way through life with a direct, blunt manner. People in +Dynamism have a peppy, lively, spry manner: they are full of vitality and vigor. They act like powerhouses — impetuous and forceful. People in –Belligerence act like they are looking for a fight. They are volatile, combative, contentious, pugnacious. They attack situations with a competitive approach. –Belligerence is driven by a fear of weakness, passivity and defeat. People in either Pole are often inconsistent and undisciplined in their actions. They change things just for the sake of change.

The Seven Roles

The second row on the chart concerns a basic part of a person’s nature, their “Role”. It is the strongest determinant of identity of anything on the chart, except perhaps the Fragment (soul) factors. One’s Role is what one *is*. It often determines what one does for a living. A person feels a sort of spiritual fulfillment when their work is in harmony with their Role. In the following explanation of each Role, the number in parentheses is the approximate percentages of the population of that Role.

WARRIOR (-1D-) (18%): As the name suggests, the Warrior has a martial nature, and this is often expressed in such occupations as law enforcement and the military. The motivation is to “protect and serve” per the motto of many police agencies. Of course Warriors can apply their love of discipline and rigor to other careers, whether it be running a business or working as a laborer. They are fulfilled by any situation that provides a challenge and involves a “conquest”. In the Positive Pole of +Persuasion, they bring their considerable influence to bear to effect their desires — salesmanship at its best. In the Negative Pole of –Coercion, they bring some force to bear to effect their desires — brutality at its worst. In either Pole, Warriors have a need to regulate or channel the action around them.

SERVER (-2D-) (25%): Servers are the most common of the Roles. They feel that they are not special, so they are usually content in whatever station of life they find themselves. Servers find fulfillment in service to the physical well-being of others. They prefer the helping professions, such as medicine, social work, and food service. In the Positive Pole of +Service, Servers care for, assist, aid, and nurture whatever and

whomever seems to require it. In the Negative Pole of –Bondage, they are enslaved to menial chores from which they feel they will never be free. In either Pole, Servers have a need to alleviate suffering.

ARTISAN (-3D-) (21%): Need something built, assembled, fixed, invented, designed, drawn or manufactured? Call an Artisan. They know how to make things and how to make things work. Artisans are the architects, engineers, technicians, artists, craftsmen, construction workers and mechanics of the world. In any profession, they do their work with skill and attention to detail. In the Positive Pole of +Creation, Artisans generate inventions, or original art, music or ideas. In the Negative Pole of –Artifice, at best they copy the creations of others and at worst they just make crazy stuff up. In either Pole, Artisans have a need to produce something tangible and unique.

SCHOLAR (=PD=) (14%): To Scholars, the world is an object of study, every situation is a classroom, and they are the star pupils. Not every Scholar becomes a learned individual, but many Scholars find their permanent home in academia as teachers, professors, researchers, scientists, historians, and so on. Actually, Scholars can fit in with most any employment situation, since they are the Neutral Role. In the Positive Pole of +Knowledge, Scholars are a data bank of facts, figures, statistics, and information. They usually enjoy reading. In the Negative Pole of –Conjecture, Scholars speculate and make up hypotheses to cover gaps in their knowledge. In either Pole, Scholars have a need to understand the world around them.

SAGE (+3D+) (11%): To Sages, the world is a stage and life is a drama and other people are an audience. They believe they have an important message, and that it is their job to deliver the message to everyone within view or earshot, usually in an entertaining way. To fulfill this, they may become teachers, actors, or reporters. They always try to live a comedy, and if that fails, then they live a tragedy. Their lives are soap operas. In the Positive Pole of +Communication, Sages are performers who demonstrate the wisdom in their minds. In the Negative Pole of –Oration, they talk (or act) just for the fun of hearing (or seeing) themselves. In either Pole, Sages have a need to display what is going on in their heads.

PRIEST (+2D+) (7%): Priests are leaders in inspiration. It is the nature of Priests to uplift and encourage others in all realms where the Priest sees the need for improvement. They may do this in such professions as the ministry and in counseling, or any situation where people receive exhortation. Priests see the world as their congregation, with themselves as “shepherds of the flock”, preaching for righteousness and against sin. In the Positive Pole of +Compassion, they are merciful in their heartfelt desire to enlighten and heal others. In the Negative Pole of –Zeal, they crusade fervently, even fanatically, to provoke reforms. In either Pole, Priests have a need to “raise the consciousness” of others.

KING (+1D+) (4%): Kings are leaders in action, and the rarest of the Roles. Other people recognize their gift for leadership and they willingly follow. Kings see the world as their realm and people as their subjects. Kings find fulfillment in governing a family or a team or an office or a business or a nation or whatever. In the Positive Pole of +Mastery, Kings rule their “kingdom” by being an example of indisputable ability and capacity that everyone respects — leadership at its best. In the Negative Pole of –Tyranny, they just domineer their subjects into submission — despotism at its worst. In either Pole, Kings have a need to triumph.

The Seven Centers

The third row on the chart is the Aspect called “Center”. The Centers are parts of oneself, parts from which one responds or reacts to life situations. They are different “places” in one’s personality where experiences are “processed”. All Centers are present in a personality, but in various strengths. These are ranked in sequence from one, the strongest, to seven, the weakest. Usually the two strongest Centers dominate the response pattern of the individual. For instance, a person in the Motion part of Emotion Center will react to situations emotionally and feel driven to do something about it.

MOTION (-1D-): The strength of this Center determines how quickly and how strongly one responds to life situations with activity of the body. It also determines how interested a person is in such things as exercise and sports, and for keeping busy with work or play projects. People in +Endurance react quickly to circumstances and they have the stamina to continue their work for long periods. They pace themselves to last to the finish of the project. People in –Activity react with a flurry of motion, and work in fits and spurts. –Activity tends to be frantic because it lacks regularity and concentration. –Activity is driven by a fear that things will get out of hand, pile up, and defeat one. People in either Pole rarely

procrastinate, and they have difficulty sitting still. They are always busy doing something, even if it is just fidgeting.

EMOTION (-2D-): The strength of this Center determines how much one responds to situations with emotions, moods, and feelings. For those with a strong preference to this Center, everything in their lives is colored or flavored with an emotional attribute. People in +Sensibility experience much laughter, tenderheartedness, joviality, and playfulness. They will use any excuse to celebrate any occasion. People in –Sentimentality experience much melancholy, loneliness, moodiness, nostalgia, and hurt feelings. They tend to weep about pathetic situations. –Sentimentality is driven by a fear of loss of companionship, and fear of letting go of the past. People in both Poles are romantic and “warm” — they enjoy close, affectionate relationships.

INTELLECT (-3D-): The strength of this Center is not related to IQ, but it is indicative of the type of mental processing done: verbal, linear, symbolic thinking. People in +Thought rationalize everything. They process things by cogitating on them, thinking things over in their minds until they understand them. People in –Reason are very logical. They use deductive reasoning and analytic methodology to understand things. –Reason is driven by a fear of ambiguity or irrationality. People in both Poles respond to situations by mentally analyzing them. They want to be reasonable about everything.

IMPULSE (=PD=): The strength of this Center is the “spontaneity coefficient” of the personality. People in this Center respond to situations idiosyncratically, automatically, or randomly. People in +Intuition are insightful without evidence of course, but this also makes them unpredictable, capricious and fickle. They follow their whims and hunches rather than their habits, emotions, or thoughts. The highest expression of this Pole is when people are in touch with their “higher” self, their own Fragment or soul, the source of their intuition and revelations. People in –Instinct follow their “gut reactions” because they are attuned to their bodies and senses. This makes them very sensual, but they are also prone to psychosomatic problems. –Instinct is driven by a fear left over from our primitive ancestors: it is vigilance to dangers in the wilds. People in either Pole seem at least a little bit “crazy” because “you never know where they are coming from”.

CONCEPT (+3D+): The strength of this Center is indicative of a person’s need to fit things into a belief system or a philosophy of life. People in this Center tend to be concerned about wisdom, principles, and beauty. People in +Integration incorporate new information into their existing scheme of the universe. They see things in terms of archetypes or patterns or systems. People in –Fantasy tend to prefer to live in their fantasies rather than in reality. They have an active daydream life. –Fantasy is driven by a fear that reality is not as beautiful as fantasy. People in either Pole process experiences with imagery rather than with words. The extreme experience of this Center is a mystical union or insight about the oneness of all.

SYMPATHY (+2D+): The strength of this Center determines how much one responds to situations with sensitivity, fascination, reverence, amazement, effervescence, gratitude, and revelry. People in +Empathy respond sympathetically to the “spirit” of the situation. They attune themselves to others, and are capable of intense psychological intimacy. People in –Sensitivity receive impressions about the feelings of others, without the experience of intimacy or harmony. –Sensitivity is driven by a fear of losing objectivity in an “inspiring” situation. People in either Pole find life a joy and a wonder, and they are thankful for it. The extreme experience of this Center is an ecstatic, rapturous, transcendent reverie.

EXCITATION (+1D+): The strength of this Center is a measure of what in Oriental traditions is called Kundalini, Prana, or Chi energy. You might think of it as the “life force”, or vitality in general. It is the energy that people in the martial arts and certain types of yoga seek to develop with their various physical/spiritual practices. People who are strong in this Center are easily “turned-on” by life situations. Their whole body fairly tingles with excitement. You can literally feel the energy in the aura that people in either Pole radiate. People in +Vitality are so full of life and so attuned to the flow of events that they get things done and make things happen effortlessly. Athletes can get into this state on a regular basis. People in –Arousal have a hunger to be turned on and stimulated by exciting or even dangerous activities or situations. People in either pole are easily stimulated and aroused, to the point of getting easily “stressed out”. The extreme experience of this Center is psychokinetic power and/or the ability to manifest “miracles” or do other “superhuman” feats.

The Seven Ages/Worldviews

The fifth row on the chart concerns a person's psychological maturity, which they express as a Worldview that governs their perceptions. The Michaels say the Fragment or soul self goes through seven "Ages" in its evolution back to the Tao, in sequential reincarnations. The Age of a person's Fragment self determines the maturity of their perceptions, the depth of their personality, the focus of their interests, the nature of their ethics, the degree of their common sense, and the breadth of their understanding of the world and of their relationships. However, older Fragments are not "better" than younger Fragments any more than seniors are better than teenagers. This is not unlike the maturation of people during their lives — hence the names of the Ages. In the explanation of each Age, the number in parentheses is the approximate percentage of the world population in that Age. These Ages/Worldviews do not generally manifest clearly until after middle age; the older the person, the more obvious the expression.

INFANT/PRIMITIVISM (-1D-)(10%): Whatever their intelligence, education, or social standing may be, Infant Age people are somewhat immature in their perceptions. This means they have a simplistic outlook on life, and they tend to live in the moment. Their understanding of the world and relationships is usually primitive. Their "clumsiness" in life, like that of a child, can either result in doing dumb things, or result in fear of doing much of anything. In any case, they are clannish and they stick to the familiar. A primary concern is for survival in a world that often bewilders them. Their virtue is in their lack of pretense, their uncomplicated lifestyle, their closeness to nature, and in their protectiveness toward children and others in need. Even so, their common sense is not very developed, and they are often themselves in need of guidance. The Positive Pole is +Preservation; they prefer to establish and maintain a comfortable status quo. The Negative Pole is -Security; they are fearful of real and imagined challenges and dangers. Hence, the Worldview of Primitivism: resistance to change, and the establishment of comfortable routines.

CHILD/TRADITIONALISM (-2D-)(23%): Like Infant Age people, Child Age people are a minority. Neither feels as if they are a part of the mainstream. The motto of the Child Age is "Do it right or not at all". They much prefer the few activities in which they are competent. They develop strong feelings about things early in life, and rarely depart from them later on. They tend to be "cliquish" (narrow in their friendships) because they feel uncomfortable with people who are not similar to themselves. Their primary virtue is guilelessness — they are not sophisticated enough to be artificial — and they readily display sincere emotion. They emphasize "family values", and they relate well to children and teenagers. If politically minded at all, they tend to be conservative, right-wing. If religious, they are usually fundamentalist and evangelical. In personal habits they tend to be clean and neat. The Positive Pole is +Propriety, the tendency to be moralistic and religious in a good way. The Negative Pole is called -Conformity, the tendency to go along with the crowd for the sake of social cohesion. Hence, the Worldview of Traditionalism: 'running with the pack', so to speak.

YOUNG/MATERIALISM (-3D-)(32%): There are more Young people than of any other Age, so they dominate the events of the world. This also makes them the most "normal" of people. If religious, they are most comfortable in a mainstream religion. If political, they prefer the middle of the road, or perhaps they lean to the right. They see technology and industry as more important than the environment — their focus is the company or the nation rather than the clique or the world. In manner they are cosmopolitan and formal, and their taste is for glamorous and fashionable things. Their main interest is materialistic achievement, so success in their careers is very important to them. Look for them in business attire and sports bars. They are also competitive by nature — their motto is "Do it my way". The Positive Pole is +Production, the tendency among other things to proliferate their stuff. The Negative Pole is -Exploitation, the tendency to use up resources in the quest for stuff. Hence, the Worldview of Materialism: this world and this one life is all there is.

MATURE/COLLECTIVISM (=PD-)(24%): In this category are most of the "avant-garde", the leading edge of culture. Mature people are ahead of the majority, the younger Age people, and there are enough of them to make a real difference in the world. Mature people are responsible for most of the originality and discovery that occurs in every field. Their perspective is global and they are concerned with environmental issues. If political, they lean toward the left — liberalism, socialism, humanism, egalitarianism. If religious, they are not dogmatic, with a tendency to experiment with unorthodox teachings. They lead lives of introspection and intuition, all the while searching for understanding —

look for them in libraries and book stores. They value knowledge and relationships very much. The Positive Pole is +Consensus, the urge to bring everyone and everything together for the greater good. The Negative Pole is –Ambiguity: overly concerned that everyone get along to the point of compromise and acquiescence. Hence, the Worldview of Collectivism: we are all in this together so let's get along as best we can.

SENIOR/HOLISM (+3D+)(11%): Like members of the other “minority” Ages, Senior Age people constitute a “fringe element” or subculture in society, outside the mainstream. Not unlike senior people, people in the Senior Age act as if they have “seen it all”. This makes them casual and easygoing, if not world-weary and bored. At any rate, they are mellow about everything — their motto is “Do what you want”. They do not put forth much effort, but their general competence in life gets them by. Rarely do they have a strong career ambition. If religious, they tend toward philosophy, metaphysics, Buddhism, and mysticism. They rarely have interest in politics beyond pacifism and a laissez-faire policy. In relationships, they just enjoy “hanging out” with their friends. The Positive Pole is +Wisdom; the Negative Pole is –Ideology. Hence, the Worldview of Holism: we are all components of a universal system and it is wise to fit in with its pattern.

ELDER/TRANSPERSONALISM (+2D+)(<1%): These beings are very rare but can be very influential when it comes to inspiring spiritual growth and social change. The most notable examples include Ikhnaton, Zoroaster, Socrates, Mohamed, and Gandhi. Bodhisattvas, gurus, and other high teachers might also fit in this category. The Positive Pole is +Liberation and the Negative Pole is –Catharsis. Those terms pretty much spell out the impact these souls can have on social values that are due for major improvements. Hence, the Worldview of Transpersonalism: we can make this a better world; I will show you the way.

ANCIENT/MESSIANISM (+1D+)(<1%): These beings are even more rare than Elders, and their impact can be even stronger. Krishna, Gautama, Lao-Tsu, and Jesus — founders of the world's major religions — are the most notable examples. In some spiritual traditions, these perfected beings are regarded as Avatars of deities. Other spiritual masters and catalytic revolutionaries might also fit in this category. The Positive Pole is +Revolution and the Negative Pole is –Provocation. They live for their work of political reform, and they cannot be ignored. Hence, the Worldview of Messianism: we can make this a better world; I will show you the way.

The Seven Levels/Zones

In the fourth row on the chart is the Aspect called “Level”, with the alternative name of “Zone” to go with the alternative name of “Worldview” for the seven Ages. Level/Zone and Age/Worldview together make up the Maturation Dimension of the personality. The Maturation Dimension is a sequence, with each Age/Worldview containing the seven Levels/Zones, making forty nine stages of psychological maturity. Every person is at one of these stages. The Level/Zone gives an overall theme or emphasis or undercurrent to the lives and perceptions of the people in them.

FIRST/RESOLUTION (-1D-): The theme of people at the First Level is to focus on physical activities and endeavors, with the intention of bringing them to completion. People in +Institution establish and accomplish their tasks with efficient energy. These exploits are usually materialistic in nature, such as finance, government, or athletics. They avoid distraction to focus their intention and fulfill their aims. People in –Regulation make rules for everything, and this keeps them at the elementary stage of development. They are single-minded as they tread their life path. –Regulation is driven by the fear of starting something the end of which they cannot foresee. This is the fear called performance anxiety — “can I do the job or not?” People in either Pole apply themselves to their projects with diligence.

SECOND/IMMANENCE (-2D-): The theme of people at the Second Level is to focus on their value system. They are interested in the basic groundwork, the fundamental issues of adjusting to the demands of social life. Their inspiration is to apply their values in a down-to-earth way. People in +Affiliation find the other people that are valuable to them and that they can bond with in a healthy way. They are solidly grounded in whatever they feel, and they build a quality life thereon. However, people who are in –Indoctrination are often stuck in the rut of whatever value system has been inculcated into them by their peers. –Indoctrination is driven by the fear of drifting off the strait and narrow path. People in either Pole constantly seek enduring values, to keep their lives on the righteous path. People in either Pole limit themselves and their activities, and lead an uncomplicated lifestyle.

THIRD/SEPARATION (-3D-): The theme of people at the Third Level is to experience uniqueness and specificity. They try to understand how things relate to each other in specific ways so they can manipulate it to their unique satisfaction. Their pursuits are generally intellectual and materialistic. People in +Individuation become increasingly true to themselves as they shed whatever falseness they might have accrued when they were defenseless against incompatible influences. They embrace their unique and special identity, and make the most use of it, even within the context of the culture and society that is not congruent with them. However, people in the Negative Pole of –Alienation are not able to find their true self and make the best of whatever that is; they are trapped in and hindered by what they regard as their strangeness. People in either Pole go through life in their own egoic way, whether in a healthy direction or an unhealthy direction.

FOURTH/EXPERIENCE (=PD=): The theme of people at the Fourth Level is to assimilate information. People at this Level learn about many areas of life experience. They are often involved in scholastic, historical, or scientific endeavors. People in +Consolidation gather data and form a unified body of knowledge. They are not content with theories. The facts must be substantial. People in –Achievement are complacently coasting through life on the momentum of past accomplishments. The worry that drives –Achievement is a fear of “upsetting the apple cart”, or a fear of undoing what has already been done, or a fear of going down the wrong path. People in either Pole are studious, with a detached objectivity about them.

FIFTH/UNIFICATION (+3D+): The theme of people at the Fifth Level is to experience grace and beauty. They tend to be wise and loving in all their dealings. There is concern for doing the decent thing with conviction because they see that we are all in this together. They live with consideration for the benefit of others, and for finding the greatest good for the most people. People in +Holism are always broadening and widening their belief system to be all-inclusive. They want to see the big beautiful picture, the universal generalized principles. People in –Ideology gather bits and pieces of wisdom from here and there, but do not put it into a big picture or coherent belief system. They gather and blend material from their life experiences, but they often mix it illegitimately, making an incomplete or distorted picture. –Ideology is driven by a fear of incongruity, which is seen as an ugly scattering of energy. People in either Pole are philosophically inclined, with perhaps a flare for the dramatic if not the tragic. They collect whatever they find fits their picture of a beautiful reality.

SIXTH/TRANSCENDENCE (+2D+): The theme of people at the Sixth Level is to experience psychological intimacy, moral virtue, spirituality or religiosity, ethics, and excellence in whatever their concerns may be. The person’s consciousness is naturally elevated to the nobler, higher aspects of life. People in +Exaltation have an other-worldly consciousness that looks for the blessing in everything, and tries to help other people be their best. People in –Exaggeration also have noble aspirations and intentions, but they are distorted, subverted, or perverted by such things as self-righteousness, grandiosity, and fanaticism. –Exaggeration is driven by a fear of being ordinary. People in either Pole are sensitive, intense, and high-minded players in the symphony of life. This is the most difficult Level.

SEVENTH/ACTIVATION (+1D+): The theme of people at the Seventh Level is to make things happen. They have a lot of projects in the works. They are always starting something, managing something, doing something, or going somewhere. They pursue their activities and interests with gusto and energy. People in +Causation are active and energetic in gaining competence. They master the subjects of their choice, and then oftentimes teach them to others, doubly making it part of themselves. People in the Negative Pole of –Agitation are, of course, spinning in a whirlwind of energy that does not go anywhere or do much beyond heating up the environment. –Agitation is driven by a fear of rules and regulations. People in either Pole like to keep busy, perhaps to the point of being “workaholics”.

The Seven Attitudes

The sixth row on the Chart, called “Attitude”, concerns the way people regard the world. It is the perspective people have on things around them. It is the stance from which people view things. Every person has one of these Attitudes. Notice that the Attitudes are named after actual formalized philosophies from ancient and modern times. The resemblance is not accidental — philosophers with particular Attitudes developed the philosophies so named.

CYNIC (-1D-): Cynicism is the Attitude which is negative toward events and behavior. According to the Cynic, things are not going okay in the world. They notice and focus on what's wrong with things rather than what is right. They complain about things too, making them seem cranky and difficult to get along with. People in +Contradiction anticipate that things will go wrong, so they look for alternatives. They automatically oppose what they see. They challenge things with dissenting statements. At their best, they simply fix what is wrong or improve things that really need improving. People in –Denigration regard the world as contemptible. They make sarcastic remarks and use foul language with their sneers of disrespect. They can be obnoxious, crude, callous, and offensive, and they usually have a sourpuss scowl on their faces. –Denigration is driven by a fear of being led down a “primrose path” that looks okay but leads to destruction. People in both Poles are unconventional, cantankerous, and argumentative. They are mavericks, renegades, and iconoclasts.

STOIC (-2D-): This is the pessimistic Attitude. Stoics view the world as uninspiring, so they are insulated from it. They do not even let crises disturb their serenity. They do seem to tolerate suffering well, but this can make them seem insensitive at times. People in +Tranquility feel that the world is peaceful, and that makes them relaxed. They see all situations as bland. People in –Resignation feel that the world is overwhelming, and they believe in bad luck, so they are apathetic, fatalistic, pessimistic, and spiritless. –Resignation is driven by a fear of getting one's hopes up, only to be disappointed. Therefore, they have no hope. People in either Pole view the world as less than thrilling, and life in it as serious business.

SKEPTIC (-3D-): This is the analytic, objective Attitude. Skeptics doubt what they see. They view the world as questionable at best, and wicked at worst. They are not easily convinced by what they see: they demand much evidence. You and the world have to earn their trust by proving to be decent. People in +Investigation see the world as the great unknown, and they want to know it. They examine and interrogate it. People in –Suspicion mistrust what they see. They accuse the world of being meaningless, ugly, evil, and hostile. They see the universe as hostile, and themselves can be hostile toward the world. –Suspicion is driven by a fear of gullibility. People in either Pole take nothing for granted. They assume things are false or assume the worst until proven otherwise.

PRAGMATIST (=PD=): This is the combination of the other six Attitudes. Therefore, Pragmatists see all aspects of the world without distortion, in a “matter of fact” way. For them, the world simply functions, and they simply experience it. People in +Practicality perceive the world as a machine, operating according to formula. They value things for their utilitarian usefulness. People in –Dogma are opinionated. They regard the world as arbitrary, like themselves. –Dogma is driven by a fear of being wrong or ignorant. People in either Pole view the world as information, transaction, and transformation. They do what is expedient in their lives — whatever works is fine with them.

IDEALIST (+3D+): This is the synthetic, subjective Attitude. Idealists trust what they see and the universe in general. They perceive the world as beautiful, friendly, and innocent, so you will often hear them say they have “never met a stranger”. Also, they “would not harm a fly”. This often leads to disillusionment if unscrupulous or insensitive people take advantage of them, or if events turn ugly and/or hurtful. People in +Coalescence see the world as a coherent pattern of being. Life for them is a series of meaningful coincidences. People in –Naivety view the world in terms of general philosophical platitudes, which may not apply to specific situations, and just explain away problems. They are too innocent and simplistic in that they do not question things. –Naivety is driven by a fear of ugliness and evil, which do not fit into an idealistic world view. People in either Pole are high-minded, and they give the benefit of the doubt.

SPIRITUALIST (+2D+): This is the optimistic Attitude. Spiritualists view the world as inspiring and miraculous because they look beyond the physical world. They want to look on the bright side, and when things don't live up to their high expectations, they are easily disappointed. People in +Aspiration look for cosmic significance and truth in everything. They see the world in terms of ethical evolution — it is all a “morality play” to them. People in –Superstition are of course superstitious. They believe in “destiny”, they feel lucky, they look for auspices, they are prone to wishful thinking, and they have false hopes. –Superstition is driven by a fear that luck will be bad. People in either Pole are often involved in religion or psychology.

REALIST (+1D+): Realism is the Attitude which is positive toward events and behavior. According to the Realist, things are going okay in the world. They almost never complain because they are very

accepting of things as they happen. People in +Perception focus on events and regard them with approval — “let it happen”. They view life as experimental, as full of interesting happenings that they are willing to go along with. People in –Supposition live by assumptions and guesswork. All alternatives look equally commendable, so they go along with everything. –Supposition is driven by a fear to disrespect something that deserves approval. People in both Poles like to keep up with what is happening in the world. They are conventional and agreeable.

The Seven Shadows

The seventh row on the chart, called “Shadow”, concerns a person’s *image* — the self-image, and the image one presents to others. Every person has a primary Shadow, and one or two others of lesser strength. There are no ‘good’ Shadows. All of them are driven by fear; and all of them are contrary to the truth of who you really are, particularly your Role and Age. The Shadows are part of the “lower self”; they are your unhealthy “ego problem” that often trips you up. They operate against the desires of what many call the “higher self” but which the Michaels call the “Essence”. The Shadows are most likely to flare up in situations perceived as threatening to the self-image. Otherwise they quietly control the personality. According to the Michaels, enlightenment results from extinguishing of the Shadows.

MARTYRDOM (-1D-): Rarely do people with this Shadow experience literal martyrdom. However, they do give up and give in easily. Martyrdom is driven by the fear of failure, so they don’t even try. Such people consider themselves to be born losers, weaklings. They have the self-image of the underachiever: a defeatist attitude. People in +Selflessness lack the ego strength to impose their will on others. They are a “pushover” — they acquiesce easily. People in –Defeatism are passive “doormats”. They act helpless — beaten before they even start — victims. They go through life as if they were at the mercy of circumstances. People in either Pole suffer from a lack of self-respect. The sign on their back says “Kick me”.

LOWLINESS (-2D-): People with this Shadow belittle themselves. They feel ordinary, common, and unimportant. They are apologetic for everything, and they devalue their accomplishments. Their self-deprecation is driven by the fear of inadequacy. These people convey to others that they should not expect too much from them. People in +Humility are overly modest. They feel inferior, mediocre. People in –Abasement feel guilty, blameworthy, degraded, disgraced, or shamed. They are full of self-pity, and see themselves as suffering wretches. People in either Pole rarely achieve their potential, let alone rise to prominence.

RENUNCIATION (-3D-): People with this Shadow see themselves as flawed and defective, unworthy of the usual amenities of life. Their self-destructive tendencies are driven by the fear of loss of self-control, arising from ruthless self-denial. People in +Sacrifice think they are expendable: they forgo self-indulgence so that others may benefit. This does not arise from love of others, but from dislike of self and the need to earn the favor of others by gifts and services. People in –Self-hatred are very self-critical. They see themselves as ugly and repulsive, therefore unlovable. In extreme cases they may be masochistic or suicidal. People in either Pole do not like to be the center of attention. They do not please themselves.

STUBBORNNESS (=PD=): Stubborn people resist external pressures and follow internal stimuli. It is not that they have willpower: it is that they are fixed in their behavior, thoughts, and feelings. Stubbornness is driven by the fear of change. People with this Shadow have difficulty coping with new situations. People in +Determination are dogged, self-willed, and headstrong. When they take a notion about something, they stay with it, in spite of everything. People in –Obstinacy are rigid and immovable, like the proverbial mule. The harder they are pushed, the stronger they resist. People in either Pole are stuck in a rut.

GREED (+3D+): “Spoiled” children grow up to be self-indulgent and self-absorbed adults who think the world owes them a living. They are selfish people who tend to be opportunistic and unthankful. They tend to “use” other people for their own purposes. Greed is driven by the fear of loss or want, and this is usually fixated on a particular obsession. People in +Egotism are self-centered and narcissistic. They regard themselves as attractive, and enjoy being the center of attention. People in –Voracity have an insatiable appetite for whatever they may focus on. They also exploit other people to their own gain. People in either Pole are rarely trusted by others because they always “look out for number one”.

ARROGANCE (+2D+): Even if they are not pompous, pedantic, pretentious, and presumptuous, Arrogant people have a higher opinion of themselves than is warranted. They want to see themselves as extraordinary, exalted, and grand individuals. Praise can go to their head. Arrogance is driven by the fear of vulnerability. Thus they want to feel they are above it all, so when suffering happens to them it kicks them into self-pity. This makes them shy because they avoid situations which might be embarrassing — they do not enjoy revealing their “imperfections”. People in +Pride are moralistic, self-righteous, and perfectionistic. They see themselves as virtuous, good and noble. People in –Vanity see themselves as superior to others. People in either Pole prefer to be regarded as “above it all”, even superhuman.

IMPATIENCE (+1D+): The opposite of the Martyrs are the Impatient ones. Here is the self-image of the “born winner”, the overachiever. Impatient people are generally in a hurry. It is as though their engine is racing all the time. They don’t like to wait, and they try to do more than they have time for. You might think this would make them early for appointments, but it usually makes them late. Impatience is driven by the fear of missing out on something more important than what they are doing now. People in +Audacity are rash, bold, and impetuous — “rushing in where angels fear to tread”. People in –Intolerance are irritable, hot-tempered, and easily angered. They are poor losers. People in either Pole leave a lot of things unfinished, moving on to something else. They are always restless, and dissatisfied with their present state.

The Seven Goals

In the eighth row on the chart is the Aspect called “Goal”. Every person has one of these seven Goals. The Goal causes the general sense of a lack in a person’s life. Therefore, it determines what the personality seeks, desires, wants, pursues, and aims for. When the Goal is not fulfilled, the person feels frustrated, and life seems meaningless. The Goal gives the person a purpose, a direction, an overall intention.

SUBMISSION (-1D-): This is the Goal of natural followers. They seek guidance in their activities. They defer to leadership and yield to circumstances without much fuss. People in +Dedication seek a career or a relationship to which they can apply themselves with loyalty and faithfulness. They can be counted on to do their duty while showing respect and honor. People in –Subservience do things “by the book” — they look for a rule to apply to every situation. They are passive and compliant, sometimes to the point of dependency and servility. –Subservience is driven by a fear of disobedience of someone else’s laws. They have serious control issues. People in either Pole seek to be part of a team working for a cause or a principle.

REDUCTION (-2D-): People with this Goal desire to experience what is truly essential. They want only what is necessary, and no more. They seek convenience and they avoid complexity. They eliminate hassles from, and they resent intrusions into, their lives. They do not cope well with confusion. People in +Simplification want to conserve their resources. They are economical, they avoid excess, and they hate waste. People in –Withdrawal cope with life challenges by seeking to escape from them. They value their privacy, sometimes to the point that they are hermits. –Withdrawal is driven by a fear of exposure. People in either Pole evaluate everything with the question: “Is this really worth it?”

REJECTION (-3D-): People with this Goal want to keep things separate and unique. They are good at criticism and making fine discriminations. People in +Distinction seek to distinguish things by emphasizing the contrasts. They have discerning, perhaps even sophisticated taste. Integrity and honesty are very important to them. People in –Prejudice seek to condemn by emphasizing negative characteristics. They may even intend to alienate with a display of hatred. –Prejudice is driven by a fear of contamination or pollution. People in either Pole are “hairsplitters”: selective or particular if not picky and judgmental.

EQUILIBRIUM (=PD=): People with this Goal seek steadiness and contentment in their lives. They avoid discomfort and stress. They live in the moment, rather than in the past or the future. They want things to run smoothly and evenly. People in +Suspension want to restore things to the normal order when it has been violated or disturbed. They desire justice, fairness, and equality. People in –Inertia want the status quo undisturbed. Consequently, they are lethargic. They follow the path of least resistance, they often waste time, and they do as little as possible if it gets them by. –Inertia is driven by a fear of

disruption. People in either Pole seek the happy medium because they dislike pressure. They are strict accountants in life, making sure the ledgers are balanced.

ACCEPTANCE (+3D+): People with this Goal emphasize the similarities and minimize the dissimilarities. They seek unity, compatibility, and homogeneity. People in +Unification seek to be one in mind, body, and spirit with others and the universe. They desire communion, friendship, kindness, benevolence, compatibility — “love”. People in –Ingratiation want to be favored and be popular. This leads to compromise of their personal integrity: hence hypocrisy and phoniness. –Ingratiation is driven by a fear of being different, or of being disliked, or of being left out. People in either Pole are polite, tactful, gracious, cooperative, pleasant, and they smile a lot.

GROWTH (+2D+): People with this Goal want to increase, expand, and develop in every area of their lives. They are ambitious to fulfill their potential. They seek improvement, variety, and promotion. They have a lot of irons in the fire, so to speak. People in +Development want to get involved in everything. Their interests are comprehensive. They are candid with others. People in –Confusion also want to advance in their lives, but they lack organization. They get too many things going on at one time and end up bewildered by complexity. –Confusion is driven by a fear of not fulfilling every opportunity. People in either Pole are frustrated if their progress is blocked.

DOMINANCE (+1D+): This is the Goal of natural leaders. They seek to guide others in their activities, or to rule themselves. They assume command, and expect others to follow. They often become bosses, coaches, officials, and so on. People in +Leadership seek to manage and supervise others. They earn the respect of their followers by being good examples. People in –Dictatorship issue commands as if others were their slaves. They are domineering and autocratic. –Dictatorship is driven by a fear of rebellion or other challenge to rulership. They have some serious control issues. People in either Pole want loyalty from those under their responsibility.

The Seven Life-Stages

The tenth row on the chart is the Aspect called “Life-Stage”. The seven Life-Stages are seven phases that people go through in a full lifetime from birth to death. A lifetime is not considered complete unless all seven Life-Stages are assimilated. There is a difficult or traumatic adjustment in the life at each Life-Stage, followed by a plateau of relatively calm progress if the adjustment is successful. Another name for this Aspect is “Internal Monad”.

INFANCY (-1D-): The first Life-Stage begins at birth. Newborns operate entirely from awareness of the body and its instinct for survival — eating, eliminating, sleeping, crying, and so on. The plateau lasts just one to two years, during which there is much moving around for sensing the body and sensing the environment, in addition to experiencing bodily functions. It is important that infants receive much stimulation of the five senses in order to nurture their developing body/brain system. If they don’t, severe physical problems will likely result. They could even die of “sensory deprivation”. You cannot “spoil” the infant with “too much love (physical care)” at this stage. The Positive Pole is +Coordination, which means that the infant learns to operate the physical body well, and learns to operate the body well within the environment; the Negative Poles is –Clumsiness, which is obviously the opposite of +Coordination. A person who gets stuck in this Pole might continue to act awkward within themselves and outwardly toward others for the remainder of the life.

CHILDHOOD (-2D-): The second Life-Stage usually begins sometime during the second year of life. Infants become aware that they are separate from the environment and from other individuals. They then realize that they are physically dependent upon others, and that they are affected emotionally by them. The plateau of childhood lasts until adolescence. It is important that children receive emotional support: a safe, fun, close, affectionate, and comforting family environment, and that they receive esteem from their playmates. They must realize they are valued as individuals, or severe emotional problems will likely result. The Positive Pole is +Socialization, which means that the child has in fact learned to “play well with others”; they feel nurtured by family, friends, and classmates. The Negative Pole is –Co-dependence, which means that the child becomes whiny, clingy, and needy with respect to others, perhaps because they are not getting ‘nourished’ by the other people in their lives during this critical phase of their development.

YOUTH (-3D-): The third Life-Stage begins during the teenage years, beginning when adolescents start to psychologically separate themselves from the family, and ending when they actually move out and fully establish themselves in the wider world. Some cultures mark this Life-Stage with a ceremony of “coming of age”. During this time, the mental self-image develops — including the Shadow. It is important that adolescents be mentally prepared (by parents, teachers, and peers) to take a place in society, or severe mental problems may result. They must become intellectually competent enough to make their way in the world on their own or they will be socially retarded. If adolescents are treated more as independent adults than dependent children there is less tendency for them to rebel to prove their individuality. Nevertheless, the imprinting of family continues through the plateau phase lasting into middle age. The Positive Pole is therefore +Independence, which is the culmination of the successful and healthy individuation process that happens during this Life-Stage. The Negative Pole may be referred to as –Irresponsibility, which obviously means that the youth has not learned to take responsibility for themselves as a fully functioning adult; the youth has ‘failed to launch’.

MIDDLE AGE (=PD=): The fourth Life-Stage usually begins in the mid-thirties. This can be a very traumatic Life-Stage, and can last as long as a decade. It is commonly called “The Mid-life Crisis”. In it, the adult seeks to shed the imprinting of family and culture, and to become fully individuated, not just separated from the family and culture of one’s youth. This allows the soul, or the true nature, or the essence (or whatever you want to call it) to begin to make its presence felt. The “lower self” must begin to take a back seat to the “higher self”, or the person will remain entirely a product of their genetics and environment — the person will be spiritually ‘retarded’, so to speak. Dramatic changes often occur as the personality seeks to express the emerging influence of its inborn nature. A successful assimilation is usually completed in the early forties, and it catapults the person into the “Life Task”, the Fragment’s primary project for the lifetime. The Positive Pole is +Authenticity, meaning that the true nature of the person — which might have been overwritten and overridden by parental imprinting and societal acculturation heretofore — is revealed and accepted and implemented henceforth in the life. The Negative Pole is –Falseness, which means that the person will likely remain stuck in their imprinting and acculturation for the rest of their lives, never having discovered and actualized ‘who they really are’ in the core of their being.

SENIORITY (+3D+): The fifth Life-Stage happens when the person realizes that their life is more than half over, when they realize that they are “over the hump” — because their physical and mental faculties have begun to noticeably decline. They might realize that they have reached the peak of their careers, and they might therefore lose ambition for further advancement up the ‘ladder’. This Life-Stage usually begins to take hold at about age fifty. How they respond to this initial realization of the decline of the aging process determines what they do during the plateau phase, which lasts until about the normal age of retirement. If they find themselves in the Positive Pole of +Legacy, then they begin to make long-terms plans in preparation for that retirement from their career occupation. They might also change their focus away from competing with younger people and toward mentoring younger people, passing on their accumulated knowledge and skills and wisdom. On the other hand, they might express the Negative Pole of –Self-indulgence, which means that they fear, rather than embrace, the loss of their youth; they seek to hold on to youthfulness by “acting out” in ways that are inappropriate for their maturity.

ELDERHOOD (+2D+): The sixth Life-Stage begins at about the time that most people retire from their career profession, in their mid-sixties. This is when most “senior citizens” have time to review the lifetime ‘in the rear-view mirror’, so to speak. They ask themselves: Were their aspirations and expectations met or not? Did they accomplish what they set out to do? This does not necessarily have anything to do with their career. More often it has to do with their self-appraisal, their satisfaction about their life in general. In a successful assimilation of this Life-Stage, the person accepts the lifetime as lived, regardless of whether they achieved the ambitions of their youth or not, or even the goal of their true self. They come to appreciate themselves, and they are generous to others as well. The plateau of this Life-Stage typically lasts a few years, the “golden years”. The Positive Pole is +Gratitude, which means that the person feels thankful for a life lived well; they focus on self-improvement; they are likely to volunteer for endeavors that make the world better. The Negative Pole is –Regret, which means that the person feels apologetic for the stupid, hurtful, foolish things that they did during the preceding decades. Or they might feel nostalgic for ‘the good old days’, when they were not encumbered by the

limitations of old age. Or they might feel bad about the opportunities that they missed and will never experience.

DECREPITUDE (+1D+): The seventh Life-Stage occurs in old age with the onset of the final physical deterioration, the terminal illness. It largely concerns the psychological dynamics of dying. This does not have to be an unpleasant process, but the more attached the person is to their physical or mental life, the more difficult it is. Perhaps you have heard of the stages: disbelief or denial of mortality, anger that it should happen now, bargaining with God for more time, depression and despair, acceptance of the inevitable, and making preparations for the passing. The plateau is usually brief, if it occurs at all. A person who has lived in their true nature since the Middle Age Life-Stage and completed their aspirations and ambitions will find this to be an energizing plateau, because they are satisfied by the completion of a fulfilling life, or they anticipate the transition to the afterlife; this is the Positive Pole named +Anticipation. However, if the person is in the Negative Pole of –Disengagement, they shrink and shrivel into themselves, as they withdrawal from every aspect of life.

The Seven Stages of Intimacy

The eleventh and twelfth rows on the Chart have to do with “Love” — maturity on the “spiritual path”. I divide Love into two Aspects, “Service” and “Intimacy”. Intimacy I apply to close relationships, usually sexual, and Service I apply to not-so-close relationships. This latter is activity, feelings, and thoughts which benefit others.

The eleventh row on the chart is the Aspect of Intimacy. This is seven stages of polarized energy exchange. Each has a name, with an associated “chakra” and “Ray”. The seven chakras are locations on the physical body where, according to metaphysical teachings, the energies of the seven Rays are felt in intimate encounters. The three lower or earlier stages are often dealt with concomitantly as much as sequentially. However, as a person matures in a “meaningful relationship” with a “significant other”, they express successively higher forms of Intimacy, as well as the preceding forms. One’s experience of intimacy becomes richer as well as higher. This can be an aspect of one’s spiritual path. In the descriptions, when a Ray is said to be “Clear”, the energy transfers are effortlessly mutually beneficial.

PHYSICAL (-1D-): The most basic expression of sexual love is of course the physical expression, sexual intercourse. This is the foundation of all the higher forms. The higher expressions cannot develop without mastering it. The “Red” Ray Sacral Chakra is activated at puberty. The first step is to find someone who “turns you on” and seems otherwise acceptable, then get involved. During this stage, the partners work through their issues until they learn to become “good lovers” for each other — competent and free to give and receive sexual pleasure with each other’s bodies. The Ray is Clear when they find each other completely satisfying at the sexual/physical level.

AFFECTIVE (-2D-): After the sexual needs are taken care of, and the issues of sexual adequacy are resolved, people usually grow into the desire to have an emotional involvement with their sexual partner, as well as having great sex. This means the “Orange” Ray Navel Chakra is now activated. This is a different kind of “turn on”, and a very pleasurable one also. It usually starts out as infatuation, and matures into affection. During this stage, the partners fuss their way through emotional issues until they become playful with each other — competent and free to give and receive enjoyment with each other’s moods and feelings. The Ray is Clear when each revels in the fun of companionship and comfort with their partner.

MENTAL (-3D-): After physical and emotional issues are resolved, the partners may turn their attention to understanding each others’ minds. When people become activated in “Yellow” Ray, they often get into psychology to understand their companion more objectively. They mentally analyze their relationships to try to “figure them out”. This may be the toughest stage of intimacy, because personalities are so complex. To assist this process, people turn to systems of personality interpretation such as astrology, Myers-Briggs personality types, the Enneagram, the Michaelian teachings personality chart, numerology, and psychology. People in this Ray want a partner they can talk to — mental communication is very important. When this Ray is Clear between two people, there is verbal rapport without misunderstanding.

SYSTEMIC (=PD=): The Neutral Ray, “Green” Ray, encompasses all the other Rays, low and high. It affects the entire being, so I call it “Systemic Intimacy”. This is the first of the spiritual Rays. It is beyond doing,

feeling, and thinking — it is a state of *BEing*. It is nonjudgmental, easygoing, impersonal, centered, and noncompetitive. People in sexual relationships at this stage are companions and friends to each other, as well as being lovers. There is a combining of energies for mutual benefit. Few people achieve this Ray because most do not have adequate or appropriate sexual catalyst from “below” and spiritual catalyst from “above” — it takes both kinds to make the transition to Green Ray. People in this Ray insist that their sexuality have a spiritual component that nourishes the soul as well as body, emotion, and mind. One must transcend possessiveness and fear of possessiveness to achieve this and Cardinal Rays, because of the nature of Cardinality itself.

MYSTICAL (+3D+): The “Blue” Ray is an Aspect of the Synthesis Process. To achieve the Ray we must accept ourselves completely. This is very rare. We must own and take responsibility for our entire selves. This means the “lower” as well as the “higher”. We must integrate the human and the divine aspects of ourselves. To exchange Blue Ray energy with another we have to regard them similarly. To exchange this Ray with another person is a “mystical” experience — there is awareness that both lovers are at some higher level of reality combined in One Being. There seems to be no space separation or time distinction during the experience. There may be telepathic rapport. The partners believe they know each other’s innermost soul. There is nothing hidden.

SPIRITUAL (+2D+): The “Indigo” Ray is an Aspect of the Evolution Process. To exchange this Ray with another person is a “spiritual” or “religious” experience — there is joy, ecstasy, gratitude, awe, euphoria, bliss, and wonder. In this Ray, we radiate reverence, inspiration, blessing, holiness and sacredness to our partner and the world. This is extremely rare. This Ray is not to be confused with the “high” often experienced by people infatuated with Orange Ray energy.

COSMIC (+1D+): The “Violet” Ray is an expression of the Origination Process. It is active at all times, but we are not generally aware of it. It is the instreaming of energy from the metaphysical half of creation. It is the energy of our souls. It provides the substance of our spiritual being. If we were to function fully within this Ray, we would have full identification with our highest self, we would be an “Avatar” or “Realized Master”, and be capable of performing “miracles”. This stage is the ultimate empowerment or enlightenment. Sexual “magic” is possible at this level — this is energy for manifesting what you wish. It is almost never achieved.

The Seven Stages of Service

The twelfth row on the chart has to do with an aspect of love that I refer to as “Service” — primarily to others, although it can also apply to oneself. Typically this manifests as help and benefit to increasingly larger numbers of people, and/or higher realms of being.

PROTECTION (-1D-): People at this stage are operating mostly out of need to care for their own physical, emotional and intellectual survival. Their time is taken up with issues of personal well-being — eating, sleeping, exercising, the comfort of the body, making a living, etc. Children function primarily at this level. If there is service of others, it is at this fundamental level — concern for the survival and comfort of the physical body. Where there is concern for others, it is generally for one’s own home and family. The acquisition and use of money is a major issue at this stage. So is the proper use of all of one’s physical resources. Protection is helping action for the sake of safety in situations where physical well-being is threatened, or at least needs attention.

ALLIANCE (-2D-): People in Alliance are learning to give consideration to coworkers, companions, friends, gang, club and church — those of their immediate association, whom they get to know and like directly and personally. People at this stage tend to have an emotional charge to their Service. They enjoy the camaraderie of teamwork and joint efforts. At best, they cheerfully help their family and friends when asked. They learn cooperation in team efforts. On other occasions, people at this stage band together to solve immediate problems and address local concerns. Part of the cohesion for people at this stage is an us-versus-them attitude. They often campaign *against* perceived “evils” rather than *for* something “good”. The major issue here is sorting out values — whose companionship do they value and whose do they not? Group loyalty is valued and outsiders are devalued. One’s own family, clan, tribe, union, church, and/or nation come first.

RECIPROCITY (-3D-): In this stage, people extend the sense of connection to those not directly known to them. Unlike the two previous stages, the people work together with others outside the immediate

sphere of associates. This happens, for instance, when people perceive that other people in the same company, institution, professional organization, city, nation, or whatever are working toward similar goals. The attention is focused on the issues of their company or institution, or to political and social objectives. Whereas in previous stages people may see the leaders of the company or the city or the nation as adversaries, in this stage they try to work with “the system” and make it better. They perceive a common bond wherever there is mutual self-interest. The attitude is “whatever is good for the community is good for me and mine”. This perception is sometimes called “enlightened self-interest”.

APPRECIATION (=PD=): This is the transition stage to higher Service. It is the Neutral stage, and people in it are non-judgmental. They no longer consider the differences between people or peoples to be an obstacle — they may in fact be attracted to different types. They are not driven to change the world to their way of doing, feeling, or thinking as the lower stages are, or of saving the world like the upper stages. They may have interest in other cultures or times. They may seek associates of other societies and nations. Their desire to Serve usually concerns global issues. Knowledge and understanding are esteemed at this stage.

COMPREHENSION (+3D+): This is the first of the three positive stages of Service. By “positive” I mean that the person radiates Service from their Being. There is a benign attitude of brotherhood based on a philosophical and mystical understanding of the unity of all life. Social enlightenment therefore begins with this stage. A person at this stage is aware of the connectedness of all life, and a desire to know it. There is concentration on the discovery of “the truth” of reality. This results in honesty of communication with all those the person comes in contact. Because of this there is an intensity of intimate involvement and interaction with others that is not possible to those of an earlier stage. They seek psychological healing for others. The thing gained at this stage is wisdom, particularly the wisdom that comes from total acceptance of others.

ALTRUISM (+2D+): When this stage dawns, the person experiences a deep and abiding compassion for everyone they contact, and for humanity in general. There is a spiritual “charge” of benevolence in their consciousness, a sense of “mission” to improve the condition of humankind. If they are activists by nature, they may get involved in projects to “save the planet” in some way — preserving endangered species, pollution abatement, famine relief, stopping global warming, saving the Brazilian rain forest, and so on. At the interpersonal level of relating, there is a genuine and heartfelt delight in others. Goodwill in thought, word, and deed are radiated. The thing gained at this stage is the ability to transcend human woes while being intimately involved in the suffering of others.

PHILANTHROPY (+1D+): This stage of Service has no emphasis of any kind. It accepts the totality of another person with empathetic but disengaged wholehearted unconditional affection. There is the influence of Service, yet without pressure. The person gives with absolutely no strings attached, and only where asked, and appropriately.





Part One

PSYCHOTHERAPY AND BEYOND

Introduction

This is not a sex manual. “Making love” is commonly a euphemism for having sex, and in some instances having sex actually does make love in the higher senses of the word. Other activities “make love” as well as, or even better than sex. This book was written for those of you who want great sex, and something beyond great sex — real *love*. This book describes my understanding of real love, how to bring it into your life, and how to share this experience with others. This is indeed about “making love” — in many ways and in all of your relationships.

A Psychotherapy, a Spiritual Path

Most people have many fears and illusions distorting the free expression of their sexuality — and all aspects of their lives. Before real love or even great sex can be experienced, this fear and illusion must be diminished. You need to get the unhealthy stuff out of your life, and then get some healthy stuff into your life, and then apply the improved understanding in your relationships. In more technical terms, this book — particularly Part One — presents a “psychotherapy” — a means for increasing mental health.

This psychotherapy is most appropriate for those who are already relatively mentally healthy. It is for people who seek to improve themselves or fulfill more of their potential. It is for people who set a high priority on becoming better people: happier, more loving, more honest, and freer people. Some refer to this process as “enlightenment”, while others call it “awakening”. Some refer to this as a “spiritual path”, to distinguish it from a merely psychological therapy, which is aimed at helping people become normal. The purpose of a spiritual path is to purge erroneous thoughts, negative emotions, and harmful actions from our lives. The goal is to add truth, happiness, wisdom, freedom, and understanding to our lives. The goal is to gain awareness and have a greater conscious control of our lives rather than automatically following programs given to us by others. Most of all, the goal is to increase love. How do we get to these goals?

If you are going to go somewhere, it helps to have a map. I found my map and the inspiration for this book outlined in three books by Chelsea Quinn Yarbro: *Messages from Michael* (1979), *More Messages from Michael* (1986), and *Michael’s People* (1988). These books contain the channeled teaching of “the Michaels”. They are a unified group of Fragments of Tao, formerly human and no longer incarnating. They are now living as a unitary consciousness on a higher plane of existence where they serve as teachers for those Fragments still incarnating. The Michaels presented many of the same psychotherapeutic principles as psychologists and philosophers. The Michaels also presented a spiritual path similar to that of many other teachers — from Krishna to Buddha to Jesus to Lao-tzu — in a fashion more suitable for the present era. If you are familiar with psychological knowledge and spiritual teachings, you will probably recognize most of the Michaels’ concepts, even when there is a different terminology.

The Michaels’ psychotherapy begins with the study of the personal self for the purpose of minimizing unhealthy behaviors, emotions, and thoughts. At the beginning of this book is a chart of personality traits. This system of traits was given by the Michaels as an aid to understanding ourselves, other people, and the spiritual path. Another book by myself, *The Tao Personality*, provides a thorough treatment of the personality trait system revealed by the Michaels. The Prequel of this book provides an introduction to that system. It would be extremely helpful for all readers of this book, *The Tao of Relationships*, to first read — *study* — that material before delving into this book.

Why Study Personality?

Following are the benefits I have received from a study of personality. Each of these items will be discussed in detail further on.

1. Increasing personal integrity: The greater self-awareness that comes from self-study has led me to greater personal integrity by discarding what was false in me and revealing what is true. This should be the first step of any psychotherapy or spiritual path — to find out who we really are in personal terms. Then we look for who we are in “transpersonal” terms.
2. Increasing personal freedom: This is due to conscious control of my life resulting from release from subconscious controls and external influences.
3. Objectification of self and other: With an overall personality system in mind, I can see that myself and others are all pieces of a pattern. I would like to have an accurate view of the world and of other people. I don't. My perceptions are distorted, as determined by my personality traits. When I compare my traits with other people's traits and with the entire personality chart, I see the ways we are different and I come to not worry about it.
4. Increasing tolerance and understanding of others: When I have a personality chart on someone, it helps me get to know them more quickly and I can relate to them more easily. It helps me to understand their motives and perceptions and values. With their traits known, I can cut through the unhealthy stuff and begin to see people for who they really are. I can think, feel and act more appropriately and lovingly toward them. If we become friends, knowing the chart becomes less important, of course, but it is a place to start. It helps me to have a system.

So how do we apply this psychotherapy of personality? We don't have to take any time out of our routine. We don't have to go anywhere, such as on a pilgrimage or quest. We don't have to talk things out with a therapist. It requires no exercises, rituals, postures, or other works. There are no accouterments such as candles, robes, icons, mandalas, or mantras. All that is involved is to become more aware of all aspects of ourselves and others in our daily lives. What the personality system does is to give us clues about what to look for. It is really just that simple.

Before we get into the nitty-gritty of psychotherapy, there is more to explain. We will begin by discussing love. There is a multiplicity of meanings for the word “love” in our language and I refer to all these as “personal love” or just “love”. There is something beyond this, and the Michaels use a Greek word, “Agape”, to refer to this, the highest form of love — “transpersonal” love. Others have selected this word also.

Personal Love

Let's have some examples of personal love. Of course the deep affection and total trust that some mates have for each other after a lifetime together is a good example. Another is the protectiveness and nurturing that good parents have for their children. Love is also the tolerance and understanding for each other that two people attain when they have been together a long time. Love is the bonding that occurs between two people during intense shared experiences. Love is the benevolent feelings and well-wishing thoughts that people have for all humankind. Love is the altruist deeds of humanitarian activists. Love is the compassion and empathy felt for the suffering of others. Love is the mellowing that people experience as they grow older and wiser.

However, a person may experience all of these aspects of love and never experience Agape in their entire lives. Please note that I am not saying there is anything wrong with the above-listed experiences of personal love. They are all perfectly valid experiences which have a valuable place and function in life and which one may choose to seek wholeheartedly. Learning personal love is certainly one of the most important aspects of a lifetime, and practicing a psychotherapy promotes it. I am saying, however, that these are not Agape. Personal love augments Agape and vice versa, but they are not the same. Both reduce suffering and increase happiness, but they are not the same. For most people, being loving means thinking, feeling, and doing good things for others, and this is true. But Agape goes beyond this.

Transpersonal Love

So then, what is Agape — transpersonal love? First of all, the personal self can love but it **cannot** Agape. It is impossible for the everyday consciousness that we perceive as ourselves to express Agape. Only the “transpersonal” aspect of ourselves can do this, expressed though it be through the personal self. This aspect has been spoken of by mystics and saints and some psychologists and goes by different names. Many call it the “higher self” or the “soul”. The Michaels call it “Essence” and say it is the innermost core of our being. It is

the most real part of us. Even though it is described as “innermost”, at the same time Essence is said to be “beyond” or “above” all levels of the personal self, whence it observes them all. Have you ever noticed that deep within your psyche is a consciousness that watches everything you do? Have you noticed that it is unwavering and imperturbable, unlike your chameleon personality? This is a veiled view of Essence — “the Witness”, as some call it.

A clear communication between Essence and the personal self is said to be “Agape”. Agape happens when the unhealthy stuff that separates the personal self from Essence is discarded. Agape exists in two forms: contact of the personal self with one’s Essence, and contact of one’s Essence with the Essence of another person. The first is obviously necessary before the second can be experienced by the personal self. The teaching of the Michaels is primarily concerned with how to increase personal love and transpersonal Agape — hence the title of this book, *The Tao of Relationships*.

And what is the experience of Agape like? It is not a bolt of lightning in your consciousness, or a chill that goes up and down your spine. It is not a tingling in your extremities or a surprise that takes your breath away. It is not a thrill in your heart or a light in your mind. These are all things of the personal self. Transpersonal love is just that — beyond personal love. It is a letting go of everything personal, a relaxation of effort in the personal self. All the personal cares and concerns are transcended or transmuted. When the personal self experiences Agape there is a deep sense of inner satisfaction and contentment rather than external excitement. It is the ultimate “peace of mind”.

How does Agape do this? Because it has no emphasis of any kind. There is neither possessiveness nor expectation. There is neither desire for nor fear of anything. There is neither approval nor disapproval of anything or anyone. There is neither guilt nor forgiveness. There is neither encouragement nor discouragement. There is freedom and responsibility equally. There is giving and receiving with equal grace. Its terms are that there are no terms — it is unconditional, without qualification.

Why is Agape this way? Because it reconciles all the polarities. It is intimate but without being invasive. It is empathetic but without being negatively affected. It is connected to everything but with complete freedom as well. It is always appropriate for the occasion but without ever losing its integrity or honesty. It has a powerful effect but is never coercive, intrusive, or manipulative. It is disinterested in the outcome of its actions, but always responsible for them. These things probably seem paradoxical to the personal self. They are not paradoxical to the transpersonal self.

Agape manifested by the personal self has the effect of purifying all forms of personal love. Only when we are in touch with our Essence can we express our personal love without distortion or misapplication.

Freedom of Choice

Besides increasing love and Agape, there is the matter of conscious control of our lives mentioned above. Are we often unable to make ourselves do what we believe we should? Are parts of our personality at odds with other parts? Are we often at the mercy of our own emotions? Are we driven by subconscious impulses that we don’t understand? One of the products of this spiritual path is increasing self-awareness and consciousness and freedom of choice. This comes from the full realization of who we are, and the full realization that we are not a personality. We are Essence. Essence *has* a personality. Personality is not a conscious thing of itself — it is merely a “program” for behavior. Usually we let the personality program run our lives rather than making fully conscious choices based on input from all aspects of our being, particularly the highest aspect. In other words, generally we act instinctively, automatically, compulsively, and mechanically — according to the program in the primitive, least conscious, part of our brains. Our inborn instincts are the program of our most primitive self, and we acquire other programs along the way from our environment which rob us of our freedom and true identity. The human aspects of the personality are part of the survival apparatus of the body and often work against love and freedom and integrity rather than with it. One purpose of the study of personality is therefore to make it passive, allowing and inviting the most conscious and free and loving part of ourselves — Essence — into our daily lives.

Agape and freedom are both opposed by one thing: unhealthy stuff in the psyche of the personal self. In this teaching, Agape and freedom are said to already exist deep within all of us, in the transpersonal self, but they are obscured and distorted by layers of unhealthy stuff in the personal self. The Michaels’ personality system is the blueprint for mitigating this unhealthy stuff, thus revealing Agape and freedom. If this sounds like work, it isn’t. It’s fun.

There are a number of aspects of this endeavor in the system presented herein: 1) attaining the Positive Poles of the personality traits; 2) extinguishing the Shadow; 3) shedding False Personality; 4) shedding Maya; 5) shedding instinctive behavior; 6) experiencing the Cardinal Centers; 7) unifying the Polarities; 8) advancing through the stages of love. Each of these aspects and others are explained below.

The Principle of Polarity

In the world we see the beautiful and the ugly, the smart and the stupid, the strong and the weak, the healthy and the sick, the happy and the sad, the righteous and the wicked, and so on. Everything has its opposite. People experience all the extremes of the various polarities and everything in between. All that exists and functions is polar. The Chinese know this as Yin and Yang. The Hindus know it as Shakti and Shiva. Physicists know it as positive and negative. Jung knew it as Animus and Anima. The French know it as masculine and feminine. The Michaels know it as Cardinal and Ordinal. It is everywhere. If we are to achieve love and Agape and freedom we must not ignore or deny either of these poles. We must perceive them clearly and experience them fully. One of the most fundamental understandings we can have about how things work in the world is this matter of Polarity. We (our personal selves) will experience hate as well as love, lies as well as truth, grief as well as rejoicing, pain as well as pleasure. This is our lot in life. It “should” not be some other way in the world.

However, there is an aspect of Polarity we can change — in our consciousness. We can change our understanding of events in our lives to make best use of things as they are, whether “good” or “bad”. Throughout this thesis we will turn and return to the matter of psychological Polarity. There are three aspects of Polarity that concern us. There is the mental truth/illusion Polarity — do we perceive and believe things as they are or not? There is the emotional desire/dread Polarity — are our motivations and emotions beneficially directed or not? There is the behavioral do/misdo Polarity — are our actions appropriate for the situation or not? These aspects of Polarity don’t always enter into such decisions as whether to buy a Ford or a Chevy, but they do enter into psychotherapy — personal psychological health in daily choices. Where a situation involves the mental truth/illusion Polarity, there is opportunity for increasing comprehension. Where a situation involves the emotional desire/dread Polarity, there is opportunity for increasing love. Where a situation is concerned with the behavioral do/misdo Polarity, there is opportunity for increasing mastery. Altogether, these three add up to increasing understanding by the personal self. Essence already has this understanding, and it is up to us to allow and invite this into the level of the personal self. This raises the level of our total *being* through the Octave of Being.

The Octave of Being, the Septenarian Principle

In this book we are discussing what is commonly called the spiritual path, a type of development that happens in the soul’s journey during incarnation. In the Michaelian teachings, and in many other spiritual teachings, this path consists of seven stages or levels of development. This subject is not covered here in Part One, but one of its aspects is covered in Part Two. Many other manifestations of the Octave of Being are thoroughly discussed in another one of my books, *The Tao of Cosmogony: The Natural Sequence of the Cosmic Septenary*.

Psychotherapy

Supposing we know our Traits and a little about them, what do we do with this information? For one thing, we can play psychotherapist with ourselves. We all have some Negativity in our thoughts, emotions, and actions that we would probably like to rid ourselves of. “Negativity”, by the way, is my generic term for all unhealthy aspects of our Being. We can use the personality system to assist the Negativity-mitigating process. The next few pages present types of Negativity to look for and give methods for mitigating them. When we eliminate Negativity from our minds and hearts and behavior we achieve what I call “Clarity”.

Nature — “True Personality”

As stated earlier, our Array of Traits on the personality chart plus any other inborn traits constitute our “True Personality”. There is no Array that is “bad” *per se*, or that makes the person a “bad” person. However, there are some Arrays that are more difficult for the people who have them and for those who deal with them. We would probably never want to meet an ARROGANT CHILD WARRIOR in the AGGRESSION Mode who is a CYNIC with the Goal of REJECTION. Nevertheless, it is psychologically healthiest for this hypothetical person or any real person to operate out of integrity with their True Personality. The key here is to operate out of the Positive Poles of the Traits, as we shall see in a later section.

If you choose to pursue this psychotherapy, it is essential to validate your Array once you find out what it is. By “validate” I mean watch yourself until you verify what your Traits are and how they affect you. It may take months and years, but if you study the personality system, study yourself, and study other people and their Arrays, you will come to *know* who you *really* are in terms of the Traits. Validating other people’s Traits is a natural and fun part of this process. You will probably want to know about your mate or lover, your children, parents, friends, siblings, and coworkers. It is also enjoyable to know about famous people. A thorough description of the Traits is available in my book *The Process/Aspect System*.

Apparently everyone is born with their Array, and it does not change throughout the lifetime of the person. That is why it is called “True Personality”. Over recent decades it has become increasingly obvious to psychologists that personality traits are inborn. They reached this conclusion based on the studies of identical twins raised apart. Even though the families that raised them may have been very different from each other, the personality characteristics of the twins were very similar. This proves that environment can influence inborn personality, but it is not the major determinant of it. This leads us to the discussion of another layer of personality.

Nurture — “False Personality”

So then, if there is a “True” Personality, is there a “False” Personality? Indeed there is. People acquire False Personality from their environment after birth. Some call this “imprinting”, others call it “acculturation”. Many things in False Personality are harmless, as for instance, the manners and customs of our family, region, and nation. There is no reason to mitigate this part of False Personality so long as we are aware of what we are doing and it is appropriate. However, some things in False Personality conflict with the True Personality, causing psychological problems. These are unhealthy, and we must mitigate them if we are to achieve mental well-being. An example is a rigid societal or parental description of “proper” gender roles that limits what males and females can do and still be “approved” for their gender. Another example is that of a child trained by strict parents to be disciplined and methodical when that child is really a freewheeling creative type. Knowledge of our Array of True Personality Traits will help us mitigate factors of False Personality that negate, distort, or obscure our True Personality. There are of course characteristics of our true nature not represented in our Array, and we must also mitigate False Personality that conflicts with it.

To mitigate False Personality is a lifelong process, not something we do in a few weeks, months, or even years. It is deep. It is extensive. It is entrenched. It is devious. Family and society continually reinforce it. We began at birth to acquire False Personality, and it will take us decades to mitigate it. This process is one of the major aspects of numerous professional and popular psychotherapies. Any book on psychology that tells you how to “become yourself”, or “find yourself” or “self-actualize” is talking about the triumph of True Personality over False Personality. To start this process, I recommend reading college textbooks on psychology and social psychology. Psychology books will make you more aware of the general workings of your mind and brain. They will give you a more objective view of yourself. Social psychology books will show you how family, friends, and society influenced you. From this foundation, you can begin to work on specific aspects of False Personality by reading self-help books on psychology. The Michaels say this process is like relentless chipping away at a mountain of granite.

There are a number of aspects of False Personality that I would like to discuss briefly below. These are: Family Influence, Acculturation, Peer Pressure, and Maya. If you are not aware of these aspects of False Personality within yourself, it is possible you could be a slave to them for your entire life. Once you become aware of them, you can choose to override them or not, at your conscious discretion.

Family Influence

Probably the strongest influence in our lives is the family we grew up in. Our birth order, the personalities of our parent(s), the way we were treated by our siblings, the socioeconomic status of the family, their education, the place we lived — all of these shaped us at the time when we were most vulnerable to being shaped. Besides these tacit influences, our parents taught us all the basics of “proper” behavior. When we were small children, we jolly well did whatever impulse entered our heads. We did not know that it was socially unacceptable to eat with our fingers, to play with the vase on the coffee table, to hit our brother, to break our toys. These and a million other rules were drummed into our heads by our parents. Some of this is OK, some not so OK. Either way, it is often difficult to change things inculcated at such an early age.

It has been said that parents always screw up their kids, it is just a matter of how bad. Some seventy to eighty percent of families are considered “dysfunctional” by family therapists. It is probably true that no matter how well-intentioned and how well-informed parents may be, they cannot know exactly the correct way to rear a particular child. Many parents are not so well-intentioned, and few are well-informed. Consequently, most children grow up with a considerable burden of False Personality. Are you one of these? Was your mother alcoholic, her unpredictable behavior making you indecisive? Did your uncle molest you, making you mistrust all men? Was your father cold and distant, making you cold and distant? Was your sibling the gifted or favorite child, making you feel inferior or unwanted? Did you grow up in poverty, causing you to feel insecure about money and possessions? Did your strong-willed father dominate your weak-willed mother, making you a male chauvinist pig? There are books and support group organizations that will help one overcome the effects of all these and many other instances of False Personality, and one would do well to take advantage of them for support in your psychotherapy path.

Acculturation

After we grow up a little, especially when we start school, we begin to absorb the behavior of our society. Some of this is OK — the part that is in harmony with True Personality — and some of it is not. Social pressure is so strong that people who go against it are often considered insane or criminal. Have you tried singing in a bank lobby lately? Have you crowded into the front of a line lately? Have you taken your clothes off in public lately? Our society, whichever one it is, has biases and prejudices in regard to money, religion, sex, race, political system, history, science, art, technology, environment, and a million other issues — every aspect of life. One way to become aware of these social standards is to read about other cultures, of course. Another way is to travel to other nations. This would help you sort out what lifestyle you truly prefer, and what social perceptions are really yours. You can then choose or unchoose any aspect of your acculturation.

Peer Pressure

As we are growing up, and once we are grown up, there is strong pressure to conform to the rules of our group, whatever it may be. Businesses have dress codes. Schools have rules of conduct. Emily Post has etiquette. The government has laws and protocols. School cliques and clubs have requirements for membership. Street gangs and fraternities have initiation rites. Some churches use imputation of guilt to control “sinners”. Some groups use shame or threats of punishment to manipulate members. It is good psychotherapy to be aware of peer pressure and not bow to it if it is contrary to your True Personality.

Illusion — “Maya”

The world is absolutely full of lies, and we have believed many of them. A special part of False Personality is called “Maya” in this system of psychotherapy. This is a Sanskrit word that is usually translated “illusion”. It consists of distorted perceptions, erroneous beliefs, and faulty thought patterns. It usually involves thoughts and feelings about how things “ought” to be — thoughts and feelings which are not accepting of the way things really are. It also involves being stuck in attitudes, feelings, or behaviors that are detrimental to the person and to others. Mayas come under three headings: mental “expectations”, emotional “attachments”, and behavioral “habits”. All of these “hang-ups” limit freedom of choice and expression of love and Agape. The lesson to be learned from Maya is that all of our “problems” or “issues” or “challenges” come from resisting reality rather than from reality itself. A couple of examples will clarify this.

One major Maya “expectation” is that other people owe you something, such as respect or courtesy or honesty or attention or consistency or explanations or punctuality. The reality is that nobody ever owes you anything whatsoever. The boss doesn’t owe you a raise. Your parents didn’t owe you a good upbringing. Your children don’t owe you obedience. Your friends don’t owe it to you to keep your secrets. Your lover doesn’t owe it to you to fulfill your romantic fantasies. The government doesn’t owe you security. Admit the truth: nobody owes it to you to live according to your expectations. All are just as free as you are to be exactly what they are no matter what anybody else wants.

One major Maya “attachment” is that other people and events make you upset. The reality is that you always make yourself upset over other people and events. You make yourself upset when your child does something stupid. You make yourself upset when the jerk at the office mistreats you. You make yourself upset when another driver cuts you off in traffic. You make yourself upset when your mate doesn’t clean up their own mess. You make yourself upset when your car breaks down at an inconvenient time. The reality is that

you have no one and no thing to blame for being upset but yourself. Admit the truth: you are the only thing in the universe that can make you upset — unless you foolishly give this power to someone or something else.

Another major Maya is the “If only ...” syndrome. If only I had more money. If only I were more attractive. If only I had better health. If only I weren’t married. If only I were married. If only I had a job I liked more. If only I hadn’t done that. If only I had done that. If only they had done/not done that. The reality is that reality is as it is, and you had best deal with it on its own terms. To do otherwise is to waste your energy and cause yourself grief. Admit the truth, and stop wishing and regretting your life away. If you can change reality to your liking, you may do so, but first you must see it as it is.

You can easily identify Mayas, because they always produce unhappiness and fear generally, and sometimes “sick” or inappropriate behavior. This is commonly called neurosis. Are you experiencing negative emotions or thoughts or behaviors? Do you lack “peace of mind” about something? Okay! You have an opportunity here to look for the Maya causing the problem. You may need help finding the errors in your beliefs. Innumerable self-help psychology books have been written in recent decades about Maya, although they did not call it that, of course. For instance, there is the classic *Games People Play* by Eric Berne. The excellent book, *Your Erroneous Zones*, by Wayne Dyer, has a good overview of Maya and a good program for overcoming it. There are many other such books on the market today, and I leave it to you to search out these books and combat your own particular illusions — if you so choose. If you are not aware of these illusions within yourself, you will probably follow them blindly. Once you become aware of them, you can choose to override them or not, at your conscious discretion. To be fully awake is to have no expectations, attachments, or habits.

There is more Maya surrounding male/female relationships than almost any other aspect of life. We will run into our illusions most severely when we attempt intimacy. It is particularly desirable therefore to disillusion ourselves if we seek love and Agape in a relationship, or the relationship will ultimately and painfully disillusion us.

Instinctive Behavior

The physical body has its needs and drives. There are of course the survival needs of food, water, shelter, and safety. No problem here. However, it appears that there are many other drives still embedded in the bio-computer, left over from the time of the evolution of the animal organism. Often these work against love and Agape. Particularly, many of our fears from the battle for survival still remain, even though the battle has ceased. There may be some mistrust of nature and things in nature left over from the struggle for survival in an apparently hostile environment. There may be some mistrust for other people and races and nations left over from the times of tribal warfare. In the animal kingdom, the “survival of the fittest” is a fearful mechanism that insures the healthy perpetuation of the species. Humans have a “dog-eat-dog” society too — the rich, the smart, the strong, the healthy, the aggressive, the charismatic, and the attractive people prevail. The poor, the stupid, the weak, the sick, the passive, the boring, and the ugly supposedly lose out. Our attitudes toward our apparent status in factors such as these determines a lot of our behavior, feelings, and thoughts. “Sociobiologists” are scientists who study inherited animal behavior in humankind. I suggest that reading about sociobiology would contribute to your understanding and enlightenment. If you are not aware of the source of these instinctive drives within yourself, you will probably follow them blindly. Once you become aware of them, you can choose to override them or not, at your conscious discretion.

Many of our human courtship and mating behaviors are also derived from our animal inheritance. For instance, human males are said to be more promiscuous than females because this ensures the perpetuation of more of his genes due to more offspring being sired. Females are said to be more nurturing than males because this ensures the perpetuation of more of her genes due to the survival of more offspring. Libido itself is of course the animal drive to reproduce the species. There is nothing wrong with the experience of libido, promiscuity, and nurturing *per se*, but to be controlled by them is not always good for self or other. The question is, Will you be in bondage to nature or will you be free in Essence? An aspect of this psychotherapy is learning to transmute, rather than repress, instinctive behavior to serve higher purposes — love and Agape. This is discussed in a later section.

The Shadow

The Shadow is unlike any of the other Traits in that there are no good Shadows: Greed, Renunciation, Arrogance, Lowliness, Impatience, Martyrdom, and Stubbornness. No fun here at all. They are “the seven deadly sins” in this system. Everybody experiences all of the Shadows at one time or another, but people

generally settle in a primary and a secondary Shadow. People may or may not be born with a Shadow. If not, the Shadow develops along with False Personality and Maya — it often forms the core of these. It develops in childhood as a reaction to dysfunction in the family life. It manifests full-blown in the teenage years as the person moves out of the family environment and into the world. From there on, the Shadow ruthlessly and relentlessly rules the personality. It is commonly called the “ego problem”. It is the “demon” whispering in our ears all the time. It distorts every thought, every emotion, and every action toward fear and away from love and Agape.

As we saw in the description of each Shadow, all of the Shadows are driven by fear, but this is done deceptively. The Shadows present themselves as shields — protective devices ensuring survival. These are commonly called “defense mechanisms”. When you are in a new or a tough situation — or anything the Shadow perceives as a possible threat — the Shadow will spring into action automatically like the shields on the starship Enterprise when the enemy starships of the Romulans or Klingons approach. The Shadow is usually disguised as good sense and realistic understanding. The Shadow has a nearly infinite number of ways to rationalize and emotionalize why fear is more legitimate than love and freedom. The “fortress” of the Shadow is in fact a prison of isolation and loneliness. If we are to find freedom and love we must dissolve the barriers. This is an extended task that may take most of the rest of our lives.

False Personality, Maya, Instinctive Behavior, the Negative Poles, and the Shadow can all be classified under the wonderfully descriptive words in the common vernacular: “barriers, buttons, and baloney”. We have our barriers which keep us from being open and genuine and free. We let other people and events push the buttons that get us upset. We are all full of baloney. Together these make up our personal Negativity.

Positive and Negative Poles

As has already been pointed out, all of the Traits have poles of positive and negative expression. For instance, the Positive Pole of the Skeptic Attitude is +Investigation and the Negative Pole is –Suspicion. When we are in our Positive Poles, we are in a “good attitude” or a “good mood”, and we show it in “good” behavior. The Negative Poles show up as “bad” attitudes or moods or behavior. But the issue goes a little deeper than good and bad attitude, happiness and unhappiness, mentally healthy and unhealthy, well-adjusted and maladjusted: the only time we can experience love and Agape is when we are in the Positive Poles. Therefore, one goal of this psychotherapy is that we extinguish the Negative Poles. There are three ways to exorcise these “demons” if we so choose.

The first method is to consider and apply the Positive Pole of whichever Trait is the complementary opposite of the Trait you are having trouble with. (Refer to the Space Structure Chart where the complementary Traits are shown juxtaposed to each other.) For instance, say you are in the CAUTION Mode, and are having trouble with the Negative Pole of –Phobia. You fret so much about every little thing that might happen, and you are so afraid that you are going to screw up, that you are virtually paralyzed about a certain decision. Now consider the Positive Pole of the complementary POWER Mode, which is +Authority. Put yourself into the frame of mind of someone in this Pole. Sense the confidence, self-assurance, willingness to take chances, and decisiveness of +Authority. This will tend to pop you up into the Positive Pole of your Caution Mode, which is +Deliberation. You will now carefully and methodically, but assuredly, reach a decision and act on it. You now acknowledge that there are risks in life, but you have minimized them as much as is reasonable, and made a relatively safe move. Please note that by “consider” I do not mean to fake the complementary Trait. That would not be according to personal integrity and would probably have the wrong effect.

This method can be used in relationships with people who have complementary Traits. Let’s say you have the Goal of Acceptance, and you have a friend or companion with the Goal of Rejection. Each Trait has what the other lacks. Each operates in love when expressed in the Positive Pole. Let us say that you, in Acceptance, are operating out of the Negative Pole, –Ingratiation, where you fear that you are not going to be liked in a certain situation. This makes you phony and insincere — you are not being true to yourself. When you are with your friend with the Positive Pole of the Rejection Goal, which is +Distinction, you will tend to remember your personal integrity and honesty. This will lift you into your Positive Pole of +Inclusion. If you are in a relationship with someone who has one or more Traits which are complementary to yours, this person will be a constant reminder to you of your unhealthy behaviors, emotions, and thoughts in the Negative Poles, and your Clarity in the Positive Poles. If you play this opportunity with vigilance and understanding, you will spend much more time in your Positive Poles, and thereby increase Clarity within yourself and with the other person.

The second way to break a Negative Pole is a variation of the first way. Just humorously, comically, or mockingly imitate the Negative Pole of the complementary Trait. For example, if you have the Goal of Acceptance and you catch yourself in the Negative Pole of –Ingratiation (let’s say you are afraid to say *no* to someone), pretend in your mind that you hate them with a hatred that is so extreme as to be ludicrous. (The Negative Pole of the complementary Rejection Goal is –Prejudice.) This pretense must not be a serious pretense, of course, but a playful pretense. It is the mental and emotional state of “fun” coupled with the complementary Negative Pole which will flip the switch to your Positive Pole. For those in the Goal of Rejection who find themselves being judgmental in the Negative Pole of –Prejudice, they might try being saccharine sweet and oh-too-nicey-nice, which is –Ingratiation. Do not try this method unless you enjoy it. Even then it may take a while to get the feel of it.

The principle for overcoming fears, whether they are the Negative Poles or some other fears, is simple. Where there is a fear about something there is always its opposite — a desire for that something. A polarization is occurring, and the stronger the desire the stronger the fear. If you perceive that the desire is legitimate, the way to depolarize is to embrace that which is feared/desired — go for it. The collapse of the polarity will produce love and happiness and energy — and you will also have what you desire. Do this until you have neither fears nor desires any more. Then you will have complete Agape. If you run from or ignore fears/desires, rather than facing them, you will never have what you want — or love or Agape.

The third and best method of getting into the Positive Poles will be discussed in the next section.

All methods for mitigating experience of the Negative Poles are facets of what I call “circulation”. Basically this word refers to the phenomenon of slipping from the Positive Pole of your personality trait into the Negative Pole of that trait, then into the Negative Pole of the complementary trait, then into the Positive Pole of the complementary trait, and finally back into the Positive Pole of your personality trait. This happens whether you realize it or not. The goal of this exercise, whether performed consciously or unconsciously, is to gradually, over the course of your psychological and spiritual path to arrive at the centered place of Agape in all of your life and relationships.

Finally we get to the part that tells what we can do about this, if we so choose. The answer is:

Self-Observation

If you learn nothing else from reading this presentation, please learn the following. (You will be tested at the end of Part One.) This section gives you the key to mitigating your unhealthy actions, emotions, and thoughts, and living in True Personality and Essence. What is that key? Simple and easy: self-observation — becoming fully aware of yourself. No effort. No exercises. No traumas. No fuss. You don’t even have to know how you got to be the way you are — but you have to do it right for it to work.

First of all, self-observation is not self-criticism or self-absorption. It is not a neurotic introversion or a paranoid looking for personal flaws. When you begin noticing your Maya, your Acculturation, your Instinctive behavior, your Shadow, and your Negative Poles, you might tend to condemn yourself when you see yourself acting, feeling, and thinking from them. Or you might want to praise yourself when you “overcome”. This is not the way to do self-observation. The purpose is not to feel/think “good” about yourself as in some self-esteem psychotherapies — that only feeds the False Personality and Maya, as does thinking/feeling “bad” about yourself. Self-observation transcends the Polarity of good/bad — and all other Polarities. It is totally neutral. It neither condemns for the “negative” nor praises for the “positive”. There is neither repression nor sublimation. There are *no* shoulds or shouldn’ts. There is only vigilant watchfulness about everything within your being and in your response to everything outside your being. Nothing is beyond the scrutiny of self-observation: every thought, every feeling, every action is up for investigation. I have mentioned reading psychology books as part of our psychotherapy. This gives us stuff to look for.

There is neither triumph for victory nor regrets for defeat in the observation of our Negativity. Notice I do not say “confrontation” of our Negativity. To confront False Personality, Negative Poles, Instinct, Maya, and Shadow would only strengthen their hold. This is not the place to do “denials” and “affirmations” as taught in some other psychotherapies. Nor is it the “creative visualization” or “subliminal programming” of the “human potential” movement. Neither is self-observation the “conditioning” of the behaviorist school of psychotherapy. No, self-observation is not the use of one part of the personal self to manipulate or coerce another part of the personal self. The purpose is not to reprogram — it is to deprogram. Simply stated, self-observation leads to dis-identification with the personal self that suffers and rejoices, remembers and forgets, philosophizes and rationalizes, laughs and cries, succeeds and fails — the self that is bandied about between

polarities. Self-observation leads to identification with Essence, which has no preferences. Essence is not caught up in any of the thrills and spills, agonies and ecstasies, successes and failures, triumphs and tragedies, brilliancies and stupidities of the personal self.

Self-observation takes practice but it does not take effort. It is in fact the relaxation of all the efforts of the personal self. It is merely a shift of awareness, from being centered in the personal self to being centered in Essence. For this reason, many call self-observation “getting centered”. Essence observes with detachment everything the personal self does. It never interferes or judges. If your self-observation inhibits or augments your personality in any way, you are doing it wrong.

Some might ask, “If self-observation condemns or promotes nothing, judges or condones nothing, disapproves or approves nothing, *does nothing* in fact, then how does it mitigate Negativity?” The answer is that the “light” of Essence effortlessly dispels the “darkness” of our Negativity when our personal self invites and allows Essence into our lives via the “centering” practice of self-observation. Gradually we learn to do it correctly, and layer after layer of our Negativity fades away, revealing more of Essence. In the beginning we do not know what is the True Personality which will be retained, and what is the Negativity which will be mitigated. Essence knows, however. Our behavior, feelings and thoughts become more spontaneous and appropriate. The many competing parts of the personal self are replaced with the single guidance of Essence.

One of the results of self-observation is objectivity — Truth. This is most important when it comes to examining our motives. Why do we do the things we do? Parts of the personal self lie to other parts all the time. We don’t always know when there are lies at the time it happens, but later when reality intrudes we can be objective with 20–20 hindsight. We may choose to examine the self-deception and learn from it, so that it does not happen again. This process will gradually increase our objectivity. We will begin to see when our rationalizing or fantasizing or wishing or emotionalizing or desiring or whatever is leading us astray. By objectifying ourselves we jump out of neurotic “loops” we may have — thoughts, feelings, and behaviors that repeat continually. We become free to follow the subtle promptings of Essence.

It is often potentially less inhibiting at first to practice self-observation as reflection or review rather than as continuous monitoring while things are happening. Some people like to keep a journal. Writing things down does indeed clarify one’s perceptions.

Here is an example of self-observation: Let’s see ... as I am sitting here trying to think of a personal example, my Shadow of Arrogance kicks in. It does not want me to reveal anything that will make me look bad. Thinking, thinking. Hey, here’s an idea. I will give an example that makes me look bad and this will show what a great guy I “really” am in that I have overcome Arrogance enough to reveal my faults and not be embarrassed about it. Looking, looking. Oops. That is just my deceptive Arrogance imitating humility and then lying to me about how clever I am to fool everybody else. Am I sick or what? What’ll I do now? I could erase this and start over so I won’t look bad. They would never know ... But I know. Observing, observing. Hey, wait a minute. I’m being judgmental calling myself sick. Arrogance is sick, to be sure, but that’s not the real me. I am Essence and Essence condemns nothing. It just is. I just am. I am It. I AM.

Many people like to point out other people’s Negative Poles and Shadows. This is particularly true among coworkers, friends, and family members. You get to know other people’s Negativity when you are with them a lot. Sometimes people offer these comments in jest, or with good humor, or as solid advice. Sometimes people do it out of their own Negativity — meanness, self-justification, or spite. However they do it, if they do it to you, note their remarks and take them to heart. Treat their comments as self-observation.

With self-observation no pope is telling you what to do. No leader is telling you what the destination is. No preacher is telling you what is good and bad. No shaman is telling you the path to enlightenment. No channeled entity has wisdom, happiness, truth, beauty, and love packaged for you and tied with a bow. You will find your own way, and you will find it best through self-observation. Your own inner guidance will show you the way. You will gradually mitigate a lot of your Negativity even if you don’t use self-observation, but self-observation accelerates the process. It is also a lot easier and fun besides.

If and when you begin to practice self-observation, if any of it seems like work, then you are doing it wrong.

Negative Thoughts, Emotions, and Actions

Perhaps the best place to begin to focus your self-observation is on your negative emotions. It is relatively easy to catch yourself in these states — you feel bad. No doubt you already know what your primary negative emotions are. Do you have a problem with anger or irritability or envy or shyness or jealousy or defensiveness

or getting upset or worry or whatever? Perhaps it is time to realize that there is no valid justification for a negative emotion. The practice of mentally stepping back and noticing the negative emotion will begin to diminish it. How can it continue if you no longer give it energy by taking it seriously, by being attached to it, by justifying it, by identifying with it? In a few months of self-observation you can reduce your experience of negative emotions to minor and brief inconveniences. Only once in a while might you still get lost in some extreme or traumatic situation. This will leave your Emotion Center with energy to experience the positive emotions clearly and fully.

The same procedure applies to negative thoughts, but it may not be as easy to catch yourself in them. They slip through without causing you to feel bad, so you may not notice them. Here are a few general categories to watch out for: judging something as “bad”, experiencing fantasies, lying to yourself and others, gossip, complaining, idle speculation or theorizing, denigrating people or things, self-justification (making excuses), and over-analyzing.

Finally — and perhaps most importantly because it can directly affect others — is the matter of negative actions. Here are a few categories to watch out for: manipulation, unresponsiveness, procrastination, impatience, not finishing projects, mindless habits, and wasted energy.

Clarity

Some people are “happy” in the adventures, machinations, strivings, and intrigues that their Negativity gets them into — it gives them good stories to tell and makes them feel really alive. They also learn a lot from it. Some people on drugs consider themselves “happy”, living in a dream happening in their brains. Other people hooked on romantic infatuation believe they are “happy” in their rosy fantasy. Like the alcoholic who is not aware of his addiction till he hits bottom, many people simply do not realize they are trapped in the negative vortices of their own particular thrilling Negativity — till they hit bottom. If you suspect you have been living in darkness and that you have learned enough from it, perhaps you are ready to explore the light of Clarity. If you choose to escape your negativity, then here is a way out.

You can see that this system goes beyond standard psychotherapy. A “spiritual path” works to transcend personality rather than transform it. So then, let’s say you’ve been self-observing for years and you have gone a long way in achieving Clarity, what can you expect? Continuous manic bliss? Perpetual effusive ecstasy? Unmitigated radiant joy? Not really. Your personal self will be happier and that is nice, but Clarity itself is a quietness, a contentment, a deep sense of spiritual satisfaction, a “coming home to rest”. The long-term result of self-observation is spontaneity, with all levels of your being coordinated, high to low. Nothing artificial is inhibiting or augmenting your True Personality. Essence is able to operate effectively through your True Personality. Clarity does not make us detached or aloof, but it does make us “non-attached” — uncommitted to any particular outcome of events. The personal self is keenly aware and vigilant — totally connected to what is happening but without worry or expectation, prejudice or “needs”. Most people feel as if they are controlled by external situations as well as by internal stimuli that they do not understand. With Clarity, this becomes not so. We follow nothing other than the promptings of Essence. We do everything from the most “trivial” and “meaningless” to the most “important” and “fulfilling” with equanimity. Did you recognize the similarity of this description to the one for Agape? You experience Agape when you achieve Clarity.

Clarity can be compared to having the TV channel tuned so that there is no more snow on the screen, or having the radio station tuned so that there is no more static. The snow and static in our lives is our Negativity. The clear channel or station is Essence. With Clarity we have no Negativity clouding and distorting the signals from Essence.

In the Gurdjieff/Ouspensky teaching, a precursor to the Michaelian teachings, a concept called “Level of Being” was presented. If you are familiar with that, then you might have realized that Level of Being is somewhat similar to my concept of Clarity — it is a measure of one’s “consciousness” development — how far along one is on the spiritual path of seven steps. If you are not familiar with Level of Being, then you can read up on it in some detail in two of my other books, namely *The Tao of Cosmogony*, and *A History of the Overleaf Chart*.

The Cardinal Centers

There is much that we can do with this personality system besides the “psychotherapy” of achieving Clarity. We can also seek the experience of the Cardinal Centers. What’s so great about that? Well, the Cardinal Centers are fun to experience. I will be happy to explain that for you.

Recall that there are seven Centers, and that all are operative in the personality to varying degrees. There are three Ordinal Centers: Motion, Emotion, and Intellect; there is the neutral Center: Impulse; and there are the three Cardinal Centers: Concept, Sympathy, and Excitation. Most of the time we function in the three Ordinal Centers and to a lesser extent in the Impulse Center. We process our day-to-day lives there. “Wanna play ball?” is of the Motion Center. “Ha, ha, look at that!” is of the Emotion Center. “What do you think about this and such, dear?” is of the Intellect Center. “I just had an urge...” is of the Impulse Center. The Ordinal Centers are personal — individual, confining, and finite. They do not lead to extraordinary experiences. However, the Cardinal Centers are transpersonal — uniting, liberating, and empowering. People in the Cardinal Centers in their Positive Poles of +Integration, +Empathy, and +Vitality experience oneness, transcendence, and empowerment. They are transported beyond their usual limited awareness.

In terms of relationships, intimacy between people can take place in all of the Centers. Motion Center intimacy takes place during foreplay and intercourse (when done with the goal of intimacy). Emotion Center intimacy takes place during shared fun or not so fun times. Intellect Center intimacy takes place when two people talk till they understand each other. Impulse Center intimacy takes place when two people share their beings spontaneously. Often people are driven by the Negative Poles of the Ordinal Centers in a “negative” way: there is a need to fill an emptiness or alleviate a discomfort. Examples of this are: working to tiredness relieves the fidgets in the Motion Center; affection relieves loneliness in the Emotion Center; thinking and talking relieve boredom in the Intellect Center. This may be normal, but it leaves a lot to be desired. If you only function in the Ordinal Centers you miss the intimacy of sharing a beautiful work of art in the Concept Center, inspiring music in the Sympathy Center, or exquisite dancing in the Excitation Center. Experience of the Cardinal Centers helps us get above our usual day-to-day cares. This is a good recreation to have, and when we do it with our special beloved it helps to make the relationship more intimate at a higher level. Quite simply, the Cardinal Centers are far more *fun* than the Ordinal Centers. If that sounds too frivolous for those of you who are serious-minded, the Cardinal Centers also promote love and Agape.

Please note: I said “promote” love and Agape. The attainment of the Cardinal Centers is not the same thing as love and Agape. For instance, LSD may give one a mystical union experience, which is an experience of the Concept Center. Cocaine may give one a religious ecstasy, which is an experience of the Sympathy Center. Amphetamines — “speed” — may give one an exaggerated experience of the Excitation Center. Obviously people do not necessarily get closer to righteousness, enlightenment, truth, love, or happiness from these experiences or drug addicts wouldn’t be lying and stealing and killing. Some people have higher experiences through drugs and do turn away from the drugs to better things, but the achieving of the Cardinal Centers itself is still not love and Agape. It is a gateway to these, but it is not love and Agape *per se*. Nevertheless, the repeated choice of transpersonal experiences of the Cardinal Centers will gradually lead to greater or more frequent love and Agape.

And this leads me to express some of my thoughts on addiction. We are seeing the use of a lot of psychotropic recreational drugs these days, and I think it is opening the minds of a lot of people to Cardinal Center experience. Unfortunately, a lot of that experience is of the Negative Poles, and I believe that is where addiction lies. A drug addiction is perhaps a symptom that the desire for an elevated experience has gone awry. On the other hand, I think it is not unusual for a person to experience the Negative Pole of a Cardinal Center first, such as through a drug-induced altered state (a “bad trip”), and then grow their way out of this into the Positive Pole of the Cardinal Center. Personally, I am not one to seek Cardinal Center experience through drugs, but this might be a valid method for some people. At least it might initiate them into Cardinal Centers. They will know what the state is like, so they may be able to get there more easily in the future by healthier — in my opinion — means.

So, what are the experiences of the Cardinal Centers? Here are some of them: the arts, poetry, rapport with another, understanding scientific principles, acting, religious feelings, music, dance, sports, and the beauty of nature. We will discuss these below. For convenience I call experiences of the Concept Center “Art”, experiences of the Sympathy Center “Play”, and experiences of the Excitation Center “Dance”.

Concept Center

People who have a strong Concept Center have an appreciation of beauty and a capacity for mental imagery. If you like philosophy, if you get mystical when you see a beautiful scene in nature, if you like to “expand your mind” by reading poetry or exquisitely written prose, and if you go to the art gallery to add more meaning to your life, then you probably have a strong Concept Center. The way that the Concept Center is

most often experienced is through the “arts” — the theatrical and graphic arts: painting, drawing, sculpture, opera, ballet, designing, acting, and good movies. Therefore, if you want to experience this Center, patronize the arts. Better yet, if you have talent, **do** the arts. That is why I call the experience of this Center “Art”.

The most extreme expression of this Center is the “mystical experience” where a person perceives self as one with the universe. In this state, there is a sense that all is One. The personal self is merged with the universal Oneness. People who have this experience are changed thereby, and generally show more love in their lives because of their awareness of the unity of all. This is the Positive Pole of +Integration. This experience is not something that one can normally self-induce. It does not happen often and it does not happen to many people. It sometimes happens spontaneously to someone in dire straits psychologically. Some mystically inclined people seek it through exercises such as meditation. They concentrate on beautiful images of abstract art which come into their imaginations. Other people not intentionally seeking this experience may find themselves in the mystical state through mind altering drugs. A mild version of this Center can be cultivated by activities discussed below.

Sympathy Center

People who have a strong Sympathy Center are awed by things in their lives. They feel reverence for a grove of trees. They are ecstatic over a sunset. They have wonderment for a flower. They are joyous in a thunderstorm. They are thankful for each breath. They are inspired by a rainbow. They feel an intense intimacy with other people and with the “spirit” of the situation they are in. I call the experience of this Center “Play” because people in the Positive Pole of this Center, +Empathy, are usually lighthearted and joyful.

The extreme manifestation of this Center is when people have an intense “religious experience”. This is described as a heavenly, rapturous feeling of euphoria, ecstasy, bliss, gratitude, and joy. Events in the life or mind of the person usually trigger this rare experience, usually when they are under extreme stress or in a personal crisis. Some people deliberately seek it through “spiritual” exercises such as meditation. The person turns inward and concentrates on the feeling of bliss. Others find experience of this Center through the use of psychedelic drugs. “Getting high” on drugs often equates with getting into the Sympathy Center. A mild version of this Center can be cultivated by a number of legal activities discussed below.

Excitation Center

The last of the Cardinal Centers to be considered is the Excitation Center. There is the lower manifestation of this Center which we can experience in our mundane lives, as when we respond to a situation with an adrenaline rush. Typically this makes our body feel stressed or “wired”. The higher version happens when our body feels all tingly and alive with vitality in response to something that “turns us on”. The sensation is of being energized and empowered in the body but without the need to do anything about it with the movement of the body. Perhaps the most common and easily-recognized manifestation is a sexual turn-on, but there are other types of physical turn-ons, such as anticipation of an exciting event that results in a sensation in the body. I call the experience of this Center “Dance”, although bodily movement is not really what this Center is about; it is about being turned on.

Fostering Cardinal Center Experiences

We will now consider a number of ways to enjoy these three Cardinal Centers. Note: doing these things with your “beloved” augments the experience. To do the Cardinal Centers without a partner has some value in that you have intimacy with yourself, but I experience it as more meaningful with another person.

Music

I have found that different kinds of music can be correlated to the seven Centers. Some music resonates with only one Center, but more likely a particular piece resonates with a combination of two or three Centers. Here is the relationship: Music which uplifts your heart with its inspiration, grandeur or spirituality is of the Sympathy Center. So is music that makes you feel as though you are in a desert, a jungle, a forest, a garden, or at sea, and so on. If it lights up your mind with its beauty and finesse it is of the Concept Center. Music that makes you want to march or dance is of the Motion Center. If it has a hypnotic drone or unobtrusive beat, or if it arouses you sensually and sexually, it is of the Excitation Center. If it is merely interesting to listen to for its uniqueness and complexity, or if it is only good for background music and doesn’t stir anything in you, it is of the Intellect Center. If the music stirs the emotions or romantic feeling, it is obviously of the Emotion Center. If

it is primitive, with a “jungle” beat, or just plain strange and hard to classify otherwise, it is probably of the Impulse Center.

I categorize music thus, generally speaking: Blues and Country are Emotion Center. Jazz is Intellect Center. Heavy Metal is Motion Center and Impulse Center. Reggae, Disco, Big Band Era, and other fast dancing music is Motion Center. Easy listening and popular music is Intellect and Emotion Centers. Slow dance and most mellow Rock music is Emotion and Motion Center. A lot of inspiring religious or spiritual music comes from the Sympathy Center. Much beautiful New Age music comes from the Concept Center.

Music has been a part of many spiritual paths, from shamanistic to monastic. Music has been used to change and elevate consciousness for millennia. How can we do this? By making or listening to music of a particular Center, our consciousness can be helped to function in that Center. Because of the natural “plasticity” of the brain, you can sensitize or strengthen a weak Center with the kind of music related to that Center. It helps to listen without distraction. One of the most effective ways to do this is to listen with headphones. This makes it seem as if the music is inside your head. It also helps to listen with a person in a situation that puts you into the appropriate Center.

In general, music for the Cardinal Centers alters your consciousness to a state that you rarely or never achieve in your daily life. It might be ethereal and spacey music, it is usually gentle, of a slow tempo or without tempo, often simple, and not jarring or intrusive. It is captivating in a subtle way. Often one must listen to it a number of times before one “understands” it, but then one can listen to it over and over again without boredom, if one relaxes into the state of higher consciousness and releases one’s everyday consciousness. The most important quality of this music is that it is “inspired” — it is not just technically good, and it does not follow some formula or gimmick for “spiritual” music. There is a large body of New Age music accumulating these days, but most of it does not elevate consciousness into the Cardinal Centers.

Music of the Concept Center is beautiful. It cannot be merely pretty, or charming, or pleasant music — this is easily ignored. It must be compellingly, enchantingly, exquisitely beautiful music that draws a person up to a higher state of consciousness. I have heard it called “tearfully” or “hauntingly” beautiful music. Some examples in the “New Age” genre follow.

Rob Whitesides-Woo	MIRACLES
Rob Whitesides-Woo	FROM HEART TO CROWN
Rob Whitesides-Woo	MOUNTAIN LIGHT
Enya	ENYA (THE CELTS)
Enya	WATERMARK
Enya	SHEPHERD MOONS
Raphael	MUSIC TO DISAPPEAR IN
Herb Ernst	DREAMFLIGHT
Anugama	SILENT JOY
Anugama	MORNING BREEZE
Richard Burmer	BHAKTI POINT
Richard Burmer	INVENTION
Georg Deuter	LAND OF ENCHANTMENT
Catherine Andrews	INITIATION
Ray Lynch	DEEP BREAKFAST
Roger Eno	VOICES
Roger Eno	BETWEEN TIDES

The music of the Sympathy Center is spiritual. This is not your typical “religious” music. It is music that truly leads a person to a transcendent spiritual state, not an emotional state. Usually this music, if not mixed with other Centers, has no rhythm. The tones wander around, often without apparent rhythm, at the high end of the scale. Some recommended examples follow.

Constance Demby	NOVUS MAGNIFICAT
Constance Demby	SET FREE (parts)
Aeolia	MAJESTY

Aeolia	ANGEL LOVE
Georg Deuter	SAN (parts)
Vangelis	HEAVEN AND HELL (parts)
Vangelis	VOICES
Ray Lynch	THE SKY OF MIND (parts)

The music of the Excitation Center is dance music, but not just any kind of dance music. Most of the instruments are percussion, and the beat is complicated. The kind of dancing it inspires is not rock and roll, or ballroom, or anything else you might learn at Arthur Murray's. It is "improvisational trance", as discussed further on in a section by that name. I distinguish two types of Excitation Center music. One type tends to slow the person down into a tranquil and restful state. It has a slow rhythm, sixty beats a minute or less. Or it may not even have a rhythm, just a slow irregular movement of tones, so that mental, emotional, and bodily functions are quieted. The other does the opposite — it arouses the person to move or dance. Both kinds are entrancing or hypnotic. For achieving altered states in "making love", we should start with the music that is exciting and energizing, and then gradually relax into the passive, peaceful music. Then shift to the music of the Concept Center, then the Sympathy Center. The Concept and Sympathy Centers are more easily accessed if the Excitation Center is first stimulated in this way, in order to get the consciousness out of the Ordinal Centers. Here are some notable examples of music for the Excitation Center:

Mickey Hart	AT THE EDGE
Gabrielle Roth	INITIATION
Gabrielle Roth	TOTEM
Gabrielle Roth	BONES
Gabrielle Roth	RITUAL
Anugama	EXOTIC DANCE
Peter Gabriel	PASSION (parts)
Tangerine Dream	most albums

Of course, most music comes from more than one Center, and can include the Ordinal Centers. The best New Age music for our purposes is a combination of all three of the Cardinal Centers. My personal favorite composer is Georg Deuter. I believe he reaches higher into all three of the Cardinal Centers than anyone else I know. Anugama, Ray Lynch, Enya, and Rob Whitesides-Woo are also very good.

Music is a type of catalyst that can be used to experience various Centers. It is not as efficient or intense as various relationships, but it is good.

Meditation

There are many different kinds of meditation. Each seems to have a different purpose. Some are better suited to certain personalities than others. For instance, some forms of meditation are aimed at quieting the Intellect Center, which chatters almost incessantly during our waking hours. With the Intellect Center shut down, we can listen better for the promptings of Essence. Other forms of meditation involve concentration of the attention on a single thing, not letting the mind wander. This is also a discipline for the Intellect Center, which tends to shift around aimlessly. Breath control meditation is for the Impulse Center.

Some meditations are directed at developing the Cardinal Centers. For instance, I have a strong Concept Center, and I have found the following meditation is easy for me. I lie down and get quiet, close my eyes, and place my awareness in a certain location in my consciousness. In a little while abstract images begin to appear and gradually become more defined. Sometimes the forms are geometric and symmetrical, sometimes not. Always they are exquisitely beautiful. There are shades, colors, forms, and textures which transform continually in marvelous ways. Other people, who have a strong Sympathy Center, hear spiritual music in their heads when they meditate. There may be angelic choirs or delicate instruments, but the music is inspiring and uplifting. Meditation for those with a strong Excitation Center is different. Something like Tai Chi is the way to go here. This is where, in a standing position, you slowly go through a ritual series of movements, for many minutes.

It may take some experimentation to find a type of meditation that suits you.

Feeling Religion

Personally, I got burned out on organized religion more than three decades ago. Most brands are intellectual and social rather than truly spiritual. However, there are some organized religions that seem to promote the experience of the Sympathy Center, the Center of spiritual feelings, and that is what I want to mention. I am thinking of the “Pentecostal” and “Charismatic” religions when I say this. Through music and movement they get themselves into an ecstatic state of consciousness, in which they are inspired to speak or sing the words of the “holy spirit”. The Sympathy Center is nonverbal, however, so the words come out as gibberish: “speaking in tongues”. Other churches use lesser practices with lesser results, but the purpose is the same — to experience the Sympathy Center. This sort of thing has been going on for millennia. Tribal villagers gathered around the campfire, and, led by the shaman, sang and danced for hours until some went into an elevated state of mind and/or heart. There are a couple of things like this that we can do at home. See below.

Understanding Scientific Principles

Because I have a strong Concept Center, this factor is an interest of mine and has been since childhood. I have studied the very small (physics) and the very large (cosmology) because at these extremes the laws of nature are revealed. Scientists for millennia have sought a grand unified “theory of everything” (TOE), as they call it. At present their theories are couched in mathematical terms that totally bewilder everybody but themselves. Even so, they feel in their hearts that the TOE when discovered will be exquisitely simple. I believe the TOE has already been discovered by someone outside the scientific establishment — Dewey Larson. He says that everything consists of one thing — motion, in two reciprocal aspects — space and time, in three geometric dimensions, in discrete units — quanta, functioning according to the laws of mathematics. From this premise he has been busy for the last fifty years deriving the laws of physics. It lights up my brain to think of the beautiful simplicity of this theory.

Acting

When an actor is performing a part, and the character becomes so ingrained that the part becomes natural and seems to play itself, then the actor is functioning in the Concept Center. Imitating others is also a function of the Concept Center, and you can do this even if you are not a real actor. May I suggest you could strengthen your expression of this Center by deliberately acting like someone who has a dramatic and theatrical affect.

Sports

It is possible to use certain sports to experience the best that the Motion and Excitation Centers have to offer. I do not refer to athletic endeavors such as the track and field events. Nor do I mean personal exercising such as jogging, weight training, swimming, bicycling, or calisthenics. People rarely get into a higher state of consciousness by doing or watching these activities. However, you have probably heard or read that an individual athlete does sometimes actually experience a “high” during their activity. They describe it as an altered state of consciousness in which everything “flows” effortlessly and flawlessly, sometimes as if in slow motion. This is the highest expression of the Positive Pole of the Motion Center, +Endurance.

There is another kind of “high” that can be experienced in “sports”— spectator sports such as football, professional wrestling, or boxing. This is where the fan (short for “fanatic”) is so identified with and excited by the activity of the athletes or the team that he energetically participates with them. I see this as an expression of the Excitation Center, the Negative Pole of “–Arousal”, but still an integrative, mind expanding, experience typical of the Cardinal Centers. “Male bonding” can happen here, when in the Positive Pole of this Center, +Vitality. A person can also experience this high by actually participating in competitive dual or team sports such as basketball, handball, volleyball, fencing, or tennis. It is essential that the activity be vigorous and more or less continuous for a long time but not senselessly repetitious. My personal favorite is table tennis. If you are a person who has a strong Concept Center then you may prefer a sport with some grace or beauty to it.

If you are a person who has a strong Sympathy Center, then you may prefer a sport that can be done to music.

Rituals

I am not one for mindless rituals and never have been. I used to think that all ritual was stupid. However, I have learned that there is a place for *mindful* rituals — rituals done in a state of elevated consciousness. If this state is always recalled, then the ritual, though repetitious, is not empty of meaning. The purpose of the ritual

is to step outside normal modes of behavior, and to have an altered state of awareness associated with the ritual. As an example, I have devised a greeting ritual to do with the beloved. The following is done slowly, with pauses at each step to contemplate the meaning of the step and to commune with the beloved. Appropriate spiritual or beautiful music is also desirable. Ritual can then cultivate all three Cardinal Centers.

Bow gently to the beloved with your hands together in prayer position. This represents your reverence for the divinity and humanity of each other. Approach each other slowly with hands up in front of your shoulders, palms facing your beloved. This represents your openness and trust in one another. Come close and place your palms against those of your beloved. This represents your desire to know each other. Interweave the fingers so that you are clasping hands. This represents your desire to join in love. Raise your clasped hands toward the ceiling and stretch, filling the lungs. This represents your soul's evolution upward toward *All-That-Is*, and being filled with inspiration. With elbows straight, lower your hands and arms down on each side in an arc till they are level with the shoulders. This represents being surrounded in the light of truth and the aura of love. Bring the hands back into the chest area, and unclasp the fingers. This represents your willingness to let the beloved be what they are, without the bondage of your expectations and attachments and habits. Each put their right hand over the chest of the other, and cover their hand on your chest with your left hand. This represents the union of opposites in love. Part and bow to each other with hands in prayer position.

This sort of thing done occasionally and properly may help lift you and your significant other out of the mundane world of daily cares. It will attune you to each other and remind you of important truths. You may choose to invent your own meaningful rituals, remembering that the purpose is to automatically bring you to the state of higher consciousness associated with the ritual.

Tantra

The Cardinal Centers are fun. People often compare the experience of the Cardinal Centers to sex by saying they “get off” (that is, have an orgasm) on such activities. Actually, the experience of the Cardinal Centers can be more satisfying than ordinary sex. But here's an idea: could maybe sex itself be transmuted to a Cardinal Center and become extraordinary!? Yes, it can be transmuted. Would you like to read about it? The use of sex to achieve the Cardinal Centers has been practiced for millennia in the form of Tantra Yoga. Numerous books are available on this subject. I have a few comments before moving on.

Sexual excitement is one of the ways that the Excitation Center manifests. To experience this requires that the partners turn each other on sexually by their mere proximity — aura touching aura rather than body touching body. When activated, it provides a heightened “awareness” of the entire body and brain, an aroused state which augments all bodily senses. Simply stated, sex makes everything more exciting, in case you haven't noticed. To be in a state of sexual/physical arousal enhances the experience of all the Centers, including the Cardinal Centers. The arousal of the Cardinal Centers through the Excitation Center must be done in the Positive Pole of sexuality, which I refer to as +Amor, and which is directed to giving sustained (hours-long) spiritual pleasure to the beloved, rather than from the Negative Pole, which I refer to as –Eros, and which is selfishly directed to physical pleasure and orgasm, the relief of uncomfortable hornyness, and the gratification of lust. Standard foreplay is not the proper way to promote +Amor. “Dirty dancing” (not filthy, lewd or crude, but sensual and sexual rhythmic movement done in an artistic and playful way) is an excellent way to elevate sexuality. Many rock music videos incorporate this element. All it takes is shifts of awareness to the Cardinal Centers as well as shifts of your hips. Sensual/sexual massage with music also works well — you will read about that in a subsequent section.

However, there is something far more important than having technical skills or following exotic procedures in “lovemaking”. The key to elevated sexuality is: prolonged sensitivity in following the subtle thread of intimate effortless interaction with the beloved in the higher consciousness of Art/Play/Dance. You must have your mind and heart in higher reality (not romantic fantasy), in the present moment (not the future orgasm), focused on spiritual bliss and mystic union more than physical pleasure, and do this without distraction. Learn to savor and linger and enjoy the sustained arousal while attuning and communing with the beloved in the Cardinal Centers, without “working” toward the climax.

Working at sex kills the play and the fun. Quit trying and just let it happen. This requires a high level of affinity in personality, and Clarity, of course — and a lot of practice. The key here is to release the goals of physical pleasure and sexual orgasm. Concentrate instead on the feeling of affection with compassion for your beloved. This will evoke the Positive Pole of sexuality, +Amor. When this is done, the Positive Pole of the Excitation Center, +Vitality, can be experienced. The “life force” will flow and be exchanged between the

partners. This life-force flow is perhaps the most important thing if you are to experience the Cardinal Centers in your lovemaking. Much more will be said about this in Part Two.

Martial Arts

The martial arts are not something I know much about, so this will be brief. There are those who pursue the martial “arts” only for such reasons as self-defense and bodily exercise. I say these are “disciplines”, not “arts”, and they are of the Motion Center, an Ordinal Center. It is in the martial **arts** that one experiences the “high” (“speed” is more accurate) that the Excitation Center, a Cardinal Center, has to offer in its best manifestation. If you are drawn to this method for enhancing experience of Cardinal Centers, then by all means find books and/or a teacher who understands this.

Elevating the Ordinal Centers

The Centers have different strengths in different people. Some people are very intellectual, some are very emotional, some are very kinetic, and so on. The point that I want to make now is that everyone seeks catalyst in all the Centers — the Centers have a need to be “fed”, so to speak. If they do not receive the catalytic food, they send messages to the consciousness. The Motion Center says “I’m restless”, the Emotion Center says “I’m lonely”, the Intellect Center says “I’m bored”. A person in the Intellect Center may seek to relieve the boredom and feed it by working a crossword puzzle or finding someone to talk to. This give this Center the kind of “exercise” it is designed to assimilate. The Motion Center seeks activity and this leads to starting or finishing a project. The Emotion Center originates the feeling of loneliness so it seeks experience in the form of companionship and this leads to affection. The Intellect Center originates the thought of boredom so that the mind will find something to work on. The urges of the Ordinal Centers for “exercise” are of course entirely of the personality, the organism, and not of Essence.

There is exercise to be had in all the Centers, but in particular we want to discuss the circumstances and activities that promote the Cardinal Centers. The Negative Poles of the Ordinal Centers hinder the experience of the Cardinal Centers more than anything else. They are very “needy”. They are a distraction from the influence of the Cardinal Centers. If the Negative Pole of the Ordinal Center is functioning strongly in the personality, the Positive Pole of the Cardinal Center cannot function. Therefore I am going to give a brief description of how to Clarify each Ordinal Center.

Many people spend much of their time driven by boredom, loneliness, and nervousness — the Negative Poles of the Ordinal Centers. Expressing the Ordinal Centers in their highest way, besides bringing us to experience of the Cardinal Centers, will elevate our happiness. This can be done by combining the Ordinal Center function with the complementary Cardinal Center. That is, the Positive Pole of the Cardinal Centers works to elevate the Ordinal Centers to their higher Polarity. Recall that we discussed this in the section on Positive and Negative Poles. The uniting and reconciling of the complementary Centers is experienced as intimacy, as we will see in Part Two. The following three sections discuss these ideas on transmuting the Ordinal Centers. Complete intimacy is in both the Ordinal and Cardinal Centers of course, the personal and transpersonal selves. Being in the Cardinal Centers automatically eliminates a lot of Negativity from the personal self — the limited thinking, negative feeling, and wrong action.

Motion Center — Improvisational Dance

All your life you have seen other people dance — ballet, modern, break, rock-’n-roll, and so on. But have you done much dancing? Perhaps the time has come for you to express freely and beautifully and joyfully in dance. You do not have to go out to a bar to do this. In fact, it works better if you don’t. Simply put on your favorite music and move gracefully to it in whatever way comes to mind and heart and body. This does not have to be music that one would ordinarily consider “dance music”. The type of dance should not be something that you have learned. You can stand or kneel or sit or whatever. It can be quiet and graceful, or vigorous and energetic. Whatever it is, it should be spontaneous and uninhibited. Do not consider if you are doing it “right”, only if you are expressing what you feel. Attune to the music and express it however it moves you, with grace and beauty such as you have seen in figure skating or in ballet, because this comes from the Concept and Sympathy Centers. If you dance with no feeling or elegance, you will miss much of the potential higher experience.

If you do improvisational dance to music in sync with your beloved, it will “attune” the two of you to each other. One can lead for a while, and the other follow, then switch lead. The more subtle and refined and

sensitive the music and the movements, the more it promotes intimacy. Personally, there are few other things that I find more exhilarating and uplifting than improvisational dancing with a partner. Watch rock music videos and modern dance and ballet and figure skating to get ideas, if you need to, until it becomes natural to you.

The ultimate potential result of improvisational dance — when it is mastered — is access to the complementary Excitation Center. This is a state beyond where the movement flows effortlessly in the Positive Pole of the Motion Center; one is transported to a state of being aroused, turned on, energized, and infused with +Vitality in the Positive Pole of the Excitation Center.

Wikipedia has an article on improvisational dance; YouTube has videos on improvisational dance and “contact improv”, which involves two or more people; some cities have improvisational dance clubs and/or classes.

Emotion Center — Massage

There are other ways to communicate than yak, yak, yak through the Intellect Center. For instance, there is the Emotion Center. People who are operating out of the Positive Pole of this Center feel affectionate and caring. They want to touch and be touched. Communication through this Center is easier than the Intellect Center — it is not nearly as complicated — but it can be a rich and subtle communication. Massage in all its varied forms is one of the ways to communicate through the Emotion Center. There are many good books written on the subject, and I recommend *The Book of Massage* by Lucinda Lidell.

The following is written for lovers or mates, but it could work for any two people who are completely open to each other and the experience. The type of massage that elevates the Emotion Center is not therapeutic massage, deep muscle massage, Swedish massage, or any other brand of common massage. These are all typically performed for the benefit of the organism only — in the Impulse Center. The type I have in mind is more than body touching body — it is also “heart touching heart” in the Emotion Center and “soul touching soul” in the Complementary Sympathy Center. (Recall that it is the Complementary Center which helps elevate a Center to its Positive Pole.) External and internal considerations promote this.

Externally, there is the use of certain kinds of music, for instance. For heart touching heart in the Emotion Center, use mellow music with a slow rhythm and warm, romantic flavor. This should not be sad music, for that is from the Negative Pole of –Sentimentality. For soul touching soul in the Sympathy and Concept Centers, use spiritual and beautiful music, also mellow with a slow tempo. The more elevated, subtle, and refined the music, the more it promotes intimacy and sensitivity. Besides music, it helps to set the mood and “atmosphere” with candles, incense, and other paraphernalia and garb. All this makes it a more complete sensory experience, each sense enhancing the others.

There are many books which will tell you about various massage techniques. By all means read them and practice them. They will tell you how to rub here, how to press there, how to squeeze this, how to caress that, and so on. It is necessary that you develop these skills so that you know what you are doing and you don’t feel clumsy. To elevate the Emotion Center through massage you must get good enough at it to Dance and Play and Art with the body. A lot more is involved than skill with the hands. I will make a few points about how to do this, since I knead some bodies sometimes.

That takes care of externals. Now what about internals? These are a part of the experience I call “communion”:

1. ***Tranquility*** is essential. Maintain an attitude and behavior of tenderness, sensitivity, and gentleness, even when the massage pressure is firm. Move slowly and carefully so as not to violate the body or the emotions or the thoughts of the beloved.
2. ***Continuity*** is essential. Ensure that no interruptions or disruptions will occur.
3. Approach the experience with the feeling of ***reverence***. This is from the Sympathy Center and will elevate the Emotion Center.
4. In the touching, maintain a sensory ***rapport*** with the beloved. Stay aware of your tactile sensations and be ***empathetic*** to what the beloved is feeling, so that it creates a connection between the two of you.
5. While all this is going on, both should be aware of the ***music***, and the masseur should conform his/her movements to the music, and the beloved conforms his/her response. In other words, ***attune*** to each other emotionally and spiritually through the music.

6. Find the ways to do the massage that evoke **compassion** in your soul and **affection** in your heart. Maintain these feelings as much as possible. The beloved likewise finds the feeling of being loved and cared for.
7. Make of the massage an exercise in **concentration** — do not let the mind wander. Be intentional about every move you make if you are the masseur, or be conscious of every move that is made if you are the beloved. Make a slow, thorough, detailed, loving exploration of the beloved's body.
8. Both should **playfully** abandon inhibition and yield to the pure delight and pleasure of interacting in this way. This type of massage is, you see, an expression of Agape and Clarity and Intimacy.

The above isn't the only way to do "massage". For instance, another way to add Play to your massage, is to play with each other's bodies like two sibling animals — two kittens pawing each other, two monkeys grooming each other, two puppies scrapping with each other, two litter mates wallowing and scrambling. In other words, do mutual massage, where both are active. This can be gentle or rowdy or whatever. This practice has been elevated to an art form in what is called "contact improvisation dance". Watch videos on YouTube and see if it seems like something that you want to do in person. And if it would, do it with your beloved. And if you do not have a beloved, search the internet to find if it is available in your geographical area via a meetup.com group. The point is that this sort of enjoyable full-body contact nourishes primitive functions of the body-brain system, functions of the merely animal component of human experience. Therefore it is deeply satisfying to the body self, and thence to the personality self, and even to the soul self.

One other matter needs to be discussed, that of sexual arousal during massage. Massage is very sensual, of course, and it is possible for both to get "turned on" without even trying. By trying, it is even easier to get turned on during massage. Numerous sex manuals and massage manuals will tell you how to enhance massage with this method. Massage can be a way to "make love" with the whole body, not just the genitalia. If the two are lovers, this is an obvious benefit. If they are not lovers, but if both people are free of negative thoughts or feelings about sex and about each other and the intentions are clear, then sexual arousal can make the massage more enjoyable for them also. If the arousing is done Artfully and Playfully and Dancefully, the sensual/sexual excitation during massage makes it easier to achieve the Cardinal Centers, as discussed in Part Two. The turn-on does not have to result in intercourse of the usual sort; the "intercourse" can be in the Cardinal Centers.

As a final point, note that the +Empathy of the Sympathy Center cannot function if the Negative Pole of the Emotion Center, -Sentimentality, is present. Two of the manifestations of -Sentimentality that block access to the +Empathy in relationships are possessiveness and jealousy. These must be purged by Self-observation until Clarity in this area is achieved. Therefore release attachments freely.

Intellect Center — Rapport and Poetry

You probably have friends whom you can talk with very easily — more than easily: there is a certain "magic" in the rapport between you. There is repartee and laughter and banter and openness. The words dance and play and flow between the two of you. This is the Intellect Center transmuted to the Concept Center. It usually only happens with certain people, your special friends, with whom you have few barriers, buttons, or baloney. Once in a while you have the special magic with a stranger and it is wonderful. There is probably little you can do to cultivate this other than to increase Clarity and find the people with whom you have high affinity. More will be said about affinity later.

Writing poetry elevates prose from the Intellect Center toward the Concept Center. The rhyming dance of words and the imagery evoked by poetry give words a unity and meaning that mere prose does not have.

The Intellect Center, especially the Negative Pole of "-Reason", is not capable of making sense out of everything. If you insist on this, you get your thoughts in a downward spiral that keep you from seeing the big picture or solving some of the puzzles of life from a holistic perspective. In order to get out of the Negative Pole, you must extinguish "judgment" — being overly critical and rational about everything. You must release the desire to explain, name, figure out, and define everything. When this is done, the Positive Pole of the Concept Center, +Integration, can be experienced, and this is perception of the unity of all things.

General Comments on Centers

In previous sections I indicated a number of practices which are expressions of the Cardinal Centers. Some of these methods may seem artificial to you. I suggest you first pick those experiences which are most natural to

you and then ease into the others. When you get good at them the “technique” will become “art”. Your subconscious mind will take over the “work” of your conscious mind. Your experience of the higher expression will then be spontaneous and natural. Remember, if any of this seems like work, you are doing it wrong. As with Clarity, progress with the Centers is made not by effort but by letting go of Negativity. Remember also, all these practices are enhanced when done with an intimate companion. Remember also that this is a lifelong project.

The experiences mentioned above for achieving the Cardinal Centers can be very pleasant. So pleasant, in fact, that the brain may produce chemicals called “endorphins” when you do them. Their effect is similar to the feelings of well-being and happiness that accompany infatuation. The effect will last about a day. There is a rosy glow in the body and the mind. Everything is beautiful and fun. You feel loving and kind. Don’t fool yourself though. You have not made a quantum leap in love or Agape. It is just biological chemicals in your brain. You can get a similar brief effect by taking cocaine or smoking marijuana. Not that I am recommending that.

Speaking of which, in seeking the Cardinal Centers, there is the danger of departing from the path to Agape and enlightenment and being distracted by an addiction. It may be the “high” of art, of movement, of ritual, of sex, of music, of sports, or of dancing. Experiencing the Cardinal Centers, and getting a natural “high” by the methods outlined above, can be addictive. That is, a person can get “hooked” on this, similar to getting hooked on mind-altering drugs. This will not profit you in the long run. Part of Clarity is nonattachment, and addiction is attachment for sure.

The ability to achieve altered states of consciousness in the Cardinal Centers by whatever means does not necessarily constitute love or truth or enlightenment or power or Level of Being, in my opinion. I have known people who could easily attain “bliss” through meditation and considered it a mark of their spirituality. I have known others who thought marijuana gave them deep insights. Maybe so, maybe not. What counts is whether one’s life is changed for the better, and this is a long process.

In time, you will maintain a little of the Cardinal Centers all the time. However, there is another danger to watch out for as we seek love and Agape through the Cardinal Centers: escapism. The experience of the Cardinal Centers should not be used to escape from “real life” — it is an enjoyable and beneficial excursion, from which we return to “real life”, rested and refreshed. If you maintain the goal of achieving Clarity in “real life” foremost in your awareness, escapism should not be a problem.

CONCLUSION TO PART ONE

You have read that the purpose of this spiritual path is to increase the ability of the personal self to express love and experience Agape. You have read that you can also become more conscious, self-aware and free by following this path. You have read that the path is to reveal the transpersonal self by mitigating the Negativity carried by the personal self, and to experience the Cardinal Centers in ourselves and in our relationships. CONTACT WITH ESSENCE IS LOVE. LOVE IS OBSCURED BY FEAR AND ILLUSION AND IGNORANCE. THE GOAL OF ESSENCE IS BLISS. BLISS IS ACHIEVED THROUGH TRUE INTIMACY WITH SELF AND OTHER. TRUE INTIMACY IS ACHIEVED IN THE CARDINAL CENTERS. This is the essence of this spiritual path.

One final point to be made is that this spiritual path serves to disconnect our personal happiness and fulfillment from dependence on external circumstances. The personal self must realize that happiness and contentment is entirely an internal state. Happiness is not determined by the crystal on the mantle or around the neck or under the pillow, or by what planet is in what house in what sign, or by what tarot card the psychic reader turns up. Nor is happiness determined by how much money there is in the bank account, or by what the employer does, or by what car is parked in the driveway, or by what person shares the bed, or by which toothpaste is used. We have the power of happiness within ourselves — Essence. Essence is ever waiting for us to acknowledge it and invite it in.

Finally, here is the test I promised at the end of this thesis: What is the most important thing to learn? (Answer is in the section on Self-observation.)





Interlude

Chapter I-1

CONNECTING PART ONE AND PART TWO

The first draft of Part One of this book was completed in early 1990, about the time of my 43rd birthday, having taken about six months of intense work. Immediately afterward, during the entire month of March, I experienced a weird sort of shift in my “energy” — not sure what else to call it. It was a visceral reorientation or reorganization of some kind that was physically palpable, having to do with the way I felt in my body or my body felt to me.

Shortly after that, I tumbled to some psychological realizations about the nature of the unusual experiences that I had had with some of my girlfriends during the previous few years. Consequent to those realizations, I began writing what became Part Two of this book, and the first draft was completed in less than a year. Several revisions and additions have been made in subsequent decades. There might be some inconsistencies between Parts One and Two, because of the different perspectives and emphases, but I have been too lazy to weed them out.

It behooves me to tell the story of those relationships and my interpretation of the experiences, so that you better understand Part Two. On the other hand, if you have not experienced anything like what I have experienced, my story might not make much sense to you. But here it is for whatever it is worth. I feel that it is an interesting and informative story.

Presumably you have read Part One of the book now, perhaps hoping all along that eventually it would get around to the subject declared in the title, the subject of “making love” — in the usual sense of that phrase. Well here it is. You might be very, very surprised at the content. It might not be anything like things you have read before.

This Interlude was written mostly in 2015 and 2016, during one of several efforts over the decades to push the book manuscript toward completion. It logically fits here between Part One and Part Two as a useful bridge, because of the significant differences in nature between the two Parts. Most people should find Part One to be fairly accessible; it has practical information that people can apply in their lives and in their dealings with other people. Part Two will not be so generally useful because it applies to so few people.

Tantra and Kundalini Yoga

[[Research these more fully, in Wikipedia and elsewhere, and quote and summarize here. Draw parallels with features of the Michaelian teachings. Document that Tantra has somewhat to do with the Dialectic Principle (Thesis + Antithesis = Synthesis) and Kundalini has somewhat to do with chakras and the Hierarchy Principle.]]

It is not widely known that the Michaelian teachings has much in common with Tantra Yoga and Kundalini Yoga, both of these being ancient spiritual teachings and practices that cover a lot of the same territory. One of the differences between Part One and Part Two is that Part One content is more similar to Tantra Yoga to the extent that it involves the union of opposites, and Part Two content is more similar to Kundalini Yoga to the extent that it involves the elevation and refinement of Kundalini energy through seven stages, the chakras.

Wikipedia has an extensive article on the history and meaning and scope of Tantra Yoga; check this out: ><https://en.wikipedia.org/wiki/Tantra><. In ancient times, it was a comprehensive, elaborate system of spiritual development, with wide-ranging teachings and practices. My perception is that the Michaelian teachings is a

modern extrapolation and reformulation of that system; I would like to believe that my books exist and function in the ancient Tantric tradition.

There is so much more to Tantra Yoga than the casual impression many people might have of it, as an ancient version of spiritual sex. This idea is stated explicitly in another Wikipedia entry:

><https://en.wikipedia.org/wiki/Neotantra><. Many people appear to have the impression, stemming from its modern Occidental implementation, that the ancient Oriental teaching of Tantra Yoga is mainly about spiritualizing one's sexuality. However, my impression is that the original formulation was about the theory and practice of the union of opposites, 'yin' and 'yang' — and that covers many realms of experience, not just female and male. In that sense, Tantra Yoga is like the Michaelian teachings concept of Monads, which are experiences that advance one's understanding of all that human life has to offer by participating in polar opposites, such as rich and poor, smart and stupid, wise and foolish, strong and weak, healthy and sickly, powerful and powerless, and so on. The male-female interaction is one of the most powerful Dialectic/Tantric experiences available to us for our spiritual growth. May I suggest that the reader research the subject of tantra on the internet, beyond the references noted above. Compare what you learn in that investigation with the discussion about various yang (Cardinal) and yin (Ordinal) polarities in Part One, with its emphasis on the polarized features of the Overleaf System found in the Michaelian teachings.

Part Two is more concerned than Part One about the seven ascending stages of psycho-social-spiritual development via intimate relationships; that seven-step process correlates with, but is not equivalent to, the rise of Kundalini energy in the seven chakras. One may read an introduction to Kundalini Yoga here: >https://en.wikipedia.org/wiki/Kundalini_yoga<. It is a rich and comprehensive tradition. There you will find that Kundalini Yoga is a synthesis of several other categories of yoga. May I suggest that the reader research the subject of Kundalini on the internet beyond this reference. The seven-step process of development in many realms of experience is covered in detail in my book *The Tao of Cosmogony*.

May I suggest that this book, *The Tao of Relationships*, is my own idiosyncratic synthesis of certain aspects of Tantra Yoga and Kundalini Yoga, particularly those aspects elaborated in the Michaelian teachings.

Spiritually Transformative Experiences

That phrase, "Spiritually Transformative Experiences", was coined by Yvonne Kason, MD, in the 1990s to cover various extreme experiences — usually characterized as "religious" — that radically change a person's life for the better. Her book is: *Farther Shores: Exploring How Near-Death, Kundalini and Mystical Experiences Can Transform Ordinary Lives*. It covers such paranormal and supernatural phenomena as mystical experiences; spiritual energy/Kundalini awakenings; psychic episodes; near-death experiences; and inspired creativity and genius. Generic terms for the result of these experiences are "enlightenment" and "awakening" and "realization". The phrase is abbreviated as STEs. A sizable fraction of the human population has an STE at some time during their lives. Furthermore, people have been having these experiences for millennia; major and minor religions have been founded by people who had dramatic and profound STEs. (Unfortunately, insights promulgated by STEs are often distorted toward evil rather than good by less enlightened people.)

STEs are the opposite of unhealthy psychotic experiences or breaks with reality; they typically make the experiencer into a psychologically healthier person, a person in touch with a "higher" reality, rather than in touch with some unreality. It makes them realize that there is more to this world than meets the eye; this world is seen to be a subset of a much grander reality. This experience is far more than a mere insight or epiphany; it is a profound life-changing revelation. Often STEs develop paranormal powers, such as telepathy, clairvoyance, and the use of healing energies.

Kason makes the point in her book and in videos posted on the internet that it would be good for individuals who have an STE — and healthcare professionals who encounter such individuals — to distinguish between unhealthy and healthy altered states of consciousness. STEs are typically relieved to learn that their STE does *not* mean that they are "going crazy" or "losing their mind". Quite the contrary: their minds have been expanded by the STE into a higher or more integrated reality system.

My point in mentioning this STE phenomenon here is that Part One was mostly about psychotherapy — what one can do to improve one's psychological and sociological health by increasing one's understanding of oneself and other people and one's environment and performing practices that foster spiritual growth. Part One can be described as the *works* of spiritual development as prescribed in the Michaelian teachings, and this is all Good Work — to use one of the Michaels' own phrases. Many other spiritual paths and traditions have

their own prescribed disciplines that foster spiritual growth, such as yoga, meditation, and mindfulness. These are *works* that one can do to foster a breakthrough to a higher level of awareness or consciousness; they can lift the veil between this reality system and the other reality systems. Typically these take a lot of time — years and decades. Sometimes one can accelerate the developmental process with the help of psychedelics, particularly the type of psychedelic called entheogens. Be this as it may, STEs are usually *spontaneous* accelerants — unbidden, unexpected, unearned. One of the premises of modern tantric practices is to use sexual energy (discovered and/or cultivated) as an accelerant toward a full-blown STE such as Kundalini awakening. That is what happened to me, except it was unknown and unplanned at the start; only with time did I learn what was going on, and then intentionally use it for acceleration of spiritual development.

As we saw in Part One, an expanded version of tantric principles is revealed in the Michaelian teachings; the expansion being the use of various kinds of polarity to drive psychological development. In Part Two, the scope of tantra–polarity is narrowed to the interaction of “masculine” and “feminine” “energy” in intimate relationships. Unlike Part One, the writing of Part Two was prompted by my own STEs — by *grace*, as it were, rather than *works*. Part Two presents information found in the Michaelian teachings, but also various other spiritual teachings. I would not have written Part Two without the breakthrough insights gifted to me by a series of STEs. There is incremental progress on one’s spiritual path which are the product of *works* — spiritual practices — and then there are quantum jumps provided by the *grace* and the gifts of STEs. The best way for spiritual growth to happen is for both *works* and *grace* to happen. It is far less disruptive to the conscious mind if the person has achieved some spiritual development via *works* before the big breakthrough of an STE via *grace*. In any case, we metaphorically ‘play the hand that is dealt to us’ in life.

Usually there are no shortcuts to enlightenment such as those provided by STEs, and few people are willing to practice the difficult and lengthy disciplines that lead to enlightenment. Nevertheless, here in Part Two of this book, I provide a description of seven stages on the typical spiritual path, for the convenience of those who are involved in *works* and/or who experience *grace*. The path has distinguishable steps, which I refer to as the Natural Sequence. It is useful to have a map to help us find our way out of the maze of shithedness that we are typically born into and lost in, in this world. It helps if we have a map of the spiritual path, so that we can consciously participate in our spiritual development. The Natural Sequence is that map. My *Natural Sequence* book is that map in great detail. This book, *The Tao of Relationships*, is an even more detailed map of one of the Sequences.

Story of My Love Life

The story starts with me being married throughout the 1970s. For me, it was not an unsatisfying relationship. The wife did let me know many times that I was a long way from being her ideal man, but in terms of what is discussed hereinafter, we were equally horny and our body energies were mutually satisfying. Then as I entered my mid-thirties and began to awaken to my higher self during what the Michaels refer to as the Fourth Internal Monad and I refer to as the Midlife Life-Stage, I read *Messages from Michael*. This was when it was first published in the paperback edition in October of 1980. At this time I was first getting into metaphysics, and because I was reading so many other books at the time, *Messages from Michael* did not make much of an impression on me.

Then in August of 1981, a dowser to whom I had lent *MFM*, revealed some of my Traits, and I was hooked into making the Michaelian teachings the foundation of my spiritual understanding. I read in *MFM* a part that is relevant to this book, namely the discussion of kindred souls — or “soul mates” to use the common vernacular. I immediately realized that my wife was correct: she and I were not ultimately right for each other. It was obvious that we did not have a spiritual love for each other, and I chose to initiate a divorce. Ironically, even though she did not believe in such a thing, she found a soul mate about a decade later and they have been happily married ever since.

In contrast to my wife’s path of eventually finding a life companion, I have had a series of transformational and transcendent relationships over more than three decades, but not an enduring companionship with a comfortable soul mate. Perhaps this is what was needed for me to have a story to tell you, a story that benefits and enlightens and prompts you. Pay close attention to the stories: perhaps there are clues to a more fulfilling love life for you.

For me, the more fulfilling love life than I had with my wife began with an awareness of what I have come to call “body energy”. Discussing this with others over the years, I find that it is not a well-known phenomenon

— or perhaps people have never heard of it, so they don't know what it is, so they ignore it, deny it, or otherwise don't pay attention. Nor have I read very much about it. This surprises me somewhat, because it has been in my awareness since 1982, the year of my divorce, when I became free to 'sample', you might say, the body energy of women other than my wife. The wife and I were equally horny so the sex worked well, and that was good, but the point I want to make here is that her body felt nourishing to my body, distinct from any sexual turn-on. It was as though her body 'fed' my body in a good way. (Apparently my body energy also fed her body, because she told me she liked the sex for the physical contact as well as for the sex.)

I thought there was nothing special about this phenomenon because I was a virgin when we married. It surprised me when, after the divorce, the body of my first girlfriend felt 'dead' in terms of this nourishing energy. The contrast got my attention; I could not help but notice. The fact that she was a self-described "nympho" only heightened the awareness that body energy and sexual energy were two different things. Since a body energy exchange was non-existent with her, I felt that I was being 'used' by this nympho to satisfy her sexual needs; without the nourishing body energy, sex with her was 'meaningless' to me — it was mere sex. In order to be meaningful to me in all subsequent romantic relationships, a mutually-beneficial body energy exchange was one of the ingredients at the top of my list. I came to poetically call this "delicious and nutritious" body energy.

Over the next four years, several other women came and went in my life, the relationships being driven by numerous factors of male-female chemistry on the many levels of human beingness, including sexual and body energy, plus emotional and intellectual rapport, and spiritual/philosophical compatibility. They were brief, but I learned from each of these relationships.

The pattern was to become friends first, then lovers, then remain friends afterward. Another pattern was that, however long the intimacy lasted, it took twice as long for me to thoroughly "assimilate the catalyst" of that intimate relationship before getting into another intimate relationship. That is a phrase I borrowed from The Ra Material, channeled information that I was reading at the time, and which I tell you about further on in this Interlude. What the phrase means is that women have been a stimulus on my spiritual path ever since I was on a spiritual path, starting in the early 1980s, in my mid-30s. Thus, I have been aware that male-female relationships can be a spiritual catalyst almost my entire dating life.

Talking about "stimulus" and "catalyst", this next story is about a woman, LS, that I, then age 39, met at a metaphysics gathering. Immediately there was a phenomenon that we in the Michaelian teachings call "Recognition" — with a capital R. This means we saw each other as kindred or friended souls of some kind. We mutually acknowledged this and immediately began meeting with each other, usually sitting on the couch talking. There was no sexual "chemistry", but soon it became evident that there was an abundance of what I have subsequently come to call "alchemy", the *spiritual* equivalent of *physical* chemistry. We spontaneously discovered that eye gazing led to a most wonderful and amazing experience, a combination of bliss, gratitude, reverence, awe, pleasure, and love. It felt like a spiritual "orgasm", except that it was not climactic. She and I could maintain this blissful state of consciousness for as long as we gazed into each others eyes, and we did it numerous times over the next few months. She confided to me that she was able to bring herself to sexual orgasm via meditation, so it may be that she was able to bring me to spiritual orgasm with this technique.

The orgasmic sensation was located in the center of my brain. It was heavenly. On one occasion, I had the distinct visual imagery in my consciousness of the clouds in the sky rolling aside to reveal a brilliant radiant light, much brighter than the sun, filled with these euphoric, orgasmic qualities. I wrote love letters to her, something I had never done before, because, obviously, I had never actually experienced this kind of love before.

This was an undeniable and unmistakable experience of a whole new kind for me, far beyond sexual and body energy. At the time, I did not have a context into which to put the content of this experience.

Alas, as wonderful as this alchemy was, I intuited that this was not destined to be a long-term relationship. Among other circumstances and conditions that did not bode well for a long-term relationship, there was a lack of "chemistry" in terms of sexual energy and body energy. I share this information so that you understand that blissful "true love" alone is not enough to hold lovers together. The relationship lasted six months. Late in our relationship she met another man more suitable for her companionship; she dumped me and eventually married him.

For me, this experience with LS was transformational; I have not been the same since. It sent my spiritual path in a fresh direction, one that still involved women, but with a new awareness of what was possible and a clearer view of what was desirable and sustainable.

Shortly after my relationship with LS ended, while still in grief over the loss of LS, a friendship with SH began. It started out that she invited me to dance with her to the music of the Grateful Dead. It led to her inviting me to massage her body. The combination of the music and the dance and the massage, which we did for an hour or two, put me into a slightly altered state of consciousness. There was also something about her particular body energy that evoked in me an intense feeling of compassion for her. Along with that there was a physical sensation in the center of my sternum: it was a yearning, heart-ache sensation such as I had never felt before. I could also feel a healing energy go from my chest through my arms and hands into her body during the massage.

This friendship never turned sexual — that was not what it was about. Yes, there was a mild red-ray sexual energy turn-on, but we did not act on it. The Intimacy was limited to this compassionate healing energy transfer and did not extend to the emotions or to the intellect. Therefore the situation with us was not appropriate to develop and continue into long-term companionship. It lasted about six months, and we went separately on to other things. However, the experience for me was transformational. It was such an intense opening to heretofore unknown energies that I became obsessed with massage and New Age music; I read books and took classes and I would massage any of my female friends who would let me. To some extent I could get into a similar but lesser altered state of consciousness while listening to beautiful spiritual music, and I could feel the compassionate healing energy transfer through my hands. It took about a decade, the decade of my forties, for the urge to experience and express this energy to fade away.

A major lesson that I learned from the relationship with SH was that one need not act on a sexual energy turn-on. One can, at minimum, just enjoy it for its own sake, and one can even go beyond that and learn to cultivate it. By that I mean, notice what makes it flow and what blocks its flow. But one might also learn to notice more subtle manifestations higher up the spectrum of Intimacy, because the sexual energy does tend to flow up the spectrum of Intimacy if you pay attention, and if you allow and foster it; that is the nature of Kundalini.

This was an undeniable and unmistakable experience of a whole new kind for me, far beyond sexual and body energy. At the time, I did not have a context into which to put the content of this experience.

About a year after the relationship with SH ended, CB came into my life. She was one of the purest souls I have ever met. She told me that she once had a hellish experience from an overdose of LSD. Her description reminds me of what I have since learned about Near-Death Experiences. My speculation is that it might have somehow cleansed her consciousness of Negativity. This was another woman with whom the sexual chemistry was absent, but some form of spiritual alchemy was present. Somehow we fell naturally into lying on my bed, embracing, cuddling, and kissing for hours while we listened to beautiful spiritual music. It provoked a “high” in both of us that would last for a couple of days afterward. Neurotransmitters were apparently involved. An endorphin high — or perhaps it was an oxytocin high or perhaps it was a dopamine high — is characterized by a gentle happiness and sense of well-being within oneself, and a feeling of loving kindness and benevolence toward everyone and everything. Alas, this was to be a very brief encounter before she moved to a far-away city and we lost contact with each other. But of course the memory of the encounter has stayed with me all these years since. Nothing like this has happened since.

This again was an undeniable and unmistakable experience of a whole new kind for me, far beyond sexual and body energy. At the time, I still did not have a context into which to put the content of this experience.

About a year after this experience with CB, I started writing Part One of this book. After that, in early 1990, I had the energy shift mentioned in the Introduction to this Interlude. It was then that I tumbled to the realization — it dawned on me — that these intimate experiences were apparently the activation of my higher chakras, and that these higher chakras correlated with what in the Michaelian teachings is referred to as the higher Centers. With LS (eye-gazing bliss) it was the Brow Chakra/Sympathy Center; with SH (healing massage/music) it was the Heart Chakra/Impulse Center; with CB (loving kissing) it was the Throat Chakra/Concept Center. I was familiar with the seven chakras throughout the 1980s as a result of my general metaphysical studies. I assume that most readers of my book will be familiar with them, and therefore I will not describe them here. And of course information is readily available on the internet. There are also two

chapters on chakras in my book *A History of the Overleaf Chart*, and there is another chapter on chakras in my book *The Tao of Cosmogony*.

Besides my book knowledge of the chakras, another major source of understanding for me was certain passages from The Ra Material — channeled information, as you might suppose. It was first published in a series of books in the early 1980s, and I read them then. Now the material is available freely on the internet at >www.lawofone.info< and ><http://www.llresearch.org/home.aspx><. The questions and answers pertaining to the subject under discussion in my book — “sexual energy transfers” — can be found at this URL: ><http://www.lawofone.info/results.php?c=Sexual+Energy+Transfer><. You may read the material at this URL now, and you may read the material with my extensive commentary further on in this Interlude. The information provided so much of the understanding and inspiration for what is said in Part Two; therefore it will help you understand Part Two so much the better.

The gist of Ra’s teaching about sexual energy transfers is that people who are ‘magnetically’ and/or ‘electrically’ attracted to each other via this palpable “intimacy energy” — as I have come to call it — have opportunities to develop spiritually thereby. According to Ra, the development happens in seven stages which they called “Rays”. The Rays are designated with the colors of the rainbow from Red Ray at the low end to Violet Ray at the high end of the spectrum of spiritual growth. Neo-Theosophy has a similar and expanded teaching about the so-called Rays of Creation, which one can find via an internet search, starting if you will with Wikipedia: >https://en.wikipedia.org/wiki/Seven_rays<. As it so happens, the seven chakras from lowest to highest have this same spectrum of colors. Thus, these Rays can be correlated with the seven chakras, which are then correlated with the seven Centers of the Michaelian teachings, as shown in the following table. Note that this table is a portion of the complete Process/Aspect Chart shown at the beginning of this book.

CORRELATION of RAYS, CHAKRAS, and CENTERS							
STAGE	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
RAY	Red	Orange	Yellow	Green	Blue	Indigo	Violet
CHAKRA	Sacral	Navel	Plexus	Heart	Throat	Brow	Crown
CENTER	Motion	Emotion	Intellect	Impulse	Concept	Sympathy	Excitation

There were a few clues in Yarbro’s books *Messages from Michael* (1979) and *More Messages from Michael* (1986) about spiritual sex, and these also helped me understand what was happening with me in the context of an organized system or structured pattern. These clues, and more clues found in the transcriptions of the original Michaelian group, which became generally available to the Michaelian teachings community in the mid-1990s, are gathered into the next section, along with extensive commentary that supplements the general information found in Part Two.

Thus these three things — traditional teachings about the chakra system plus tantra and Kundalini yoga, the Michaelian teachings about the Centers, and the Ra teaching about the Rays — provided the systematic context for understanding my transcendent experiences with women. Two other divisions of this Interlude provide the Michael and Ra source material with extensive commentary. Part Two of this book really just embellishes and elaborates the Michaelian teachings and the Ra Material and chakra–tantra–Kundalini.

Recall my account of the reorientation of my body energy in March of 1990, mentioned in the Introduction to this Interlude. My guess is that it had something to do with the transition from Yellow Ray to Green Ray on my spiritual path.

Shortly after I tumbled to the realization that my experiences with LS, SH, and CB were higher chakra experiences, it dawned on me that this energy-exchange phenomenon was something that could and should be consciously and intentionally shared with others. Shortly thereafter I met CS, a Priest/Scholar, we felt the attraction of the chemistry, and she seemed like a good candidate for me to “initiate” into the “mysteries” of “spiritual sexuality”. The body energy was extraordinarily delicious and nutritious, the sex as sex goes was the best ever, and I practiced tantric techniques that I read about with the intention of elevating the sexuality into spirituality. However, I cannot say that any of this was transcendent, or that either of us reached the higher chakras/Centers/Rays. The lesson here was that there is only so much that one can do; one must play the hand that is dealt; one cannot force it with techniques implemented by the Personality self; a transcendent

experience must be a part of some plan by the Soul Self. You know, things do not always work out like the lower self intends, even with the best of intentions. In this case, the universe had other plans than my plan to “initiate” her; the reality was that this was a stormy karmic destiny thing. After taking turns dumping each other two times each, after four years, we agreed it was not worth it to continue; shortly thereafter she met and married another man.

Several years after Part Two was written, and a few years after the relationship with CS ended, I met a woman at a metaphysical gathering, EH. We met at a party the night before the gathering started, and I sensed something special about her. We sat down next to each other at the first session, and presently a most wonderful and pleasurable feeling came over me. It was as if her aura and my aura were engaged in a loving embrace. The pleasure was both physical and psychological. Probably the best single word for the experience is “heavenly”. This was not like my previous higher-Ray exchanges, but I recognized it as another ‘form’ of the ‘energy’. I looked at her quizzically and she looked at me quizzically and we knew it was a shared experience. We hung out with each other for the few days of the gathering, enjoying the good feelings we had with each other and talking about a lot of things. I found out that we had similar Personality and soul factors — perhaps we were kindred or friended souls — and that she was a meditator in the tradition of Thich Nhat Hanh.

After the convention was over, we went to a party at the home of a mutual acquaintance. She took me into the living room, unoccupied and dark at the time, and asked me to lie down on the couch and get quiet while she sat on the coffee table in front of it. Presently, my consciousness was altered in the most astonishing way, namely into a state of “non-duality”. This is a state of awareness that I had read about in my general metaphysical studies, and it is a state that some forms of meditation foster and that some oriental mysticisms espouse: there is consciousness and only consciousness, without consciousness of any thing or thought or feeling or action existing. (You may choose to research such teachings/teachers as Advaita Vedanta and/or Franklin Merrell-Wolff and/or Nisargadatta for more information.)

It was unbelievable, not only in the sense that this state of consciousness is indescribable and ineffable, but also in the sense that she could magically, as it were, induce this state in me. This is the closest this engineer/scientist has ever come to a supernatural miracle. There is no way to ascribe to pheromones — or any other natural cause that I know of — the fact that she could simply induce this state of consciousness in me by changing her state of consciousness. To some extent I can get into this state of consciousness by recalling it, but also by asking myself the question, “*HOW can something exist rather than nothing?*”, and I cannot come up with an explanation. Non-duality is likewise beyond explanation, yet it “exists”; I experienced it, and so have many others. There seems to be no way for anything to exist, yet existence IS. One cannot grasp that statement unless one has “experienced” non-existence, as I did thanks to EH. In the non-dual state of awareness, nothing exists, and yet “nothing” exists. It is really, really weird. When I feel toward that state, on the periphery of it is astonishment at the preposterousness of existence. I love that.

As I said, non-duality cannot be described, it must be experienced, and even then it cannot be “understood” in the usual sense of that word, as apprehended intellectually or emotionally. In retrospect, I have taken this experience of non-existence as perhaps the so-called eighth chakra, above and beyond Violet Ray and the Excitation Center.

By the way, there was never any sexual chemistry in any part of this encounter with EH, and she had a boyfriend anyway. We had a lively email exchange for a while afterward, and I saw her on one other occasion, but there were never any “hooks” into developing and maintaining an ongoing relationship. Even so, I feel we have an eternal bond, and I am forever grateful for her gift.

So for many years I thought this was the pinnacle of transcendent experiences with women, and in some ways it was, but as it happens it was not the last. Is this the last? A few years ago I met another woman at a meeting, but felt nothing supernatural with her at that meeting. Afterward she contacted me via email and told me that she felt something, which she described as a loving energy emanating from my body while she was in my proximity. It was unlike anything she had experienced before, and it was so strong that she felt compelled to check with me about it. From her description, I recognized that it was like experiences that I had had, so to help her understand the phenomenon, I sent her a draft of this book, *The Tao of Relationships*. After she told me the book did nothing for her (not an uncommon response to my book manuscripts), I thought nothing more about the situation with her.

However, at a subsequent meeting some months later she sat down beside me, and presently we both began to feel the loving energy. It was so intense and yet so gentle that we just wanted to sit there, side by side, and

lose ourselves in it, saying nothing, doing nothing. It was irresistibly inviting and wonderful — “heavenly”. I use that word because it was exactly like what many Near-Death Experiencers describe in their glimpse of the afterlife: there is an ambiance of total and transcendent clarity, purity, peace, well-being, love, liberation, and bliss. The NDE feels as though you have come Home, where you came from before incarnation, and where you belong forever, abiding in the eternal embrace of Love and Bliss. For us just sitting next to each other the heavenly sensation was wholly pleasurable and satisfying — in a way that makes one realize that one is suffering and dissatisfied otherwise, even if one’s life is going “well”.

Of course we spent as much time basking in this love/bliss as we could for the remainder of the meeting. And we got together on subsequent occasions, exploring and experimenting with this experience. We could abide in that heavenly state of being for hours and hours; joined spiritually. Therefore, in regard to transcendent experiences, this particular intimate relationship overall was the most satisfying. However, the “companionability” factor was almost entirely lacking. So, as with previous relationships, this one also ran its course; the energy diminished as it did its catalytic work of feeding and balancing and enlightening us.

There is one other higher chakra experience that fits within this story line, except that it was a negative experience. Many years ago I dated a woman for about a year. I felt that I “loved” her, but it was strange and challenging on account of I could not figure her out. (This is no time to make jokes about “techno-geeks”, such as myself, who not able to understand women.) At times she was sweet and warm and loving; at other times she was harsh and cold and mean-spirited — she cycled between very friendly and very hostile with no discernible cause, on no discernible schedule. It did not seem like bipolar affective disorder, or “that time of the month”, or menopause, or post-traumatic stress disorder, or anything else that I had experiences with in previous relationships. When she was in her hostile phase, she would “excoriate” and “eviscerate” me with her words. When she did that, I had the physical sensation of sharp pains in the center of my chest, as if a knife were being thrust into my heart chakra. Shortly after I ended the relationship, it dawned on me that she probably had Borderline Personality Disorder; reading a book about BPD confirmed the diagnosis to me. Because of the severity of the trauma to my heart chakra, I have been soured on “romantic” relationships ever since, vowing never to get intimately involved again unless it was “True Love”, a vow which I have been able to keep, because the unpleasant consequences of “false love” have become too hurtful for me to bear. Anyway, this relationship — like the other relationships mentioned above — confirmed to me that the chakras are a real thing, not a superstition thing, and it made me aware that they have a Negative Pole as well as a Positive Pole, same as with the lower chakras and Centers. Also confirmed is the condition that if one is unusually sensitive to “energy transfers” of the pleasurable type, one is probably also unusually sensitive to energy transfers of the painful type. Oh well; this is how we learn. It may be that I am unusually sensitive to energy transfers, and that would explain why I have had these experiences, and that is why few other people have.

In this regard, I came up with this nifty poetic saying: “Energy gain or energy drain.” This is just another way of saying that some people “turn you on” and other people “turn you off”. Some people you meet give you an energy boost of one sort or another. It is Good Work to yield to the attraction, to develop a mutually beneficial association. If it leads to Intimacy and/or Service, so much the better. Other people you meet are “energy vampires” in one way or another. They can suck the peace and the love and the joy and the vitality right out of your life. They drag your consciousness right down into the Negative Poles of your Centers, whether they be the lower or the higher Centers. Some people are “toxic”, and a relationship with them cannot be other than toxic. The goal of Part One is to help you minimize whatever toxicity there might be in your own self. Beyond that, one goal of Part Two is to help you build a positive psyche on that foundation of Clarity along with other intimate relationships, both platonic and romantic.

Correlation with Chakras

In the previous section, I recounted the personal experiences that made me realize that the chakras are a real thing, not just something made up by ancient yogis. At age 43, I metaphorically gave myself a ‘dope slap on the forehead’ for not seeing the pattern of my love life in terms of the chakras before then. And there have been for me practical implications to awareness of the chakras in the real world; it is not just theoretical and academic. And because of my personal experiences with the chakras, I can expound on them with some authority. In the previous section I repeatedly mentioned that the chakras are correlated with stages of spiritual growth. This section expands on that story with a lengthier discussion of the correlation of the chakras to the stages of my spiritually transformative experiences.

In printed literature and websites on the internet, we find variations and ambiguities in the descriptions of the chakras. Undoubtedly, some of this is due to biases and guesswork if not different experiences. Some of these differences might be the result of actual differences in male and female chakras. As evidence for that claim, I provide two quotations:

NOTE: A man's sexual organs are located primarily in his first chakra, so male sexual energy is usually experienced primarily as physical [Warriorish]. A women's sexual organs are located primarily in her second chakra, so female sexual energy is usually experienced primarily as emotional [Serverish]. Both chakras are associated with sexual energy. [<http://healing.about.com/od/chakratheseven/a/study7chakras.htm> — this link is now dead]

RA: The energy of which we speak in discussing sexual energy transfers is a form of vibratory bridge between space/time and time/space. The energy transferred from male to female is different than that transferred from female to male. Due to the polarity difference of the mind/body/spirit complexes of male and female the male stores physical energy, the female [stores] mental and mental/emotional energy. [*Law of One*, Session 87 Q&A exchange 27]

Being a man, my spiritual development followed the male sequence of chakras; if females follow the alleged female sequence of chakras, I cannot speak to that directly, except to say that it has been reported to me that most women in most cases prefer to have an emotional and mental rapport with a man before they pursue a physical rapport.

Like most libidinous horny teenage guys, I had only one thing on my mind when it came to girls: "intimacy" meant *physical* intimacy. At age twenty I married with this in "mind". This was what I now call the "Red Ray" phase of my intimate relationships because in retrospect it was obvious that this corresponded to the root chakra, which is generally ascribed the color red, and it was RA's name for that stage. As must be the case for Red Ray energy transfers to occur, my energy was physically and sexually complementary to that of my wife. It was not until I was 26 years old that I ever became emotionally infatuated with a female, who happened not to be my wife. This began what I call the "Orange Ray" phase of my intimate relationships (there was never physical intimacy with this object of my affections). From then on it was typical for me to want an emotional connection and "turn-on" with my female companion in addition to the physical turn-on, which, frankly and unfortunately, for whatever reason, I never developed with my wife. At age 33 I read *Messages From Michael* and subsequently got into metaphysics in a big way. It was also the start of the fourth Life-Stage (refer to Prequel of this book). At that time, I entered into what I call the "Yellow Ray" phase of my intimate relationships: I began to think it was important that I understand relationships intellectually — it had not been important to me before that — so I studied astrology as well as the Overleaf System to help with this. I compared my and my wife's Overleaves and discovered all the incompatibilities. I also had an astrological comparison chart made on myself and my wife that drove home the point that we were not all that compatible emotionally (Orange Ray) or mentally (Yellow Ray). My marriage ended at age 35. In subsequent intimate relationships, I wanted and sought a "turn-on" in those 'lower' Rays, physical (Red) and emotional (Orange) and intellectual (Yellow). So, you see, I followed the Natural Sequence in the development of intimacy: 1) physical, 2) emotional, 3) intellectual.

That covered the first three chakras during the pre-fourth Life-Stage phase of my life. But it was not the end of my chakra-activation, kundalini-rising experiences. The following is a recapitulation of what was said in the previous section.

When I was 39, I met a woman that I felt an immediate spiritual connection with. We got together and soon discovered that when we stared into each others eyes, we felt blissful orgasmic gratitude in the center of our brains and it was as if the heavens opened up inside our skulls (= Indigo Ray). We repeated this experience numerous times, but it was not our destiny that we remain together for long. Within a few months of our first meeting she found another man and left me for him. A few months after that, I began getting together with another woman to do improvisational dance to the music of the Grateful Dead. She allowed me to practice massage on her, and there was something about her that induced a strong aching feeling of compassionate yearning in my chest as I pumped healing energy into her through my hands (= Green Ray). We did this many times and it made me compulsive about learning and doing massage for many years. She moved away to be with another man. I started seeing another woman, one of the purest souls I have ever met. On a few occasions, we kissed for about an hour while listening to beautiful new age music, and it induced a sort of mystical endorphin high, where I felt all loving towards life and everyone, that lasted for a couple of days after each "session" (= Blue Ray). She then moved away. Years later I learned via a mutual acquaintance that she married some guy.

It was when I was 43 years old (1990) that I tumbled to the realization that these three experiences were the sixth chakra (brow), the fourth chakra (heart), and the fifth chakra (throat) activations respectively. It was also at that time that I realized what had happened in my earlier years: those were the first three chakra activations. As a result of this realization of the pattern of my development in intimacy in terms of chakras and Centers, I added Part Two to the manuscript that I had written in previous years. Part One was about the spiritual path according to the Michaelian teachings, and Part Two was about the spiritual path according to Phil. I integrated information from my own experience of developing intimacy through the Rays, the RA Material, kundalini and tantra yoga.

In the recounting of my spiritually transformative experiences, I said I was at first interested in one thing — physical intimacy — but that is not to say that there were not other considerations. I was not promiscuous as a horny teenage boy. I was a virgin when I married, but selected my wife because she was intelligent as well as physically attractive to me. At first it was more important to me that she satisfy #1 physical libido, less important #2 emotional romance and #3 intellectual understanding. My priorities shifted during my maturation process. My marriage ended at age 35 because of a similar shift in priorities — the emerging preference for a spiritual companion, which I discerned was not possible with the non-spiritual wife. I have seen a number of marriages end when one stepped on a spiritual path after the Fourth Life-Stage and the partner did not. When I have told people about my higher chakra experiences, few can relate to them.

So what does this have to do with readers of this book, *The Tao of Relationships*? I wonder if men have followed the same developmental sequence in their intimate relationship(s) as the male sequences of chakras. Also, I wonder if women have followed the same developmental sequence in their intimate relationship(s) as the female sequence of chakras? That is to say, do gals after puberty (and maybe into their twenties and thirties) typically initiate their intimate relationships via emotional infatuation? Or do they start with physical lust like all the guys I know of? My experience with women suggests they might develop according to the female sequence of chakras. When I was single and in my forties and active in the Unity Singles Group, women in their forties often “hit” on me in a way that I found rather off-putting because it was so “masculine”. That is, they made it clear that they were interested in getting into my pants first, whereas I had developed to the point that I wanted emotional and psychological intimacy before physical intimacy. To me it was as if some women had “regressed” whereas I had “progressed”. I take this to be the difference between development per the “masculine” physical → emotional → mental route versus the “feminine” emotional → mental → physical route.

In summary, my speculation is that male sexuality is typically activated at the #1 Ordinal-Action Red-Ray Sacral Chakra, and from there the kundalini rises up through the #2 Ordinal Inspiration Orange-Ray Navel Chakra, then the #3 Ordinal Expression Orange-Ray Plexus Chakra, and so on up the chakras if his partner is to be blessed with “intercourse” in higher states of consciousness. My speculation is that female sexual development might start at Ordinal-Inspiration Orange-Ray chakra #2, goes to Ordinal Expression Yellow-Ray chakra #3, then to Ordinal Action Red-Ray chakra #1, and so on up the chakras if her partner is to be blessed with “intercourse” in higher states of consciousness. It is perhaps true that everyone has all chakras active — as stated by various sources — but on the other hand, it might (also) be true that there is a development in the functioning of the chakras during a lifetime per the kundalini tradition. Some of this probably typically happens naturally, but some of it probably takes physical-spiritual practices such as tantra and kundalini yoga. Or perhaps development requires meeting the appropriate complementary intimate partner(s) that provoke spiritually transformative experiences, as happened with me.

So that’s my story and I am sticking to it. You might find it unbelievable; I find it unbelievable. But there it is; it happened; True Love is real. Now I refer to experiences such as these as “Intimacy” with a capital “I”. We may only get to experience bits and pieces of it in this physical life, but these experiences of Intimacy intimate to me that there is something more to nature than atoms swirling in the void, as the materialists would have us believe; there is a “supernature”.

Summary and Conclusions

Besides the general insights recorded for posterity in Part Two of this book, there are some other specific insights that were prompted by my specific experiences of the higher Rays, as recounted above. These are listed as follows.

A) My path of Intimacy began with the realization that there is such a thing as delicious and nutritious physical-body energy. The universe later gave me experiences of spiritual-body energies. Your path might be different. You might start out with compelling mental or emotional exchanges with another person that eventually lead to higher experiences. Whatever it is that gets you going, it must be so desirable, captivating, inviting, fascinating — to your higher self — that you feel that you should explore it and experiment with it. It must be compelling enough that it overrides whatever inhibitions you might have, or obstacles that might stand in the way.

B) Another way that the higher Rays are compelling is that they tend to override lower-Ray factors. It does not much matter what the physical person is like in terms of looks or personality — ugly, stupid, old, boring, obnoxious, whatever — because the spiritual person is so much more interesting and desirable than the physical person. In fact, with the higher Rays, the fascination is eternal, connecting as they do one kindred soul with another. The physical factors are considered less real in comparison. One does not regard one's True Love like a commodity that meets or does not meet a list of specifications. There is no checklist of conditional requirements; True Love transcends such factors as one might desire in a typical romantic relationship.

C) The Ra Material refers to these experiences as “sexual energy transfers”. However, I must say that, even though these personal experiences involved “intercourse”, you might say, between a male and a female, they were not necessarily “sexual” in nature — in the usual sense of that word. The forms of “intercourse” in the higher Rays are various kinds of “spiritual” interactions. That is to say, the “making out” and the “turn on” and the “pleasure” do not feel “sexual”. That is why I prefer the term “Intimate” rather than “sexual” when referring to them. “Intimate intercourse” does not happen only with the genitalia of the physical body; it can happen within the six other realms of experience labeled by the names of the Rays/chakras/Centers.

D) None of the relationships driven by higher Ray exchanges lasted very long. They never developed into stable pairings where continued development was possible — they did their catalytic work of spiritual transformation and then fizzled out. This brevity might have had various causes, such as: the companionability factor was low because of differences in Personality and/or soul; or, our souls' Life Plans were not congruent. In any case, while it lasted, the focus and the purpose of the relationship was the experience of the Ray, not some of the other attractions that typically drive romantic relationships. We shared the experience, we learned from and were enriched by it, and then we went our separate ways, on to other experiences. I do not know about those women, but for me these additional experiences with other women enlarged my perspective enough to get the whole picture, the understanding of all the higher Rays in various manifestations, which might not have been what developed if there had only been one experience of one of the higher Rays with one woman.

E) Besides my preference to refer to the Rays as manifesting “Intimacy energy” rather than “sexual energy”, I also prefer to call it “polar energy”, so as not to be potentially misleading to the reader. The typical person would probably only describe the experience of Red Ray as “sexual”. It can be said, as The Ra Material does, that the Rays above Red all the way to Violet are also “sexual”, but a person does not realize this unless and until they have experienced the unique and various qualities of those higher Rays. Yes, they are “sexual” energy in these six other realms of manifestation, but by using the word “polar” I introduce the reader to a general principle.

F) The basic principle of polar energy transfers is that each person has in excess what the other lacks, so that the transfer is mutually beneficial. The polar energy transfer is like an electrical discharge, such as a lightning strike from cloud to ground. In the Michaelian teachings, this general phenomenon is covered by the term, “Monads”. Monads are said to have “Cardinal” (yang, positive, male) and “Ordinal” (yin, negative, female) sides, which are complementary to each other. The experience of both of the poles of Monads is the alleged “purpose of life”, because it makes for a complete experience of whatever the Monad is about. When the exchange happens between people, each feels satisfied or made whole. The Ra Material uses the words “refreshed” and “energized” and “blessed” to describe the subjective experiences of these energy exchanges. My experience is that these higher Ray exchanges are very pleasurable and salubrious. And they made me a better person. One of the reasons these relationships were brief may have been that as the gifts were exchanged over the weeks and months and years, the intensity of the transfers gradually diminished and eventually became no longer compelling and catalytic — they had done their work. The purpose of the relationship was therefore fulfilled, and so it ended. When the Monad was completed, it was appropriate to move on to the next Monad.

G) All of these experiences were similar in that they involved the higher Rays, but they were also unique — each felt different because different Rays were involved. And of course the energy transfers were expressed through different Personalities and souls, each having their own different characteristics. My speculation is that not only must each person/soul have what the other lacks in order to complete the Monad, but they must be on the same “wavelength” or have some kind of “resonance” or “alignment” in Personality and/or soul for the exchange to occur. In every case, the transfer of energy is driven by the *relative* difference in energy between the partners, whether amount or type, not the *absolute* amount of energy that each has. (This perception might just be this engineer/scientist rationalizing the physics and metaphysics of this phenomenon.)

H) There is what I (and others) call “chemistry” between physical bodies and personalities in the natural realm, and there is what I call “alchemy” between kindred and friended souls in the supernatural realm. In retrospect it is obvious that my usual romantic relationships were of chemistry and my unusual romantic experiences were of alchemy. Whichever the realm, they acted as fodder for depth and breadth of understanding of the body and the spirit. Such intense and exalted experiences change a person, either by initiating a course correction in the life, or by providing an expansion of awareness of what is possible in a romantic relationship. The alchemy of the higher Rays is so much more fulfilling and catalyzing than the chemistry of the lower Rays, the stuff you might read about in the typical relationship advice handbook. These higher Ray exchanges are truly “making love” — they are the reality of what typical romantic portrayals only aspire to.

I) In 1990, after I came to this awareness and understanding of the role of higher-Ray energy transfers in my romantic relationships, I wrote Part Two of this book, for one thing, but the other thing was that I became much more conscious of the phenomenon in subsequent romantic relationships. It occurred to me that I should now be able to intentionally “return the favor” of the gift that these women had given me, and “initiate” or “activate” the higher chakra(s) of my next lover, whoever she might be. I soon met CS, and I did my best, using some tantric sexual techniques that I had read about, to initiate her in the higher Rays. Our body energies were very nourishing to each other, and we were highly comfortable natural “lovers”, so we did have great sex — the best ever as mere sex goes — but it was just sex. In retrospect it became obvious to me that one cannot just take a lover, any lover, and make something more of it than the chemistry and the alchemy and the Life Plan dictate. I subsequently gave up on my idea of initiating my girlfriends in transcendent sex. Whatever it was with them, that is what it was, and I cultivated that to the best of my capacity.

J) In every case when I encountered this heavenly energy, it was so palpable and so unusual and so compelling that it could not be ignored by either of us. It had to be explored. It had to be played out to its logical conclusion. We could not predict its course, but in retrospect, after it ended, it seemed that the course of the relationship was pretty much pre-ordained. For that reason I would characterize these encounters as “appointments with destiny”. I suspect that this series of relationships was not just for my benefit and hers, but for others — because a book has come out of it, a book that it is hoped will provide help to readers who have similar experiences. If nothing else, readers of this book might become more alert or vigilant to notice subtle encounters with the higher Rays, and thereby not miss opportunities they otherwise might overlook. This hope might just be wishful thinking on my part, but there it is.

K) Between girlfriend episodes, my sexual energy naturally levitated to the higher Centers/chakras. I suspect this was because I had a lot of energy in those Centers/chakras to begin with. It seems likely to me that a person must have a lot of inherent energy in the Neutral and/or Cardinal Centers in order for them to be susceptible to these higher Ray energy transfers. That would be the Fourth (Impulse), Fifth (Concept), Sixth (Sympathy), and Seventh (Excitation) Centers. My strongest Center is Concept, second strongest is Impulse, and third strongest is Excitation — three out of the four. My weakest Center is Sympathy, but ironically it was the first to be activated, by LS. This was with someone I regard as a kindred soul, and the union of kindred souls is said in the Michaelian teachings to be ecstatic. I do not know if one can ‘pump up’ the higher Centers/chakras with Tantra and Kundalini techniques; this is not the way it happened with me, and those are not yogas that I have studied or practiced.

L) Further speculation on my part is that it helps susceptibility to higher Ray exchanges to be an older soul (late Mature or Old), and that it helps to be an introvert on a spiritual path. Older souls do tend to be more introverted and spiritually oriented. Not only have I been on my spiritual path during my entire history with

these higher Ray experiences, but all of the women with whom I had these experiences were also on their spiritual path. It seems likely that this was a factor that helped the experiences manifest.

M) From talking about this with others, and from the fact that I have not seen it discussed in detail in the metaphysical literature (except the Michaelian teachings and the Ra Material), it appears that this phenomenon of Intimate energy transfers in the higher Rays is not very common. My speculation about the reason for this is that it is not a part of the Life Plan of very many people. In the Michaelian teachings, the Life Plan is said to be one of the things the soul creates between incarnations. Intimate energy transfers are a compelling and transformational experience for the Personality and the soul, but so are a lot of other things that a soul may choose from to experience in various lifetimes.

N) Since this general phenomenon appears to be rather rare, it is unlikely that you, dear reader, will ever experience it. And if you do experience it, you might not recognize it for what it is because my descriptions of my experiences might not be similar enough to your experiences. Even so, my hope in writing and publishing this is that you will not be so puzzled by it that you flee from it if it happens to you, and you will explore it in whatever form and function it takes with you. It was never my experience, when the universe sent me a new transcendent relationship, to be frightened by it, but perhaps some people might be frightened, or perturbed, or discombobulated. My advice is that you let go of preconceived notions and explanations, whether mine or your own, and simply attune and commune with whatever intimate energy shows up in your potentially Intimate relationships. In short: Turn on → Tune in → Make out.

O) Another point that should be made: If you should happen to have experiences of higher Rays, realize that the light in the energy might highlight some of your darkness. Deal with it — “assimilate the catalyst” — it is for your own good. Part One and Part Two explore this advice in more detail.

P) So far as I know, one cannot make stuff like this happen. At least, I never made it happen. I didn’t do any “manifestation” rituals, such as lighting candles or building an altar. Nor did I do any “creative visualizations”, such as making a wish list or a bulletin board with pictures of the “perfect” woman. These sorts of things are recommended in some metaphysical circles, but not by me — or the Michaelian teachings. So, whenever the universe provided the next experience, I had sense enough to just go with it; that is, follow where it led to the best of my ability at the time.

Q) “Just going with it” means what I poetically call “attuning and communing”. There are no psychological tricks other than shifting attention onto and off of the energy; I did not need to tell myself anything. Without really understanding what I was doing at the time, I treated the subjective experience of the energy as an opportunity for the so-called “concentration-meditation Monad” in the Michaelian teachings. That is, I focused on the feeling of the energy and dismissed distractions. I explored and experimented. I discerned what it was in my own consciousness that allowed and that blocked the experience, thus learning to enhance the energy; thus it increased and refined and I could stay in the state of elevated consciousness indefinitely. I paid attention only to it; accepted it for what it was; I did not reject it for what it was not, no more, no less. I left the heavy noodling about what it all meant for the postmortem examination. There are relevant details in all of these stories in the fundamental principle of “attuning and communing” with the “love/intimacy energy” of the higher Rays.

R) As stated above and in Part Two, higher-Ray energy is perceptible to the Cardinal Centers/higher chakras. It is as if each person has an aura that surrounds the physical body, and each person’s aura can sense and interact with the aura of another person when the auras are compatible. Esotericism has taught for millennia that there is the physical body and there are “higher” bodies in successively larger sheaths or auras, namely the etheric body, the emotional body, the mental body, the causal body, and the divine body. You may choose to look them up on the internet. The esoteric teaching is that if one meditates in order to quiet the lower self, one can begin to perceive these supra-physical bodies. My experience is that actually, if the energies of both parties are plenty resonant, it can intrude despite lack of looking for it or preparing for it with meditation.

S) There is a spectrum from acquaintanceship to relationship to intimacy to Intimacy. These transcendent and not-so-subtle experiences of Intimacy mentioned above have built into me a sensitivity for what I call “intimations of intimacy”. These are not as intense as Intimacy with a capital “I”. They are notable occasions where I sense that I could explore intimacy with another person, even if it is not transcendent — meaning it is in the Ordinal Rays, not in the Cardinal Rays. Most associations between people are superficial and shallow because there is so little chemistry or alchemy in operation that would drive a strong and deep connection; coworkers are typically in this category. One can get to know people very well without there being any real

“intimacy”. Some associations develop into long-term relationships that nevertheless are not really psychologically or spiritually intimate; friendships are typically in this category. Notice I do not capitalize the word “intimate” for these types of relationships. I reserve the word “Intimacy” for higher chakra energy transfers.

T) In none of my encounters did I need to “train” my partners in what I already knew about the ways of Tantra and Kundalini Yoga. Each encounter had a uniqueness about it because the energy and the partner were different. Nevertheless, what to do seemed to come naturally to both of us. It is as if the energy itself contains the information required for its expression and development, if one simply pays attention to it, to what makes it flow and what makes it not flow. This is not to say that there might not in the future be cases where myself training the partner might not be useful. This is not to say that you might not find it helpful to train your partner in the ways of Tantra and Kundalini Yoga. I do not see how it could hurt for people to read and discuss what I have written in this book.

U) In the decades that I have experienced these sexual energy transfers, I have not intentionally gone looking for public teachers who might have a similar understanding to mine. However, I have happened upon a few such people: David Deida, Marlies Cocheret, Cheryl Fraser, and Sasha Cobra. An internet search will lead you to them, their books, and their videos. Surely there are others.

V) In summary: for me this was a decades-long path of following the allure of mutual delicious and nutritious energy exchanges, wherever I found them, and learning to attune and commune with them. In retrospect, I myself still find my story unbelievable and astonishing in its preposterousness. But there it is.

W) Now in my seventies, I look back on this lifetime and see that yes, books can make a big difference in my life (e.g. *Messages from Michael*); and yes, attending seminars and meetings can make a big difference in my life (e.g. the annual Michael gatherings); and yes, overcoming health challenges can make a big difference in my life (e.g. pre-diabetes and hypothyroidism and bipolar disorder); and yes, assuming responsibilities for family and career and houses and churches and friendships can make a big difference in my life — and so on — but as this book documents, the most catalytic and transformational events have been the chemistry and alchemy of intimate personal relationships: “Essence Contact!”

X) I have not personally encountered anyone else who has had sexual experiences similar to mine. Were it not for the fact that the Michaelian teachings, The Ra Material, Tantra and Kundalini Yoga explain my unusual experiences, I might be inclined to think that my experiences were a random anomalous fluke that only applied to me. The next two sections cover two of those sources of information about sexual experiences, the Michaelian teachings and the Ra Material.

Y) I realize that the premise of this book has a limited appeal, because few people think according to its principles. Basically, those principles are that there are polarities in energy, and Intimacy is the exchange of that energy between oppositely polarized entities. I suspect that most people are actually subliminally aware of this — they go for whatever “turns them on” — but my project in this book is to bring this phenomenon into your conscious awareness, so that you can work and play with the opportunities that the universe gives to you. This will give you more grace and graciousness, because you will not be clueless about what is going on.

Z) Any interest that I have in women, or any particular woman, at this stage in my life is driven by alchemy far more than by chemistry. That is, I prefer the Intimacy and Service with kindred souls to the intimacy and service of bodies and personalities. Some things get better with age.





Chapter I-2

SOURCE MATERIAL — THE MICHAELIAN TEACHINGS

Sexuality is one of those experiences in life that can hardly be ignored. But then, most people do not want to ignore it; they regard it as one of the most fascinating things they deal with during their entire lives. Naturally, the subject was of some interest to some members of what is now called the original Michael group, which met from 1973 to 1978 in the San Francisco Bay Area. (The original Michael group spawned several subsequent groups that produced variations and deviations in the material, so I refer to them collectively as the Michaelian teachings.) These people used the Ouija board to elicit information from a supernatural source that called itself Michael, a composite entity of more than a thousand Fragments of Tao that said they had finished with the process of reincarnation and now had somewhat to say about that process via channeling. The group members asked the Michaels enough questions about sexuality in relation to their spiritual aspirations that if we put all the answers together, think about them, and compare them with other spiritual teachings about sexuality, we derive a fairly complete teaching on the subject from a higher perspective. There are some ideas in subsequent Michaelian channeling, after the original Michaelian group disbanded, that flesh out the teaching a little bit, but really the gist of the subject is scattered throughout the transcriptions of the original Michaelian group. This chapter of this *Relationships* book gathers that information in one place, arranges it in a didactic sequence, and explains it in detail.

Some readers of this book will be students of the Michaelian teachings. Considering that sexuality has not received much interest by Michaelian students subsequent to the original Michaelian group, some of those students might be surprised at the length of this chapter (about forty pages). Although this information on sexuality has not gained any traction in the Michaelian teachings subsequent to the original Michaelian group, I regard it as a significant component of it; it is related to other components of the Michaelian teachings that are regarded as central, via its relationship to what was originally called the “Sexual Center”, said to be one of seven Centers, the seven Centers being an Aspect of the so-called “Overleaf System”, a matrix of forty-nine personality traits, as documented in the Prequel.

Some of the information in this chapter was available to me at the time I wrote Part Two of this *Relationships* book around the year 1990 because it appeared in the first three Michaelian books published by Chelsea Quinn Yarbro: *Messages from Michael* (1979), *More Messages from Michael* (1986), and *Michael’s People* (1988). Yarbro left a lot of original Michaelian group material out of those books, but it became available in 1994 and 1996 when one and then another original Michaelian group member shared original Michaelian group transcriptions with the second generation of Michaelian students, outside of the original Michaelian group. The additional material allowed me to flesh out the skimpy information found in the Yarbro books. In 2013, the original Michaelian group transcriptions were published via Lulu Press by The Center for Michael Teachings, Inc., in a book titled *Michael Speaks: the Legacy of Sarah Chambers*. You can check the context of the following quotations extracted from original Michaelian group transcriptions by purchasing that book; in the dated references shown in [brackets] in the following quotations, “SJC” refers to the *Legacy of Sarah [Jo] Chambers, Volume 1*.

Most of the questions that elicited the Michaels’ answers on the subject of sex were asked by one man, appropriately identified as “Dick” in the original Michaelian group transcriptions. It was his own sexual experiences and angst and curiosity that prompted the questions. I owe him some thanks because there is no other published source material in the Michaelian teachings on this subject that would have helped me understand some features of my own sexual experiences. If readers find my book valuable, then perhaps they also owe him some thanks. On the other hand, the fact that there is so little channeled material in the

Michaelian teachings about using sexuality as part of a spiritual path indicates a lack of interest among Michaelian students; perhaps the subject only mattered to me and to Dick. Even so, I still have hope that this information will be found worthwhile by some scattered present and future Michaelian students, or perhaps by miscellaneous seekers of understanding on this topic.

A Brief History of the Sexual Center in the Michaelian Teachings

In a paragraph in the introduction to this chapter, I mentioned the Sexual Center. As all Michaelian (and Gurdjieffian; see below) students know, the Sexual Center is one of seven Centers. Throughout the quotations from the original Michaelian group and from the Michaelian teachings in general, the names of the seven Centers have not been changed in the text from those originally given. However, because I have changed some of these original names in my various books, this could conceivably cause confusion in the minds of some people if they read my books and other books that discuss the Centers.

- First of all, I changed the original Gurdjieffian and Michaelian names of Centers from adjectives to nouns in order to be consistent with the names of the other Traits, aka “Overleaves”, that were given in noun form.
- Second of all, I renamed the ‘higher’ (Cardinal) Centers.
- Third of all, I changed some of the names of the Positive and Negative Poles to suit my understanding of the Centers.

Thus, the original and revised names are per the following tabulation:

Table I-2a: ALTERNATE NAMES of CENTERS								
ORIGINAL NAMES	—	+Enduring MOVING –Energetic	+Sensibility EMOTIONAL –Sentimentality	+Thought INTELLECTUAL –Reason	+Atomic INSTINCTIVE –Anatomic	+Integration HIGHER INTELLECTUAL –Telepathy	+Empathy HIGHER EMOTIONAL –Intuition	+Amoral SEXUAL –Erotic
WITTMAYER NAMES	+Anabolism PHYSIOLOGY –Catabolism	+Endurance MOTION –Activity	+Sensibility EMOTION –Sentimentality	+Thought INTELLECT –Reason	+Intuition IMPULSE –Instinct	+Integration CONCEPT –Imagination	+Empathy SYMPATHY –Sensitivity	+Vitality EXCITATION –Arousal

The discussion of sexuality in this chapter begins with an explanation of the Sexual Center shown at the right end of the table, but it does not end there, because there is much more to the understanding of sexuality and how it relates to the spiritual path than is found in an understanding of that Center.

One problem is that, in the session of 27 March 1974, the Michaels said that they are “guilty of some semantic ambiguity at times”. After studying what was said about the Sexual Center and sexual energy in the original Michaelian group transcriptions, my perception is that semantic ambiguity very much applies to the original teaching about that Center. There were ambiguities during the original Michaelian group, and consequently there have been ambiguities subsequent to the original Michaelian group. I offer my interpretation to the Michaelian community for their consideration. Near as I can tell, the ambiguity started with the Gurdjieffian teachings with which founding original Michaelian group members were already familiar and from which the Michaelian understanding of the Centers was derived; I will document the Gurdjieffian teaching about sexuality in the next section. One must thoughtfully compare and contrast what is said in many places scattered throughout the Gurdjieffian and Michaelian teachings if one is to tease out the meaning of the subject as a whole. Sometimes the statements are obscure, so they need to be parsed and pondered.

Besides ambiguity, another problem is that the original understanding of the Sexual Center has been superseded, obsoleted actually. Consequently, this section could be regarded as a diversion from the main narrative, so it could be skipped without any diminution of understanding of the main thesis of this *Relationships* book, which is that the exchange of polarized ‘energy’ is a path to enlightenment. I decided to include it because the term “Sexual Center” appears so many times in my quotations of the original Michaelian group transcriptions.

At this point in this chapter, before the serious exposition begins, it is expedient to clarify the ambiguities about the Sexual Center, and document the changing Michaelian understanding of sexuality in general. So let's begin.

In the Gurdjieffian teachings (see below) and in the original Michaelian group, the Sexual Center was said to be a 'higher', perhaps the 'highest', Center. For unknown rationalizations, or as just a dumb mistake, in her book *Messages from Michael*, (1979) Chelsea Quinn Yarbro claimed that it was the lowest Center, and that the so-called "Moving Center" was the Cardinal Center. Most subsequent Michaelian channels and students did not go along with that change, but understand it to be a higher Center, in fact the highest Center. As I said above, not only is the placement of the Sexual Center and the Moving Center ambiguous in various contingents of the Michaelian teachings, but its meaning is also ambiguous. Basically and briefly, Yarbro herself renamed the Sexual Center to "Physical Excitation Center" in *More Messages from Michael* (1986). The non-Yarbro contingent settled on the name "Higher Moving Center". In both cases, what started out as the Sexual Center came to be about much more than sexuality; it referred to a range of action and energy. This discrepancy between Yarbro and non-Yarbro understanding of the Sexual Center is discussed at length in Chapter 4H, "The Action Centers", in my book *A History of the Overleaf Chart*, and there is no need to review it here.

As shown in Table I-2a, my own preferred name for that Center ended up being the "Excitation Center", emphasizing the energy contained therein rather than the activity that results from the energy. It took me a while to get to that understanding. During the 1980s and most of the 1990s, I went along with the Yarbro understanding that the Sexual Center was an Ordinal Center and that it really was only about sexuality. I had what I believed were some interesting thoughts and observations about it, so I share them in the following subsection for the supposed benefit of readers. Most of the following was written in the 1980s after I read *Messages From Michael* (1979). That was the only Michaelian teachings book available at the time. It was based on the understanding of the Sexual Center presented in that book, which is that the Sexual Center was the name given to the Ordinal Action Center. Seven years later, in *More Messages From Michael* (1986), the name was clarified and renamed to Physical Excitation Center. I amended my exposition on the Sexual Center after reading that second book.

My Original Understanding of the Sexual Center

>>> begin <<<

The Sexual Center is the Center many find to be the most interesting of the seven. The strength of this Center — the measure of one's "libido" — indicates how much and how often one wants sex. It indicates how sensitive one is to internal and external sexual stimuli. People in the Sexual Center have sex on their minds all of the time — they are "dirty minded". They think about it and they make remarks about it. They can turn every situation and every statement into a sexual innuendo. Neurologists have located the seat of sexual desire, the actual sexual center, in the limbic area of the brain; less-educated people locate it elsewhere in the body. The advantage of having a strong Sexual Center is that, when handled properly, it provides a lot of vitality and it can be a lot of fun, one of the greatest experiences there is. The disadvantage is that, at best, it can distract one at inappropriate times, and at worst, it can get one into some of the worst trouble they will ever experience.

The Sexual Center is not quite the same thing as sexuality — the entire male-female relationship thing. People who have very weak Sexual Centers can still be strongly attracted to others, but for reasons other than sexual. Many people are attracted to others for romantic reasons, for instance — they want someone to fill their loneliness and their need for affection. This type of thing comes from the Emotion Center. The Impulse Center, especially the Negative Pole of -Instinct, also provides a drive for mating, for perpetuating the species. Others enjoy playing dominance/submission power games with sex. Do not confuse the Sexual Center with any of these. The Sexual Center is involved in the physical excitation that is associated with an actual sexual encounter. When people are genuinely horny and not merely lonely or affectionately pair-bonded, then you know they are operating in the Sexual Center.

On the other hand, the Sexual Center has more to it than mere sexual behavior. It could be called the Physical Excitation Center to cover some other phenomena. When a person responds to a stimulating situation with physical arousal which is not sexual, this heightened state of the body is from the Sexual Center. This physical excitation is not to be confused with the Motion Center. A person in the Motion Center responds to stimuli by actually doing something about the situation — they put their body in motion to act

upon the environment. On the other hand, a person in the Sexual Center responds to stimuli by getting physically excited in the body. In this way the Motion and Sexual Centers are shown to be the Complements of each other — opposites. The Motion Center, an Aspect of the Origination Process, a Cardinal Process, makes things happen outside the body to get things done, but the Sexual Center, an Aspect of the Termination Process, a Cardinal Process, makes things happen inside the body to get things going. Some musical compositions, particularly with a slow rhythmic beat, have this effect: they “turn you on”. [Recall per Table I-2a that I now regard the Excitation Center as Cardinal and the Motion Center as Ordinal.]

On the other hand, people with a weak Sexual Center wonder what all the excitement is about. They may even be put off by talk of sex. They do not think or talk much about it. They do not dress or groom with sexuality in mind. They may miss sexual innuendos in the conversation of others. They do not seek sexual stimulation through pornography, fantasy, or whatever. When they are involved in a sexual relationship, they do not want sex very often, unless they have a strong Emotional Center and enjoy sex for the affection they receive along with the sex.

The Positive Pole of the Sexual Center is named +Amor. It is exhibited in people whose horniness leads them to actively, aggressively seek sexual gratification. This is considered “masculine” in our culture, but it is not at all unusual for females to express this Pole, or so I’ve heard. In either male or female gender, these people are turned on sexually and they seek to turn others on with their words and manners. People in +Amor prefer to be the initiators in the mating/seduction/courtship game. They say in effect, “I want to make love to you.” They will dress, groom, and act in such a way as to exhibit their sexual intentions. If these behaviors are successful, they prefer to take the more active role in the sex act. Even after they bond with a long-term mate, people in +Amor want to look macho in public. It is a part of their nature. The extreme expression of this Pole is satyriasis — a man who “can’t get enough”.

The Negative Pole is named –Eros. This is considered “feminine” in our culture, but it is not unusual for the male to express this Pole. In either male or female gender, it is exhibited as people whose horniness leads them to attract sexual gratification by alluring means. They get turned on sexually by seeing that they turn others on. Such people prefer to be the one sought-after in the mating/seduction/courtship game. They say in effect “I want you to make love to me.” They will dress provocatively, groom attractively, and act flirtatiously — whatever it takes to arouse potential sex partners. Women show skin and curves, men show chest hair and muscles, and so on. If these devices are successful, they prefer to take the more passive role in the sex act. Even after they bond with a long-term mate, people in –Eros want to look sexy in public; it is a part of their nature. The extreme expression of this Pole is nymphomania — a woman who can’t get enough.

Many sexual games are played in relationships, and some of these have to do with the Poles of the Sexual Center. Most mates prefer a situation where one is Positive and the other Negative — one active/masculine and the other passive/feminine as defined by the culture in which they live. Ideally both would be Positive — both equally willing and able to pursue the sexual pleasuring of the other. The Negative Pole of –Eros is motivated by the fear that sexual desires will not be met because of a lack of assertiveness in the personality. The way to overcome this is to consider and apply the Positive Pole of the Complementary Center, the Moving Center, which is +Endurance. Rather than attracting just anyone, keep your sexual energy sustained because it may take a long time to find what you really want. Stamina and staying power is a big issue in sex or anything else.

Other Traits influence which of these Poles in which a person may habitually function. A person in the Power Mode, for instance, is more likely to be in the Positive Pole of +Amor; a person with the Submission Goal, for instance, is more likely to be in the Negative Pole of –Eros.

The Cynic Attitude is in Diametric opposition to the Sexual Center. Whereas a person in the Sexual Center is “turned on” by life, a Cynic is “turned off” by life. There is a problem when people are Cynics and also in the Sexual Center. Because the two Traits are as opposite as it is possible to be in terms of the Process/Aspect System matrix, the two Traits work against each other. Such people have great difficulty working through their sexual ambivalence: do they want it or do they not, and under what conditions? They may experience internal conflict about their sexuality, and also give other people contradictory signals. There is also serious friction between two people who have these two opposite Traits.

Many people connect sex with issues of respect and disrespect. Well, the Realist Attitude and the Cynic Attitude — also on the Action Axis, the same as the Sexual Center — are also about respect and disrespect. The

issue of sex and respect is a very touchy one with many people. The reason is that cynicism and realism are two halves of the same thing, respect.

>>> end <<<

Those thoughts about sexuality that I shared above still seem valid to me four decades later, but since there is no longer such a thing as the Sexual Center in the evolved Michaelian teachings, they only apply to sexual expression in general.

Poles of the Sexual Center

While I am on the subject of the Sexual Center as it was originally taught, it is appropriate to say some more about the names of the Positive and Negative Poles of the obsoleted Sexual Center, because the names of the Poles should also be revised for the Excitation Center (+Vitality and –Arousal) as shown in Table I-2a.

In late 1974 or early 1975 the Poles of the Sexual Center were given to the original Michaelian group as +Amoral and –Erotic. This was before Yarbro's book *More Messages from Michael* renamed the Sexual Center to the "Physical Excitation Center" in 1986 and the non-Yarbro contingent of the Michaelian teachings named it the "Higher Moving Center". Strangely, neither Yarbro nor non-Yarbro renamed the Poles to something else more appropriate for a Center that was no longer thought to be primarily sexual in nature. As already noted, my preference is to name the Cardinal Action Center as the "Excitation Center", with the two Poles of +Vitality and –Arousal. However, if one were to retain the original notion of the Sexual Center, then we could reasonably retain the names of the Poles of sexual expression as originally given, except I would amend the adjective form to the noun form, to be consistent with the names of all the other Overleaves and their Poles, thus +Amorousness or +Amor and –Eroticism or –Eros.

It makes sense of the following Q&A exchanges, which happened in early 1975, after the Poles were revealed, if we regard +Amorousness and +Amor as better names for the Positive Pole of the Sexual Center than the original word +Amoral, which is an ethical thing, not a sexual thing. As usual, I indulge in some careful parsing and semantic quibbling, because that is the only way I can reconcile some statements with other statements in the original Michaelian group transcriptions.

Dick: In reading Penthouse Magazine, I had a negative reaction ... I felt wrong ... seeing the Negative Pole of Sexual Center [–Eros]?

We would agree with that, but also the most Negative Pole of Emotional Center [–Sentimentality].

Negative emotions such as disgust and shame often accompany negative sexual experiences, but the two Centers are different. Inappropriate mixing of Centers is mentioned further on.

Dick: I feel the only route to Positive Pole of Sexual Center [+Amor] is love.

We have no quarrel with that, either. The only Ecstasy that we know of occurring during the sexual act has occurred in Adepts who are Balanced [= have routine access to Cardinal Centers] and who do express Agape.

The experience of Ecstasy and Agape are high aspirations in the Michaelian teachings. It would make the most sense of that exchange if the Sexual Center is a Cardinal Center than if it was an Ordinal Center as proposed by Yarbro, because the experiences of the Cardinal Centers in general are said to be high aspirations.

How can one tell whether one is in a Negative Pole of an appropriate Center, or if one is in the wrong Center entirely?

Whatever portion [Part] of a Center provides an enTrapment for the [incarnate] soul who is still a victim of his Overleaves becomes the Negative Pole of that Center. All Creatures of Reason have this in common — you [personally and individually] are not alone. This is, for many, a no-exit situation and becomes Wrong Work, but still not wholly inappropriate, as in the example given. It is still an emotional reaction to an emotional situation or a sexual reaction to a sexual situation. We would call it unschooled rather than inappropriate. It is not inappropriate, for instance, for your children in this culture to giggle at salacious pictures and this is an appropriate reaction from an unschooled Center. [25 January 1975]

An experience of the Negative Pole of a Center reflects that the person is "unschooled" in that Center, meaning that they have not matured in psycho-social-spiritual development.

... None of you is capable of activating the Sexual [Excitation] Center at will... [15 April 1975]

If the Sexual Center were a lower Center as proposed by Yarbro, people would have routine access to it, as they do with the other Ordinal Centers, Emotion and Intellect. Puberty might activate sexuality, but puberty does not activate the Excitation Center, aka the Higher Moving Center. Some people claim that they can evoke an orgasm with meditation alone.

The Sexual Center per Gurdjieff

It is useful for the reader to know that the founding members of the original Michaelian group had been involved in a local “Fourth Way” group called the Fellowship of Friends, which derived its spiritual teaching primarily from the Russian esotericist Georges Gurdjieff. His teaching inspired several spin-off teachings (so I refer to the collective body of those teachings as the “Gurdjieffian” teachings); one of those spin-offs was the Fellowship of Friends. One component of the Gurdjieffian teachings was about the Centers, and one of those Centers was the Sexual Center. Therefore, readers are helped to understand the exposition in this chapter by knowing what Gurdjieff had to say about the Sexual Center, as witnessed by one of his main students, Peter Ouspensky, and as recorded in his book *In Search of the Miraculous*:

In the first place, it must be noted that normally in the sex center as well as in the higher emotional and the higher thinking centers, there is no negative side. In all the other centers except the higher ones, in the thinking, in the emotional, in the moving, in the instinctive, in all of them there are, so to speak, two halves — the positive and the negative, affirmation and negation, or ‘yes’ and no’ in the thinking center, pleasant and unpleasant sensation in the moving and instinctive centers. There is no such division in the sex center. There is no positive and negative sides in it. There are no unpleasant sensations or unpleasant feelings in it; there is either a pleasant sensation, a pleasant feeling, or there is nothing, an absence of any sensation, complete indifference.

Apparently the Michaels did not agree with the Gurdjieffian notion that the three higher Centers lack a “negative side”, because they gave names to their alleged Positive and Negative Poles. The Poles of the Sexual Center were reviewed in the previous section.

Regardless of that discrepancy, the point that is hinted at in the Gurdjieffian quotations (above and below) but which needs to be made explicit and emphasized here near the beginning of this chapter, is that the definition of what is referred to as “pure sexual energy” is not something that is perceived by “sensation” or “feeling”, referring to the five senses of sight, hearing, touch, smell, and taste. Unenlightened people typically evaluate a potential sexual partner based on factors of attraction and repulsion concomitant with these five senses. However, a point to be made and emphasized here is that if one is looking for a sexual companion that fosters one’s spiritual aspirations, those sensual experiences impede higher level sexual experiences. Thus, the sensory delights of a sexual encounter may be regarded as the Negative Pole in the full spectrum of sexual experience from physical to spiritual. As explained in more detail further on, pure sexual energy, which can be regarded as the Positive Pole of the sexual experience, appears to be a property of the aura or energy field of the physical+etheric body, such that two people — who are oppositely polarized — when they are within close proximity to each other can “sense” or “feel” (detect) a delicious and nutritious (my poetry) emanation from each other in the ‘sensory’ apparatus of their Centers rather than in the sensory apparatus of their bodies. My research indicates that this is a somewhat rare phenomenon for most people, although it is not all that rare for me; I have experienced it enough times to understand that its ramifications and implications are as revealed by the Michaels and documented in this chapter (and in the Ra material documented in the next chapter). If you have experienced this phenomenon, you also will know what I mean as I describe it; if you have not experienced this phenomenon, you will not know what I mean, and some of this chapter might be meaningless to you.

The quotation from Ouspensky continues:

But in consequence of the wrong work of centers, it often happens that the sex center unites with the negative part of the emotional center or with the negative part of the instinctive [Physiology] center.... People who experience unpleasant feeling and sensations which have been evoked in them through ideas and imagination connected with sex are inclined to regard them as a great virtue or as something original; in actual fact ... unpleasant feelings and sensations all come from the emotional center or the instinctive [Physiology] center....

The teaching of Gurdjieff (and the Michaels) is that it is best to experience each Center purely, unmixed with other Centers. To have mixed reactions from Centers results in so-called “Traps” and so-called “Energy Leaks”; for more information about those phenomena, refer to chapters on those subjects in my book *Study Papers on the Original Michaelian Group*. Our human experience of sexuality is almost never pure; it is almost always encumbered with romantic notions fostered by the Emotion Center, or encumbered with physiological reactions fostered by the Physiology Center’s urge to perpetuate the species, or encumbered with wrongheaded ideas and beliefs in the Intellect Center. Another type of impurity, one not mentioned here, is when the Motion Center enjoys maneuvering and manipulating, making courtship into a ‘game’ of seduction and/or conquest.

Pure sexual energy does not have negative distortions or play ‘games’; the transfer of pure sexual energy is either pleasant or nonexistent between any two people.

My final quotation from Ouspensky is this:

The role of the sex center in creating a general equilibrium and a permanent center of gravity can be very big. According to its energy, that is to say, if it uses its own energy, the sex center stands on a level with the higher emotional [Sympathy] center. And all the other centers are subordinate to it. Therefore it would be a great thing if it worked with its own energy. This alone would indicate a comparatively very high level of being. And in this case, that is, if the sex center worked with its own energy and in its own place, all other centers would work correctly in their places and with their own energies. [P.D. Ouspensky, *In Search of the Miraculous*, pp. 257-259]

Note that the Sexual Center is said to be “on a level with the Higher Emotional (Sympathy) Center”. More will be said further on about what the Michaels called “cerebral orgasm” during the original Michaelian group.

Notice that, with the words “very high level of being”, Gurdjieff hints at the notion that the proper use of sexual energy is to elevate consciousness to transcendent realms. During the original Michaelian group, the Michaels more than hint that such is the case. The goal of this *Relationships* book is to inform readers about how to raise their Level of Being via service and intimacy with other people and the environment in general.

The reader may also refer to the chapter “Center of Gravity” in my book *Study Papers on the Original Michaelian Group* for more information about that. Basically and briefly, one’s Center of Gravity is that Center where one normally abides when that Center is a measure of one’s “Level of Being”; refer to the *Study Paper* by that name. According to the Gurdjieffian teachings, the goal of the spiritual path is to evolve to abide in ever ‘higher’ Centers arranged in the Natural Sequence, which is the arrangement shown in Table I-2a above.

Enough said by the Gurdjieffian teachings on the Sexual Center.

More General Introductory Comments

The original Michaelian group transcriptions that mention the Sexual Center are quoted in subsequent sections, starting with the next section. Sexuality is a subject with many components, and this is a lengthy chapter, so it benefits by division into subsections.

The following extracts from original Michaelian group transcriptions are Q&A exchanges, where an original Michaelian group member asks a question (or makes a comment), and the Michaels provide an answer. As is my custom, I often provide some explanatory comments following the question or answer. Underlined words in the Michaels’ answers are my emphasis, to draw attention to what it is that I comment on. Sometimes I embed words or phrases [in brackets] that I believe help to clarify the question or the answer.

The subject of sexuality first appeared in the first session of the original Michaelian group that we have in our possession. This was before the Michaels appeared, and Soleal was the entity being interrogated. The questioner is not identified in this session, but almost certainly it was Dick, because he was almost the only person who ever asked questions about transcendent sexuality. As we will see as the story unfolds, he asked these questions because he had a so-called “Kundalini” (see further on) experience during a sexual encounter that was so intense and so transformative that it compelled him to seek to understand what it was all about. This has been my experience also, so I am compelled to make the point here that it is generally the case that unless one has an initiatory transcendent sexual experience, one has little or no interest in pursuing transcendent sexuality in general.

The first mention of sex in the transcriptions of the original Michaelian group was this:

You have said that you think it is absurd that “Creatures of Reason” have hang-ups about sex.

[Soleal:] Why have a hang-up about something like breathing? [mid-1973]

Refer to the chapter “Creatures of Reason” in my book *Study Papers on the Original Michaelian Group* for more discussion about the humanoid level of biological evolution, a stage that is contrasted to Creatures of Non-Reason, plants and animals. It is generally true that Creatures of Non-reason do not have hang-ups about breathing or sexuality. (The reason is that human Expression Centers (Intellect and Concept) and Inspiration Centers (Emotion and Sympathy) often interfere with simple healthy sexual expression in the Action Centers (Motion and Excitation).) However, I regard Soleal’s answer as incomplete, because copulation is not like breathing, except for Creatures of Non-reason. Yes, breathing and copulation are both bodily functions, but for Creatures of Reason the potential consequences for self and for other self are much different for copulation

than they are for breathing; the higher level of self-awareness that comes with being a Creature of Reason adds issues and challenges that Creatures of Non-reason simply do not have.

Beyond that understanding of this Q&A exchange, another conclusion from an examination of it is that a person whose Centers are integrated and Balanced via a spiritual path does not regard either breathing or sexuality as “absurd”, and that is the position of maturity from which Soleal regards sex. For Creatures of Non-reason, sex serves only the purpose of perpetuating of the species; for Creatures of Reason, sex serves many other purposes, as we all know, and as we will see in this chapter. One point emphasized in this chapter is that spiritual aspirants can grow up through whatever ‘hang-ups’ they may have about sexuality into an exalted realm of consciousness where sex is not an impediment to spirituality, but rather, it is an impetus to spirituality. I like to call this “transcendent sexuality”, and I define it as transmuting physical chemistry into spiritual alchemy. The beginning of that particular type of spiritual path is to mitigate hang-ups about sexuality.

The remainder of this chapter is a bit disjointed. The original revelation on this subject was not delivered all at once; it came piecemeal, in response to many questions asked in many sessions over a two-year period. Sometimes I think it is unfortunate that the Michaels did not deliver their teaching on this subject (or any subject) as a continuous narrative in polished prose, but here we are, and I do my best to sort it out and arrange it in a didactic way, meaning that I present the conceptual edifice in a sensible progression. Be aware that it might require more than one reading for you to grok it. Because some Q&A exchanges cover more than one subject category, there is some overlap and some repetition. That is mostly the way it happened in the original Michaelian group, and it is appropriate for this chapter.

Defining Michaelian Terms

The emphasis in this chapter will not be on the physicality of sexuality, but on the spirituality. One can read about the physicality of sexuality in a gazillion other places. Furthermore, this chapter is not about resolving issues in the sexual component of intimate relationships; there are psychotherapists galore who specialize in that. Rather, the assumption is made here that readers of this *Relationships* book are likely to be more interested in having soul sex than they are in having animal sex. What does that mean? Obviously, the best place to start is to define the terms that will be used in this chapter; we need to understand some terms in the way the Michaels used them in the original Michaelian group. Because of this special meaning and usage, these words are capitalized in the remainder of this chapter. These words are Estrus, Eros, and Ecstasy, the three “E’s” of the spectrum of sexuality from animal to human to spirit. Basically and briefly, the spiritual path of sexuality is to mature from Estrus, through Eros, to Ecstasy.

“Estrus”

The Wikipedia description of estrus is this:

The estrous cycle (from Latin oestrus ‘frenzy’, originally from Ancient Greek οἶστρος (oîstros) ‘gadfly’) is a set of recurring physiological changes induced by reproductive hormones in females of mammalian subclass Theria. ... The male equivalent, seen primarily in ruminants, is called rut. [https://en.wikipedia.org/wiki/Estrous_cycle — retrieved 08 December 2023]

Therefore, Estrus is what animals experience in mating — the sex act. It is also what primitive humans experience in mating. The Michaels only used the word thrice during the original Michaelian group:

The Infant Soul [Primitivism Worldview] perceives love only in the form of lust. It performs the sex act with all the frenzy of a wild animal, completely dependent upon some innate Estrus lost to higher cycles [Soul Ages]. It is powerless to change this. [S/C, undated session in late August 1973]

The higher the Soul Age, aka Worldview, the less that Estrus (and other animalistic characteristics) is in control of the human Personality. People who are interested in spiritualizing their sexuality are generally older souls, meaning late Mature and Old, aka Collectivists and Holists.

The second mention of Estrus indicated that Estrus is often the impetus for marriage in most cultures, but it is a very shaky foundation for a lasting and elevating intimate relationship:

There is a weird sort of Estrus operating in humans that makes them seek a sexual partner. The societal mores demand that they cement this into a more binding contract [marriage].... That type of sexual attraction is rarely lasting. It is based on an initial adrenaline flow, which does not last. This produces a nice warm glow, which is interpreted as “love.” [S/C, 27 October 1973]

When you get old, and you are no longer encumbered by Estrus, you realize how “weird” Estrus is — “insane” even. You see that it drives young people to do crazy shit in order to “get laid”, perhaps yourself back in the day. And that is not all: because Estrus/lust promises a lot more than it can deliver in the long run, a person who suspects that there should be something more than physical satisfaction will go from sex partner to sex partner without settling down, hoping to find those somethings — love and bliss — that they believe should accompany sex, but almost never does.

One of the key passages for understanding the Michaelian concept of the spectrum of sexuality, from Estrus to Eros to Agape (see below), is this one:

Ted spoke of his feelings that there was a strong attraction between Liz [his wife] and Richard [Sarah’s husband]: [Is this] from previous lives? False Personality? He asked for a comment from Michael about his feelings in this.

These two [Liz and Richard] have had many Sequences in the past and many lives have been interrelated, but the insight is valid.

Something not mentioned there is that Richard was an Artisan and Liz was a Priest, and there is a sexual chemistry or Estrus between those two Roles. The point to be made here and elsewhere is that there are many factors that promote sexual interaction: Estrus is the bodily urge for the reproduction of the species, but there are also factors in the spiritual essence, the soul.

The Michaels continued to answer Ted’s question as follows, and it included the third and last use of the word Estrus in the transcriptions:

In this culture, those on the Physical Plane have a tendency to sexualize all encounters with one of another gender. If they feel powerful emotional discharges around this other person, they interpret them as Eros or sexual attraction [see next subsection re: Eros], and the False Personality demands gratification. In the [incarnate] soul in a [spiritual] teaching or the [incarnate] soul going into Balance [the turning point from psychological maturation to spiritual maturation], this gratification can sometimes bring about startling Photographs of the Personality at work and the expectations they had of the other, based upon the interpretation of the emotion. Souls [incarnated] on the Physical Plane, until they meet with a [spiritual] teaching, have no mechanism with which to interpret emotions accurately; they must merely interpret according to the dictates of the culture. The Physical Plane and its pervasive atmosphere demands that you “do” something physical about ethereal matters. Consequently, when the Essence awakens for an instant and feels love for its Essence Twin or an old [physical] twin [from a previous lifetime], the False Personality immediately goes to work on this emotion, converting it into something it can understand. This is what is meant by some spiritual leaders who exhort their followers to rise above the Physical Plane. Mechanical Man has not learned to rise above the desire for instant gratification; therefore, he experiences much frustration, since the culture largely denies him that gratification. Cultures that impose rules of social conduct and interpersonal relationships usually arise out of the frustrations of unfulfilled expectations. The sexual experience never attains the height that it is expected to, as it is used in place of love so many times, and the Personality, not knowing any better, blames the partner for the failure to produce bliss, when the responsibility lies within self and self’s ridiculous expectations of a biologic [reproductive] act which comes basic to the organism. Man considers himself civilized because he has risen above [animal] oestrus [to romantic eros]. What an aspiration! [19 November 1974]

Refer to the section “Culture versus Sex” further on for more discussion about that influence that often blocks and/or distorts spiritual insights, and sexual expression. Chapters on “False Personality” and “Mechanical Man” and “Balanced Man” and “Photography” are found in my book *Study Papers on the Original Michaelian Group*. Basically and briefly, humans are born with a True Personality, but afterwards the person acquires a False Personality from the environment. In the Gurdjieffian teachings, a Mechanical Man functions without reflective self-awareness. In both the Gurdjieffian teachings and the Michaelian teachings, the aspiration is to grow beyond falsehoods and limitations. A Balanced person is mid-journey between Mechanical Man and a Master. Self-observation, aka Photography, is one of the tools for elevating consciousness. As we will see further on, “bliss” is synonymous with Ecstasy, the highest experience of spiritual sexuality.

Thus, we may define “estrus” as a function of the Physiology and Motion Centers aimed at procreation, and we may define Eros (see next subsection) as an emotional overlay, an illusory and temporary romanticization or glamourization, of Estrus. Cultural and religious imperatives often add even more distortions to the emotional component of sexual attraction. The best that people, who do not know any better, can muster is to elevate Estrus to Eros, and then falsely call that “love”. Novels and movies are full of that stuff.

A very important point hinted at in that answer, and made repeatedly further on in this chapter, is that if a person uses a sexual encounter (whether the motivation is from body or soul) merely to achieve the satisfactions of Estrus and/or Eros, which are of the ‘lower’ Centers, then this short-circuits or circumvents the experience of Ecstasy; it is the skillful handling of Ecstasy energy, defined in the next section, that elevates consciousness or awareness upward into the ‘higher’ Centers.

Someone else at the session chimed in with a followup question:

Joan asked if the student was bothered by the Recognition.

Yes, because he cannot logically explain the feeling, except as we stated earlier, other than sexually. [19 November 1974]

More is said about kindred souls in the section on “Casting and Kindred Souls” further on. Also the reader may refer to the chapter on “Recognition” in my book *Study Papers on the Original Michaelian Group*. Basically and briefly, this is when a person Recognizes in this lifetime a kindred or friended soul. As stated above, a bodily sensation or emotional reaction often accompanies a Recognition, but what does the signal mean? People tend to interpret experiences within the framework of what they already know, and what most people know about about “attraction” is a sexual “turn-on”. Hence, in their minds, Recognition = sex. This is not necessarily an accurate correlation.

The last quotation about Estrus does not use that word, but it alludes to it:

Sexual behavior in this culture is largely instinctive [animalistic, driven by Estrus]. [SJC, 21 December 1974]

More will be said about Estrus in subsequent sections. People have to be taught how to spiritualize their sexuality — it does not come naturally, aka instinctively; it is way beyond and above Estrus, which does come naturally. There is nothing wrong with Estrus *per se* — it ensures the perpetuation of the species, whether animal or human — but there is more, much more, to sexuality than animal sexuality; there is soul/Essence “sexuality”:

“Ecstasy”

Ecstasy is what incarnate and discarnate souls experience in “mating” with kindred souls. Although the word is used by the Michaels in other contexts, in the context of sexuality, Ecstasy is experienced by the soul or Essence rather than the body or the Personality:

... that you [expect to] feel something uplifting each time you have a physical union [sex] ... is absurd! It just is not possible. The body is not capable of experiencing Ecstasy. Only the Essence can experience Ecstasy. The body does not even come close with its sensual pleasures. [SJC, 03 July 1973]

Phyllis: If you experience sex on a higher level, what would be going on?

Cerebral orgasm. The whole soul experiences Ecstasy. The body cannot experience Ecstasy, only satiation [via physical orgasm]. Only the Essence is capable of that experience [of Ecstasy]. [SJC, 27 September 1973]

Cerebral orgasm as a synonym for Ecstasy was mentioned in the session of 03 July 1973 in a Soleal session (see below), but Phyllis was not at that session. One way that the soul/Essence experiences Ecstasy is via reunion with other souls, kindred souls:

Gene: We hear so much about twin souls and I would like to know about that.

Dyadic union occasionally occurs while the principals are still on the Physical Plane. This is exceedingly rare and happens only among fragments of the same entity. These unions are always polar and it is a devastating experience. Souls so united are truly one flesh.

Why is this devastating? What do you mean by “polar”?

There is complete psychic union. There are no longer any individual perceptions. There is a total loss of identity. All of you will escape this fate in this lifetime, for your strongest [kindred soul] attractions within the group are for those of the same sex. [08 October 1973]

On the Physical Plane, gender (male/female) polarity usually overrides Fragment and Composite polarities. Polarities of all kinds are dialectic (thesis + antithesis = synthesis) in nature; refer to the *Study Paper* “Monads” for the whole story. Basically and briefly, all polarized attractions can be reduced to the urge to reunify the primordial bifurcation between Cardinal (Yang) and Ordinal (Yin), when/where what the Michaels refer to as “Tao” (their name for “God”) fragmented Itself. Sexuality in terms of male and female genders with yin and yang energetic configurations is one of the manifestations of this fundamental differentiation of the Tao. This particular Q&A exchange was in the midst of a series of exchanges about “Composites”; refer to the *Study*

Paper by that name for more information. Basically and briefly, so-called “Composites” are groups of kindred souls, and they are capable of “Psychic Union” on the “Physical Plane” and higher; refer to the *Study Papers* by those names. Psychic union is the reunification process on the Cardinal side of Tao that runs counter to the fragmentation process on the Ordinal side of Tao. Psychic union of kindred souls is an Ecstatic experience.

Edgar: What happens when I am united with my Fragments?

When you finally reunite with all the Fragments [of your Composite], you will no longer be subject to the allurements of the Physical Plane, and for you, since you have been in touch with the occult for over ten thousand years, you will know this and you will experience the Ecstasy. [S/C, 31 December 1973]

The “Fragments” in the passage above are the questioner’s kindred souls, fellow members of his soul family. These are elsewhere called “Entity” mates:

Dick: Is there anything resembling sex on the Causal [Third] Plane?

There is, but it is genderless [Fragments have no physical gender but they do have spiritual dyadic polarity]. The Essence is thoroughly capable of experiencing the Ecstasy, and frequently does... The entire Entity [that Michael is now] experiences [Ecstasy]. There are no more Fragments — we are whole. [S/C, 10 March 1974]

In the Michaelian teachings and other esoteric teachings, the afterlife is experienced on a sequence of so-called “planes”. Basically and briefly, using Michaelian teachings terminology, the Astral Plane is beyond the Physical Plane, where we humans live, and the Causal Plane is beyond the Astral Plane. As Entities such as the Michaels are reunited on the higher planes, after their Physical Plane experience is completed, the experience is Ecstatic. Here on the lowly Physical Plane, we humans can experience some of that Ecstasy in the ‘higher’ Centers:

The higher [Cardinal] Centers are capable of Ecstasy or bliss; the lower [Ordinal] Centers are not. [S/C, 24 April 1974]

Dick: I feel the only route to Positive Pole of Sexual Center is love.

We have no quarrel with that, either. The only Ecstasy that we know of occurring during the sexual act has occurred in Adepts who are Balanced and who do express Agape. [S/C, 25 January 1975]

In the Michaelian teachings terminology, so-called “Adepts” are beyond “Balanced”; they have routine access to ‘higher’ Centers, where Ecstasy is experienced. More will be said about Ecstasy further on. On a personal note, although I am no Adept, I have experienced Ecstasy during the sexual act, but it was on occasions when it was with a kindred soul, a member of the same Entity and Cadre (group of Entities). It may be that Adepts can experience Ecstasy with other than kindred souls.

Realizing that Personality and Essence, and that body and soul, are opposite poles of Monads (experiences that have opposite polarization), we conclude that Estrus and Ecstasy are also at opposite poles of a Monad. As we will see further on, these Monadic poles are at opposite ends of the Natural Sequence septenary. We also see further on that “Kundalini” energy is involved in the septenarian spectrum between these two poles.

All of the personality traits listed by the Michaels, which they called “Overleaves”, are said to have two *Poles*: Negative and Positive. There is a range or spectrum of experience between these two Poles. In the original Michaelian revelation about the Sexual Center, the Negative Pole is called –Erotic and the Positive Pole is called +Amoral. However, I renamed them –Eros and +Amor in my reformulation of the Michaelian teachings — the minus and plus signs indicate Negative and Positive Poles.

Let’s take a look at the use of these two words in the Michaelian teachings.

“Eros”

Basically, Eros is what people experience in their ordinary sexual expression. It is animal Estrus (see above) overlaid with what the Michaels refer to as False Personality and Maya and Culture. Whereas the Infant Soul/Primitivism Worldview perceives love as Estrus as stated above ...

The Young Soul [Materialism Worldview] perceives love as Eros, solely predicated upon those expectations it has of the others around it.... The Old Soul [Holism Worldview] is casual about sex in the earlier Levels because erotic love begins to lose its charm. [S/C, late August 1973]

Mere sex having lost its charm, the Old Soul typically loses interest ... or seeks to elevate sexuality to spiritual realms.

Eros is a product of False Personality and is based on the signs and symbols of the Physical Plane. There is nothing spiritual about this at all. It is based on physical attractiveness and depends upon stability to perpetuate itself. [S/C, 06 October 1973]

One has only to look at the way attractive men and women (models) are used in commercial advertising to understand the “signs and symbols”: the alluring and seductive way they groom, dress, and act. Although this behavior is human, it is very reminiscent of animal mating behavior, posturing, and strategies. When these physical attraction factors are absent or lost, the sexuality based on Eros vanishes along with it.

Eros can be risky, potentially involving karma, Maya, and False Personality, all of which often result in unpleasantness of one sort or another as noted in the following series of passages:

We would point out at this stage that not all relationships are karmic. Many simply are physical, or erotic, if you will. [S/C, 27 January 1974]

Do all sexual encounters create karmic Ribbons?

Sexual encounters only create Ribbons if other Centers come into play. The most flagrant example, of course, being Emotional Center. The whole of Eros is just one long [karmic] Ribbon. [S/C, 09 February 1974]

Emotional Center is prone to romantic illusions and unrealistic attachments. More will be said about Sexual Center and its relationship with other Centers in a section further on. Because –Eros is the Negative Pole of sexual energy, there are likely to be negative consequences if one indulges in it. Literature is replete with horror stories of people’s sex lives gone awry; maybe you have your own horror story or stories. And it carries over from lifetime to lifetime. Of all the realms of life in which we humans learn difficult lessons, the male–female relationship is near the top. There are a myriad of sick games that males and females can play with each other when they are attracted on false premises but true love is not present between them.

Improper and immature sexuality is generally a product of what the Michaels refer to as False Personality and Maya. Basically and briefly, a person is born with a True Personality, and False Personality is what one acquires afterwards that is contrary to True Personality. Basically and briefly, Maya is thoughts and emotions and behaviors that are unrealistic and/or inappropriate.

In this culture, those on the Physical Plane have a tendency to sexualize all encounters with one of another gender. If they feel powerful emotional discharges around this other person they interpret them as Eros or sexual attraction, and the False Personality demands gratification. [S/C, 19 November 1974]

... the need for erotic love is Maya ... erotic love is always based on something physical and something fleeting ... Erotic love has a tendency to be fickle, and slips away at the mere hint of an unfulfilled expectation ... [S/C, 24 July 1973]

[Dick:] *Then, can we assume that Essence has no sexuality? Is this False Personality?*

Erotic sexuality [is of False Personality], yes. [S/C, 08 November 1973]

[Dick:] *Does erotic love ever play a part in the soul’s growth?*

[No.] Erotic “love” is a rationalization of False Personality, all owing for perpetuation of the species [Estrus]. Just look around you and see how complicated this most natural instinctive function has become. The only reason that your culture has not built up a similar ritual complete with rules around defecation is that you do it [defecation] all alone. As soon as you come together with another Personality, you begin to rationalize all functions and behaviors. [S/C, 24 February 1974]

From the Michaelian quotations documented in a previous section, we know that Estrus is an expression of the Physiology Center. From the Michaelian quotations documented in this section, we can surmise that Eros is an interpretation of Estrus from the perspective of the ‘lower’ Centers, Emotion (romance) and Intellect (rationalization).

Some human cultures are okay with shallowness and superficiality in their sexual relationships; for instance, what is referred to as casual sex or sport sex. At some point, most people who practice this grow out of it, and want their sexual relationships to express intimacy at higher levels (Centers) of their being. Religions and other spiritual teachings typically promote intimacy in preference to mere sex. That is the purpose of this *Relationships* book also.

The interpersonal relationships induced by your culture are superficial and are for the most part to be condemned in teachings such as this [the Michaels’]. The students [of such teachings] often grow [spiritually] to the point where the relationships transcend this superficiality and truly become spiritual bonding, or

psychic union — which is what Jesus was talking about. He attempted to discourage relationships based upon erotic love, especially among those close to him. [S/C, 20 January 1974]

This chapter is aimed at those who are ready to transcend superficial sexuality, however it might be defined and constrained by culture and religion, and go on to relationships built on a deep and enduring foundation of spiritual bonding or psychic union.

The last mention of –Eros in this section shows again that the word refers to ordinary sexual desire, with nothing elevated or wonderful or spiritual about it:

Alice: I would like to ask the meaning of a dream I had having to do with sexual intercourse, with someone I do not wish to have intercourse with.

There is some transference of eroticism, many times, over to safe sources. In other words, to dream of sex with an undesirable or unavailable sexual partner is not as scary as dreaming of sex with a much desired partner, often one you are not willing to admit that you desire. Therefore, the desire or the eroticism is transferred over to a less threatening image. Often the specific act itself is also transferred. For example, if you strongly desire to perform fellatio, you may dream of straight “missionary sex”. [S/C, 16 June 1974]

Refer to the *Study Paper* “Dreams and Dreaming” for more discussion of that subject. Basically and briefly, if you have a sexy dream, you might question if it is trying to tell you something useful or insightful.

As noted above, the word –Eros is from the Greek language and refers specifically to sexual desire. People generally experience –Eros as libido or hornyness, such as when you “have the hots” for someone. This is a human upgrade of animal mating instincts, called rut in males and estrus in females. Men typically experience –Eros as lust and women typically experience it as infatuation or romance. Pornography is aimed at stimulating this –Eros. Male pornography is typically the nude magazine, and female pornography is typically the romance novel. The goal of Estrus is to perpetuate the animal species, but humans are not merely animals, so to Estrus humans have added an overlay of romanticism to elevate it along with other aspects of enculturated False Personality and Maya. Nevertheless, the focus of this drive is on the sexual excitation of the genitalia leading to sexual intercourse and orgasm, ultimately resulting in the perpetuation of the species.

The Negative Pole of the Sexual Center, –Eros, pulls one’s consciousness ‘downward’. In the Sexual Center, the opposite Pole from –Eros is +Amor, and it ‘elevates’ one’s consciousness:

“Amor”

The original name given to the Positive Pole of the Sexual Center was “+Amoral”, but this never made sense to me, so I prefer to call it “+Amor”. The reasons for this change are documented in Chapter 4H, “The Action Centers”, in my book *A History of the Overleaf Chart*. “Amor” is the root word for “love” in the languages derived from Latin, and it has come into the English language in the word “amorous.” There are no occurrences of this word or its derivatives in the original Michaelian group transcriptions, so I will just offer my own perceptions.

People generally experience +Amor as non-lustful attraction to, and fondness and affection expressed toward, the opposite sex (or the same sex if one is “gay”). It has a loving friendliness about it that is not necessarily directed to reproduction or the satisfaction of horniness. It does provide stimulation toward male/female intimacy and bonding (which I regard as a higher type of “intercourse”), but it is not focused on the physical genitalia. Preferably, it leads to Emotion Center and Intellect Center intimacy. Beyond that even, +Amor lifts one’s consciousness inward and upward, to the spiritual “genitalia”, so to speak. You know you are in –Eros when you just want to f – –. You know you are in +Amor when you truly and purely just want to kiss and cuddle and look into the eyes of your beloved. Thus, –Eros is physically pleasurable; +Amor is emotionally and intellectually and psychologically and spiritually pleasurable. According to the Michaels, the goal of spiritual seekers who are intentionally moving toward Agape is to go from the Negative Pole to the Positive Pole, in all Traits, not just the Sexual Center. The more spiritually mature you are, the more you prefer the latter. More will be said about this in the following section on *Sexuality and the Spiritual Path*.

In my understanding of the Sexual Center, with its Poles of –Eros and +Amor, is only a part of what I refer to as the Excitation Center, with its Poles of +Vitality and –Arousal. This is one of the ambiguities that appears in the Michaelian teachings that is also present in the Gurdjieffian teachings. I have attempted to clarify this ambiguity in my reformulation, as documented in this chapter and in my other books.

Summary of Definitions

“Estrus” is the mating urge that animals experience, geared entirely for the reproduction of the species.

“Ecstasy” is what incarnate and discarnate souls experience when mating with their kindred souls. When

Fragment souls incarnate in animal bodies they produce what the Michaels call “Creatures of Reason” — humans. “Eros” is what most humans experience in mating because of their ignorance and misunderstanding and misapplication of Estrus and Ecstasy. Therefore, Eros is a part of Maya and False Personality. One goal of some people on their spiritual path is to experience the full range of Estrus and Ecstasy without the distortion called Eros. There is “spiritual” growth in the journey from Estrus to Ecstasy, from animal to Essence.

If some of the above is not clear to you, my hope is that it will become clear as you read subsequent sections.

The Ecstasy experienced between kindred soul was introduced in this “Definitions” section, but it not fully explained. The next section is a brief introduction to soul mating, which has analogues to human mating.

Casting and Kindred Souls

One of the significant components of the Michaelian teachings is specific information about the nature and characteristics of kindred souls, namely the notion that souls come in “families”, with degrees and types of relatedness, and the closer the relatedness, the more intimate they can be on the Physical Plane. Many esoteric teachings say something similar, but in the Michaelian teachings, this information is covered by the general term “Casting”. The subject was introduced in the original Michaelian group, and then published in 1979 in the first Michaelian teachings book, *Messages from Michael*, authored by Chelsea Quinn Yarbro. Seven years after that, in 1986, far more information was provided in the “Michael Math” chapter of Yarbro’s second Michaelian teachings book, *More Messages from Michael*. Michaelian students have been puzzled and fascinated by it ever since. I will not explain it in detail here; refer to *MMFM* and other Michaelian teachings books if you are not already familiar with the topic.

Casting is somewhat like human families, which have degrees and types of relatedness: parents, siblings, children, cousins, and so on. The Casting System defines the degrees of relatedness, close to far, small to large, as follows: Cadences of 7 “Fragments” of the Tao, Greater Cadences of 49, Sides of 343, Entities of 1029+, and Cadres of 7203+ Fragments. Collectively, these various sizes of soul families are called “Composites” of Fragments. The Casting schema also has a lot of similarities to the Overleaf System, with its structure of Fragments that have “personalities” that are defined by traits that are exactly like human personalities that are defined in the Overleaf System. As such, the Casting System is just an extension into the transpersonal or Fragment realm of the same Dialectic Attributes (Ordinal, Neutral, Cardinal) and Axial Attributes (Action, Inspiration, Expression, Assimilation) that appear in the Overleaf System. This means that the Casting System is an inverse of the Overleaf System — the former is ‘inner/higher’ and the latter is ‘outer/lower’. In the Overleaf System, the Dialectic and Axial similarities and differences between incarnate personalities produce what I call “chemistry”; in the Casting System, the Dialectic and Axial similarities and differences between Fragments produce what I call “alchemy”. Thus, the same phenomena of attraction and repulsion and indifference that apply to the chemistry between personalities also apply to alchemy between Fragments. Part One of this book has a lot to say about chemistry; Part Two has more to say about alchemy. Both chemistry and alchemy can be used for psychotherapeutic work on oneself, and spiritual growth in terms of healthy relationships with others.

Part Four of my book, *The Tao of Personality: The Process/Aspect System of Personality Traits*, which is about the Overleaf System given a different name, is about the chemistry of relationships. There is a section in Part Three of this *Relationship* book that discusses alchemy in terms of the Casting System. Although the same phenomena of attraction and repulsion and indifference appear in both the Overleaf System and the Casting System, it is extraordinarily useful to learn to discern chemistry from alchemy when it happens, particularly so that one does not mistake the former for the latter: just because you have an intense attraction to someone, that does not mean that they are your “soul mate”. The more one grows spiritually, the more that alchemy rules one’s relationships, and the less that chemistry rules. One could graph this as an “X”: the line designating the strength of chemistry starts at the top left; the line designating the strength of alchemy starts at the bottom left; time moves from left to right. On the spiritual path, the importance of chemistry declines toward the lower right, and the importance of alchemy rises toward the upper right.

As we will see in the documentation below, it is said in the Michaelian teachings that it is impossible for the mere ‘personality self’ to truly love; only the Essence or ‘higher’ self can truly love in the sense of Agape, Agape being unconditional regard, Agape being the goal of the spiritual path. It is also said in the Michaelian teachings that it is easier for kindred souls to experience Agape with each other than it is for non-kindred souls. I would add that +Amor comes fairly easily to kindred souls in a romantic relationship — this is ‘True

Love' between 'Soul Mates'. If the relationship is driven by –Eros, then one might wonder if they are kindred souls — or just personalities and bodies responding to chemistry.

Before we get to a fuller description of that journey from chemistry to alchemy, from –Eros to +Amor, from Personality to Essence, we will delve more into the impediments on that path.

Soul Sexuality

This subsection documents some original Michaelian group Q&A exchanges that explicitly mention 'sexuality', what I call "alchemy", with kindred souls.

Dick: Michael said that there were 150 Fragments here in me, and I would like to ask how many are male and how many are female?

All of those Fragments experienced in life as both integrated Fragments have no gender. There are no sexed souls.

This question arose in a series of Q&A exchanges about the notion that every person has superconscious influences from their kindred souls. Although there are no "sexed souls", souls are still Fragments of the Tao, so they do have polarities other than gender that drive attraction and repulsion and indifference, such that 'intercourse' between them is spiritually pleasurable, whether in gendered physical bodies on the Physical Plane or on the Astral Plane between physical lifetimes. By "intercourse" I just mean intimate interaction of any kind: sensual, sexual, emotional, intellectual, transcendent, spiritual.

Dick: Then, can we assume that Essence has no sexuality? Is this False Personality?

Erotic sexuality [is from False Personality], yes.

Using Michaelian terminology defined in a previous section, we see that –Eros is from False Personality whereas +Amor is from True Personality.

That answer did not satisfy the questioner, so a follow-up was asked:

Dick: Is there sexuality in Essence?

There is, but it is noncompetitive. [S/C, 08 November 1973]

Because "there are no sexed souls", I would substitute "polarity" for "sexuality" in that question. One implication of what is said here is that erotic sexuality is "competitive"; certainly it is between souls younger than mid-Level Mature. Older souls presumably live more in Essence than in Personality, so their sexuality is more cooperative than competitive. (More is said about how Soul Age aka Worldview affects sexuality in a section further on.)

The series of Q&A exchanges documented above were about Composites of kindred souls. The point to be made here is the same as was made previously, namely that Fragments of the Tao (souls) do not have male and female genders as most Physical Plane animals and plants do, but Fragments and Composites of Fragments on planes higher than the Physical have another type of polarization, so their reunification involves polarity of a different sort than gender. It does not say so here, but in subsequent channeling it was said that the polarity of Fragments is between the Cardinal and Ordinal sides of an Axis. Thus, Soul Mating is driven by the forces of attraction between Fragments with complementary polarizations.

The discussion continued in that session:

There was quite a discussion here about sexuality, False Personality, and Essence. Some at the meeting were uneasy because they thought Michael was running down sex. Then came:

Plan is fantasy, or if you will, imagination. If the sexual act is surrounded by fantasy, it is both competitive and unreal. It [sex] is neither good nor bad [*per se*]; it is that which insures the continuity of the Tao. This universe has an awesome order. [S/C, 08 November 1973]

Some people are encumbered with the illusion that fantasies are an aphrodisiac; pornography feeds that notion, but this is not real intimacy. Real intimacy follows when you bare your soul to the other person before you bare your body.

So what is meant by "noncompetitive" and "competitive" in those two passages? My suggestion is that competitive sex is where there is a 'winner' and a 'loser' in the 'game', meaning that one person exploits the other person in some way, such as via (masculine) manipulation or (feminine) seduction in order to 'play out' some unrealistic expectations. In contrast to that, noncompetitive sex is a 'win-win' for both partners; meaning that it is mutually beneficial. Primitive steps on the path of spiritualizing one's sexuality is to

mitigate and then eliminate game-playing, and part of that path is to extinguish sexual and romantic fantasies.

At this point in the development of this chapter, it is expedient to note that in commentary further on I will make distinctions between the “sexual act”, mentioned above, which is performed with the Motion Center, and “sexual energy”, mentioned in numerous quotations, which is experienced with the Excitation Center. One can have one without the other, but specific expressions of sexuality are usually experienced somewhere on the spectrum between those two extremes, and where it is it depends on the characteristics of the partners.

Refer to the *Study Paper* on “Fantasy” for the complete story of the topic of that answer. Fantasy often makes many sexual relationships go awry. Regarding the comment that sex “insures the continuity of the Tao”, my interpretation of that phrase is that sex results in physical bodies suitable for reincarnation, and incarnation of Fragments is a necessary step in the grand scheme of things where Fragments evolve back to reunification with the Tao. Reproduction requires the sexual act but it does not require sexual energy.

Speaking of reincarnation, and in addition to kindred soulship, souls can spend many lifetimes together and develop bonds of friendship and affection and intimacy — and even ‘higher’ experiences such as +Amor and Agape:

In pair bonds, is there more apt to be erotic love?

We speak of pair bonds in Essence and this leads to a feeling of Agape. Usually, however, these very fortunate souls are sexually compatible simply because they are so open, and they place so little emphasis on method and more emphasis on the quality of the relationship.

Is sex so important in pair bonds?

Sexuality is usually not a problem in pair bonds, since all other factors [Fragment Type, Personality type, Body Type] are compatible. We feel the sensuality can often be a door to extra perceptive experiences. Sensuality can be enjoyed outside of the mating urge. [S/C, 24 February 1974]

There were enough mentions in the original Michaelian group transcriptions to write an entire chapter on “Sensuality” in my book *Study Papers*. Humans should not neglect how important sensuality is to a healthy body and mind. More will be said about Fragment type, personality type, and body type compatibility and attraction further on.

Sex on Higher Planes and in the Afterlife

If one believes in the immortal soul and an afterlife, one might wonder if something like sex happens in those realms. The answer is in the affirmative, but its nature is quite different from incarnate sexuality:

Dick: In reading Robert Monroe’s book, out of the body book [Journeys Out of the Body] ... I’d like a comment on ... what Monroe describes as “sex after death” — that he describes as male and female “zapping” together, not with organs but something else.

Astral matter is extremely flexible; malleable is a better term. You can do with it as you like. As for the ecstatic feelings, that is the goal toward which we work. He would have to call it “sexual” since this is the only explanation available to him. [S/C, 03 January 1974]

“Ecstasy” was defined in a previous section, and refer to the *Study Paper* on “Ecstasy” for more about that subject. Add this passage to those others already noted that induce me to prefer to substitute the word “polarized” for “sexual”; other such passages are quoted further on. The polarization of male and female for reproductive purposes is an instantiation on the Physical Plane for a phenomenon that is present on all planes, namely the polarity of Cardinal and Ordinal. Robert Monroe apparently did not have the understanding, such as provided by the Michaels’ “Synthesis” (refer to the *Study Paper* by that name), that polarity is a phenomenon that pervades all planes, so he referred to Astral Plane energy exchanges as “sexual”.

A couple of months later, Dick brought up the subject of Robert Monroe again:

Dick: Robert Monroe talks about sex on the Astral Plane [the plane beyond the Physical Plane]. Could you comment?

This only pertains to Astral travelers still in the body.

Dick: Is there anything resembling sex on the Causal Plane [the Plane beyond the Astral Plane]

There is, but it is genderless. The Essence is thoroughly capable of experiencing the ecstasy and frequently does. The Personality cannot because of the pain-pleasure Monad. It is automatic. In your culture, it is imprinted early in life that if you are to experience pleasure, you also must have pain. The entire Entity [Michael] experiences. There are no more Fragments. We are whole. [S/C, 10 March 1974]

Refer to the *Study Paper* on “Planes” for more discussion about that topic. My understanding of “genderless” is that “sex” on the Astral (second) and Causal (third) Plane is not driven by the animal–human male–female polarity as it is on the Physical Plane. Instead — even though there are no longer any polarized Fragments on the Causal Plane, there are only Composites (Entities, Cadres, etc.) — “sex” is driven by other polarities that are still present at that level of the evolution of consciousness because not all polarities have been reconciled there. This is yet another case where the concept of “sexual energy exchanges” should be generalized to “polarized energy exchanges”, and this is the kind of energy exchanges that Essences and Entities find “ecstatic”, which is the spiritual correlate of physical “orgasmic”.

Many months later the subject of soul sexuality came up again:

How blurred is your sexual activity?

The only sexual activity would be found in the low Astral Plane and there it is not truly analogous to physical sexual activity. Reproduction is a function of the Physical Plane and the Tao. Since sexual activity does have a generative motive, however blurred that may be, the reason for its existence disappears with the dissolution of the reproductive function. [S/C, 08 October 1974]

Reports in addition to Michaelian sources, such as Robert Monroe, say that there are polar energy exchanges between Fragments on the Astral Plane that are ecstatic, and for that reason they might be considered analogous to pleasurable sexual intercourse on the Physical Plane, but obviously the Astral exchanges serve no reproductive function.

The Physical Plane and the Tao, where ‘reproduction’ happens, are at the extremes of the spectrum of the Cosmos. This reminds me of what I said above, and say again below, that sexual *action* and sexual *energy* are at opposite poles of ‘sexuality’, aka the polarity of Ordinal and Cardinal.

More will be said about soul mating in relation to transcendent sexuality in subsequent sections. For instance, the next section documents a type of mating that seems not to be the same as kindred soul mating:

Pair Bonds and Overleaves in Sexual Relationships

The following series of Q&A exchanges were on the subject of which Overleaves (personality traits) make for a successful or unsuccessful sexual relationship — of both the mundane and the transcendent type:

What constitutes pair bonds, and how can we achieve this if we are part of a bond that is not “paired”? Also, were such pairs as Daphne and Chloe, Eloise and Abelard parts of the same Entity?

Some were pair bonds. Pair bonds are formed in Essence without the consent of the Personality, and endure regardless of the hardships and obstacles placed in their path. Often these are tragic [as in those dramas], yes, but the joy of the Essence overrides the discomfort of the Personality. These bonds are always perfectly matched in Goals, Roles, and Attitudes. There is also physical attraction provided by the Body Type. Sometimes, these are Fragments of the same Entity at the lower levels.

The subject of “pair bonds” appears only in this session (09 February 1974) and two weeks later, on 24 February 1974 (and then again in the 15 October 1974 session but with no description). Apparently this is another type of “soul mate” relationship, but it is a connection of choice, not a connection of necessity based on Casting complementarities, as discussed in the previous section. Either that, or “pair bonds” might be a generic reference to intimate couples who have a kindred or friended soul connection of some kind or other.

Regarding “physical attraction provided by the body type”, elsewhere we read in the Michaelian teachings that the appearance of the physical body provides a shallow and ephemeral type of attraction, but the ‘energy’ in the aura of the physical body provides a stronger and enduring basis for attraction. The former wanes and that latter waxes with maturity. Biological evolutionary pressures select for beauty, among other factors, but soul and spiritual evolutionary pressures do not.

The Q&A exchange continued:

Clarify “perfectly matched.” Do you mean having the same Goals and/or the same Attitudes?

Primarily to complement one another, such as the Warrior and the King; the King preferably in Acceptance, the Warrior in Growth or Submission.

Where do soul levels fit into the pair-bondings? Elsewhere, a term called “heart-bonding” was used. What does this signify?

This was a term describing this type of union.

An internet search for “heartlink” returns many results — it is a common synonym for romantic love. A marriage bereft of an emotional bond will feel cold and arid to most people.

Do Attitudes complement one another in the perfect pair-bonding?

Yes, usually with the combination of Idealist–Realist being among the best, Cynic–Spiritualist among the worst. The Pragmatist can generally exist well with all others, as can the Scholar.

How can we achieve this pair-bond? Can it be attained from where we are?

You can, of course, achieve this by centering, and together reaching a state of Balance in all strata.

Does Centering go into Goals and Attitudes towards Growth and Spiritualism beyond what is listed?

Yes, it does.

Is that wherein lies inequality?

Sort of. This equality takes much work. [09 February 1974]

People with Balanced (healthy) psychology are generally drawn to other people that they perceive as their equal. If/when this is not the case, then unhealthy ‘games’ of some sort often result. However, as it says there, “much work” can resolve their differences.

The next mention of pair bonds appeared two weeks later:

In pair bonds, is there more apt to be erotic love?

We speak of pair bonds in Essence and this leads to a feeling of Agape. Usually, however, these very fortunate souls are sexually compatible simply because they are so open, and they place so little emphasis on method and more emphasis on the quality of the relationship.

Is sex so important in pair bonds?

Sexuality is usually not a problem in pair bonds, since all other factors are compatible. We feel the sensuality can often be a door to extra perceptive experiences. Sensuality can be enjoyed outside of the mating urge.

[S/C, 24 February 1974]

Obviously, these situations of the various polarities inherent in Personality Type attraction, Body Energy attraction, and kindred/friended soul (Essence) attraction become significant driving factors in a sexual relationship in the absence of the exchange of pure sexual energy in the coupling, which tends to override almost all other considerations. More is said about these various types of attraction further on.

Sexuality can be so complicated; sexual relationships have so many moving parts. Much of the quality and quantity of our experience of sexuality is influenced by our Soul Age and by encounters, or not, with kindred and friended souls, but we can hardly discuss sexuality without mentioning the influence that Body Energy has on attraction.

Several sexual compatibility factors in terms of Overleaves were mentioned in this section, but there was no mention of Soul Age aka Worldview. The next section documents the story arc of sexuality during the reincarnation cycle.

Soul Age and Sexuality

Some of the earliest mentions of sexuality during the original Michaelian group appear in a transcription of channeling on the subject of Soul Ages, aka Worldviews. The document was not said to be connected to any particular dated session, but it was placed between the sessions of 21 August and 26 August in an edited compilation of the 1973 sessions. It seems probable to me that Sarah and Richard, using the Ouija board together, channeled this in a private or small session or sessions. The basic point that is made in this section is that the nature of sexuality changes during the Soul Age cycle, and the general progression is from animalistic sexuality to transcendent sexuality.

Sexuality within the Cycles

The **Infant Soul** perceives love only in the form of lust. It performs the sex act with all the frenzy of a wild animal, completely dependent upon some innate estrus lost to higher Cycles. It is powerless to change this.

The Infant Soul Age (Primitivism Worldview) correlates with the Motion Center. This description of Infant Soul sexuality is consistent with this correlation, which becomes somewhat obvious when one considers the actions underlined. This description is also consistent with my notion that the Ordinal Pole of human sexual activity is hardly more than what animals experience in their urge to perpetuate their species. Note the word “estrus”, which is defined as “The periodic state of sexual excitement in the female of most mammals, excluding humans, that immediately precedes ovulation and during which the female is most receptive to mating”. In humans, female lust is called nymphomania and male lust is called satyriasis. I would substitute the word

“horniness” for all of those words, here and in the other occurrences of the word Estrus in the original Michaelian group transcriptions.

The **Baby Soul** views its own sexuality with a vague uneasiness, and if the culture fosters such, will think of it as somehow shameful. The Baby Soul will be embarrassed by overt displays of honest sexuality and it will strive to keep the others around it bound down by its own reprehensible moral code. Behind closed doors, the Baby Soul is more often than not quite as prudish as it is in public and seldom sustains any sort of sensual pleasure. Not having experienced such, it naturally does not “believe” in the existence of the experience.

The Baby Soul Age (Traditionalism Worldview) correlates with the Emotion Center. This description of Baby Soul sexuality is consistent with this correlation, which becomes somewhat obvious when one considers the emotions underlined. By the way, those who have not experienced the ecstasy of pure sexual energy exchanged between kindred souls might not find it easy to believe in it. Baby Souls are the most prone of the Soul Ages to encumber sexuality with all kinds of moral restrictions and social contracts. They also need a romantic aura to justify doing the deed.

If the **Young Soul**’s own personal opinion of sex is rather low, it will do its best to convince those around it that sex is evil and should be eschewed. Renunciate monks and nuns are quite often Young Souls. They renounce loudly and take every opportunity to remind the world around them that they have renounced. On the other hand, the Young Soul can be an equally zealous proponent of total sexual freedom. The Young Soul perceives love as eros, solely predicated upon those expectations it has of the others around it. If the others fail to live up to those expectations, the Young Soul can hate with equal zest. Sexual conflicts can be agonizing in this Cycle — early training versus internal urge.

The Young Soul Age (Materialism Worldview) correlates with the Intellect Center. This description of Young Soul sexuality is consistent with this correlation, which becomes somewhat obvious when one considers the thoughts underlined. Note the word “eros”, which is defined as “Eros (from Ancient Greek ἔρως (érōs) ‘love, desire’) is a concept in ancient Greek philosophy referring to sensual or passionate love, from which the term erotic is derived. Eros has also been used in philosophy and psychology in a much wider sense, almost as an equivalent to “life energy”. Protestant author C. S. Lewis posits it as one of the four ancient Greek words for love in Christianity, alongside *storge*, *philia*, and *agape*.” (>[https://en.wikipedia.org/wiki/Eros_\(concept\)](https://en.wikipedia.org/wiki/Eros_(concept))< — retrieved 07 February 2024) My guess is that the Michaels understood the eros of Young Soul sexuality in the same way that Wikipedia defines its lower meaning as horniness, not its higher meaning as “life energy”, which is what I mean by the Excitation Center, and one of its instantiations which the Michaels refer to as “pure sexual energy”. As for the Greek word *agape*, Wikipedia defines it this way: “In Christianity, *agape* is ‘the highest form of love, charity’ and ‘the love of God for man and of man for God’. This is in contrast to *philia*, brotherly love, or *philautia*, self-love, as it embraces a profound sacrificial love that transcends and persists regardless of circumstance.” (><https://en.wikipedia.org/wiki/Agape>< — retrieved 07 February 2024) As with Christianity, the Michaels declare *agape* to be the goal of the spiritual path.

In the next quotation, the Michaels use the word *agape* to refer to the highest and best form of regard one may have for another being:

With the right partner (another **Mature Soul** who has become centered or an older soul), the Mature Soul can be an ardent lover. The love is deep and lasting, for *Agape* is possible during this Cycle if the inner conflicts are resolved. With the wrong partner, there is apathy, impotency, frigidity, infidelity. This soul has more of a tendency to “mate for life” than any of the other Cycles, providing a comfortable mating occurs.

The Mature Soul Age (Collectivism Worldview) is the transition zone between lower–earlier forms of sexuality in the Ordinal Ages and the higher–later forms of sexuality in the Cardinal Ages. Consequently, it is prone to having many “inner conflicts” between the ‘lower’ and the ‘higher’. As such, neither physical nor emotional nor mental libido any longer provide the catalyst for enduring sexual liaisons; there has to be something more, namely a “comfortable” compatibility with the self and with the partner. A comfortable abiding mating helps a Mature Soul resolve their inner conflicts.

The **Old Soul** is casual about sex in the earlier Levels because erotic love begins to lose its charm. In the final Level, the Old Soul often does not participate for lack of purpose (sex adds nothing to its life). The Old Soul is intensely sensual, however, and does enjoy close physical contact. The Old Soul is usually an experienced and exciting partner for a soul in an earlier Cycle, but can be a very disappointing lover because of its nonchalance.

Refer to the *Study Paper “Sensuality”* for more about that. Although it does not say so here, my suggestion is that it is in the Cardinal Levels of the Mature Soul Age and the Old Soul Age, where Agape is a possibility, that transcendent love-making or spiritual sexuality is also possible and most likely to occur. Before mid-level Mature, my guess is that an encounter with intense pure sexual energy would be too baffling and disturbing to be tolerated, let alone explored and developed.

Neither the **Transcendental Soul** nor the **Infinite Soul** pursues physical union. Quite often, however, the high Causal [third plane] body [Transcendental Soul] or the high Mental [fourth plane] body [Infinite Soul] displaces an older soul, and at that time of the manifestation, the sexual activity ceases. These souls are not challenged by Maya. [SJC, late August 1973]

The most developed souls are simply not interested in physical sexuality any more. It does not say so here, but I suggest that Transcendental and Infinite Souls commonly experience transcendent polarized energy exchanges.

Speaking of polarized energy exchanges, the next few sections discuss various types of energy. “Energy” in this context is defined as whatever effects a change of condition or a state of being, whether that be a physical state or an emotional state or a mental state or a spiritual state. As we all know, different people have different ‘energies’ about them, and this provides different interactions with our own ‘energy’ configuration. If we know about these energies, and deal with them intentionally, we can consciously foster them for mutual benefit, for Agape, the ultimate purpose of the energy exchanges.

Chakra and Center Energy

It is unlikely that readers will not know what the chakras are, but just in case, here is the definition and description according to Wikipedia:

Chakras ... are various focal points [on the human body] used in a variety of ancient meditation practices, collectively denominated as Tantra, or the esoteric or inner traditions of Hinduism and Buddhism.

The concept of the chakra arose in the early traditions of Hinduism. Beliefs differ between the Indian religions, with many Buddhist texts consistently mentioning five chakras, while Hindu sources reference six or seven. Early Sanskrit texts speak of them both as meditative visualizations combining flowers and mantras and as physical entities in the body. Within Kundalini yoga, the techniques of breathing exercises, visualizations, mudras, bandhas, kriyas, and mantras are focused on manipulating the flow of subtle energy through chakras.

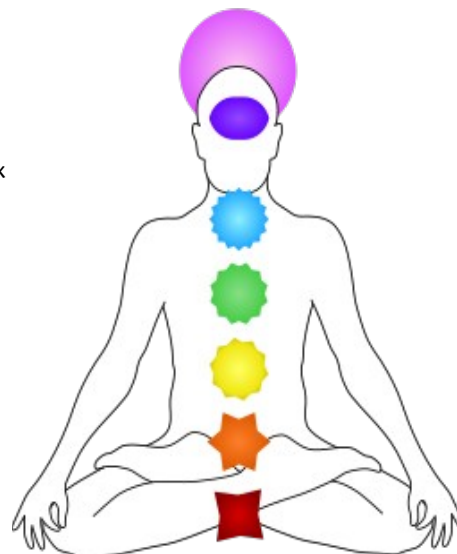
The modern Western chakra system arose from multiple sources, starting in the 1880s with H.P. Blavatsky and other Theosophists, followed by Sir John Woodroffe’s 1919 book *The Serpent Power*, and Charles W. Leadbeater’s 1927 book *The Chakras*. Psychological and other attributes, rainbow colors, and a wide range of supposed correspondences with other systems such as alchemy, astrology, gemstones, homeopathy, Kabbalah, and Tarot were added later.

[><https://en.wikipedia.org/wiki/Chakra> — retrieved 01 May 2024]

The Wikipedia article continues with an extensive review of various teachings about the chakras; please read it if you are unfamiliar with this ancient and modern system — it will get you ‘up to speed’. The image above was borrowed from that article.

The Michaelian teachings proposes that there is a correlation of the seven chakras with the seven Centers, but the various sources in that teaching have not arrived at a consensus on what that correlation is. In two chapters in my book, *A History of the Overleaf Chart*, I review the various sources, then propose the correlation shown in the following table. In addition to that book, there is another review of the chakras in a chapter in my book, *The Tao of Cosmogony*. The rationale for my correlation of chakras and Centers is found in those two books, so there is no reason to repeat it here in my *Relationships* book.

One of the points that I make in those chapters in those other books is that the essence of Tantra Yoga is the notion of the union of opposites which drives evolution, and that the essence of Kundalini Yoga is the notion of evolution in seven stages, and that both of these notions have their correlates in the themes of this



Relationship book and those other books. Indeed, one could say that this *Relationships* book is a modern retelling of the same story that Tantra and Kundalini Yoga have told, starting from ancient times.

Table I-2b: CORRELATION of CHAKRAS with CENTERS								
WITTMAYER CENTERS	+Anabolism PHYSIOLOGY –Catabolism	+Endurance MOTION –Activity	+Sensibility EMOTION –Sentimentality	+Thought INTELLECT –Reason	+Intuition IMPULSE –Instinct	+Integration CONCEPT –Imagination	+Empathy SYMPATHY –Sensitivity	+Vitality EXCITATION –Arousal
ORIGINAL CENTERS	—	+Enduring MOVING –Energetic	+Sensibility EMOTIONAL –Sentimentality	+Thought INTELLECTUAL –Reason	+Atomic INSTINCTIVE –Anatomic	+Integration HIGHER INTELLECTUAL –Telepathy	+Empathy HIGHER EMOTIONAL –Intuition	+Amoral SEXUAL –Erotic
CHAKRA	ROOT	SACRAL	NAVEL	PLEXUS	HEART	THROAT	BROW	CROWN

The chakras correlate with Centers, but chakras are different from Centers. The two are different instantiations of the Natural Sequence schema such that they are correlated, but chakras are of the body and Centers are of the Personality. Besides correlation of chakras with Centers, it seems that they both have Kundalini energy in common, if the Michaelian teachings is to be believed. My suggestion is that the chakras of the body can be thought of as the Negative Pole of Kundalini energy and the Centers of the Personality can be thought of as the Positive Pole of Kundalini energy.

The following series of Q&A exchanges is from one session. The discussion started out being about chakras and ended up being about the Sexual Center. This is reflective of a semantic ambiguity in the Michaelian teachings and in other sources: the “chakras” also go by the name “centers”, but as I said in the previous paragraph, the chakras of the body and the Centers of the Personality are not the same, but they do correlate.

Dick: Question regarding “chakras.”

These “chakras”, of course, correspond to [but are not the same as] the measurable energy flow [out] from the individual Centers. In other words, the lowest chakra [“Root”] corresponds to the output of the Instinctive Center. [S/C, 16 June 1974]

In this answer, the so-called “Instinctive” Center is understood the same way that Gurdjieffians understood it, namely as what I have come to call the Physiology Center, a Center that is the part of the brain that regulates bodily functions, and therefore of the body and not of the Personality as the septenary of Centers are (it being necessary to have a body/brain to support a Personality in the next ‘higher’ septenary of the recursive hierarchy of septenaries).

In this answer it is said that the Instinctive Center corresponds to the ‘lowest’ Chakra, at the bottom of the lineup of chakras. Even during the original Michaelian group, but especially post-original Michaelian group, the Instinctive Center came to be understood as the middle of the septenary of Centers. Therefore, its meaning was reinterpreted: rather than physiology as with Gurdjieff, it came to mean balance and intuition; it was the bridge between ‘lower’ and ‘higher’ Centers; refer to the chapters “Balanced Man”, “Chakras”, and “Levels of Being” in my *Study Papers* book, for the whole story.

As documented in the “Chakra” chapter in my *Study Papers* book, in standard chakra lore, there is a discrepancy in the location of the ‘lower’ chakras, just as there is a discrepancy in the location of the Instinctive Center in the original Michaelian group transcriptions. One of the conclusions that I have come to is that these discrepancies have the same solution: there are four ‘lower’ chakras (Root, Sacral/Gonadic/Sacral, Navel/Spleen, Solar Plexus), and they correspond to four ‘lower’ Centers (Physiology, Motion, Emotion, Intellect).

Moving right along in the Q&A exchanges:

Richard: Can they [chakras] be perceived through the “third eye”? [= Brow Chakra = Higher Emotional Center]

They are normally perceived through the Emotional Center or gut [Navel] chakra.

Correspond the Centers and chakras?

Yes, they do. This is what the yogis perceive when they expound on this. In one able to visualize the auras, this becomes easy, for there is a transitory “puff” of color accompanying significant outputs, such as occurs in the digestion of the major meal of the day or in deep meditation. The gut [Navel or Spleen] chakra is [the]

Emotional Center; Intellectual Center manifests itself at chest level [Heart Chakra], and so forth. The Sexual Center can be measured at the level of the thyroid [Throat Chakra]; the Higher Emotional Center at the level of the pineal body [Brow Chakra]; the Higher Intellectual Center at the level of the anterior pituitary [Crown Chakra]. Procreation is handled by the Moving Center [Sacral Chakra] in ‘sleeping’ animals [including humans]. [16 June 1974]

Refer to the chapter “Auras” in my *Study Papers* book for more discussion about that subject. There you will read that auras have colors, representing various frequencies of energy.

This lineup of chakras with Centers follows the Gurdjieffian understanding, where the ‘higher’ chakras and Centers follows the same sequence as the ‘lower’ chakras and Centers (Moving > Emotional > Intellectual = Sexual > Higher Emotional > Higher Intellectual). I regard this as an error, as explained in the chapter “Chakras” in my *Study Papers* book. Note that the Sexual Center is regarded as a ‘higher’ Center along with the Higher Emotional and Higher Intellectual Centers; I do not regard that as an error, but the proper sequence of the ‘higher’ Centers is the reverse of the ‘lower’ Centers; thus Higher Intellectual (Concept), Higher Emotional (Sympathy), Higher Moving (Sexual, Excitation). Furthermore, in standard chakra lore, it is the Solar Plexus chakra that is said to be intellectual in nature, not the Heart Chakra as stated in that answer, and I prefer the standard lore to what is said in that answer.

Hinted at in that answer is that the *energy* of the ‘higher’ Sexual Center is different from the procreative *activity* of the ‘lower’ Moving Center. This is an important distinction that helps us to understand otherwise ambiguous answers that are documented elsewhere in this chapter.

In that same session, the discussion continued:

Ram Dass says the spirit body has holes or chakras connecting to the physical body. Normally, people’s holes are “plugged up” and the energy is there but can’t flow. True?

Dick: [Earlier in this session] Michael has stated that sexual energy is the only mobile or available energy.

This [Sexual Center] is the first [counting from bottom to top in the body] of the Centers not solely governed by Maya, and consequently mobile. The fixed amount of energy [of Ordinal Centers–Chakras] is fixed by the organism, not by cosmic [as with Cardinal Centers–Chakras] shortages. [16 June 1974]

This answer is difficult to parse without help from other answers; hence the bracketed phrases. As I understand it, the Ordinal Centers–chakras have “fixed”, aka finite, energy, whereas the Cardinal Centers–chakras have no “shortages”, aka they are infinite. Compare this with the statement from elsewhere that sexual energy is apart from all other energy sources, and thus not limited to the energy of Centers–chakras. That is another important clue for disambiguating some of the terse statements about Centers–chakras.

Normally though, Gene, it is the Moving Center that digs the sex act and Emotional Center says it is bad. Intellectual Center is fairly aloof about sex. [16 June 1974]

Previously it was said that “procreation is handled by the Moving Center” and here it says that “the Moving Center digs the sex act”. This leads me to suggest once again that sexual *action* is of the Moving Center, a ‘lower’ Center and sexual *energy* is of the Sexual Center, a ‘higher’ Center. (I emphasize this because, during the original Michaelian group, just as with Gurdjieff, the Moving Center was a ‘lower’ Center and the Sexual Center was a ‘higher’ Center, but in *Messages from Michael* Yarbro erroneously switched these two. Furthermore, subsequent to the original Michaelian group, the Yarbro branch of the Michaelian teachings changed the name of the Sexual Center to Physical Excitation Center, and the non-Yarbro branch of the Michaelian Teachings changed the name of the Sexual Center to Higher Moving Center. This discrepancy is reviewed and sorted out in Chapter 4H, “The Action Centers” in my book *A History of the Overleaf Chart*.)

This section serves as an introduction to the next section, because chakras involve Kundalini energy.

Kundalini Energy

It seems to me that what the Michaels’ refer to as pure sexual energy, Hindu spirituality refers to as Kundalini energy. Wikipedia provides an introduction to the subject of this section:

In Hinduism, Kundalini ... is a form of divine feminine energy (or Shakti) believed to be located at the base of the spine, in the muladhara. It is an important concept in Śhaiva Tantra, where it is believed to be a force or power associated with the divine feminine or the formless aspect of the Goddess. This energy in the body, when cultivated and awakened through tantric practice, is believed to lead to spiritual liberation.... The term, along

with practices associated with it, was adopted into Hatha yoga in the 9th century. It has since then been adopted into other forms of Hinduism as well as modern spirituality and New Age thought.

Kuṇḍalinī awakenings are said to occur by a variety of methods. Many systems of yoga focus on awakening Kuṇḍalinī through: meditation; pranayama breathing; the practice of asana and chanting of mantras. Kundalini Yoga is influenced by Shaktism and Tantra schools of Hinduism. It derives its name from its focus upon the awakening of Kundalini energy through regular practice of Mantra, Tantra, Yantra, Asanas or Meditation. When Kundalini is awakened spontaneously or without guidance it can lead to Kundalini syndrome which sometimes presents as Psychosis. [<https://en.wikipedia.org/wiki/Kundalini> — retrieved 22 April 2024]

The Hindu word for this phenomenon came into the English-speaking world, and it was known to the original Michaelian group members:

Dick: I have a question about Kundalini energy. My impression is that enlightenment requires a great amount of energy, and that it is Kundalini energy. I experienced the energy once at age 37, briefly. What I want to know is, can it be a gift, and if so, can Tomas [the channeled entity] give it to me?

Dick was born in 1923, so his Kundalini experience would have happened in about the year 1960, thirteen years before this session. Kundalini awakening is among the class of what has become known as “spiritually transformative experiences”, so this experience may have been what launched Dick on his spiritual journey. Age 37 is also in the midst of what later came to be known in the Michaelian teachings as the Fourth Milestone aka Fourth Internal Monad, which is typically when Essence or higher self begins to assert more influence over the incarnate lifetime.

[Tomas:] This cannot be completely a gift — it requires work on your part. It can be a temporary gift. As you say, it can be [physically and psychologically] painful to come down [from the energizing high that it gives you]. Be careful of what you ask; it could be given. It [the gift] can be regulated [limited to a safe amount].

Dick: Is this [Kundalini] the essence of consciousness?

Not entirely. By itself, it can be called insanity. There also must be understanding. [S/C, 05 July 1973]

If not properly prepared for and the meaning understood, a Kundalini experience can drive the experiencer crazy. And even if the Kundalini experience is not that disorienting, to those who have not had a Kundalini experience, a person who has had one can appear to be driven by irrational forces.

That Wikipedia article has this to say about preparation for Kundalini awakening:

The experience of Kuṇḍalinī awakening can happen when one is either prepared or unprepared. According to Hindu tradition, in order to be able to integrate this spiritual energy, a period of careful purification and strengthening of the body and nervous system is usually required beforehand. Yoga and Tantra propose that Kuṇḍalinī can be awakened by a guru (teacher), but body and spirit must be prepared by yogic austerities, such as pranayama, or breath control, physical exercises, visualization, and chanting. The student is advised to follow the path in an open-hearted manner. [<https://en.wikipedia.org/wiki/Kundalini> — retrieved 22 April 2024]

Many months later, in a series of Q&A exchanges, more was said, this time by the Michaels, about Kundalini:

[Edgar?:] What is Kundalini? Is it true? [Is it] High energy?

In a broad sense, this is what you refer to as Sexual [Excitation] Center — the energy therein. It is a liberating force for the Essence [it drives the Personality to seek the experiences which will free the Essence from Maya]. [S/C, 24 April 1974]

In the Michaelian teachings, as in the Gurdjieffian teachings from which the term was borrowed, the “Essence” is more-or-less equivalent to the so-called “higher self”. Kundalini energy, aka pure sexual energy, is one of the gateways to the higher levels of one’s greater self. Typically, a Kundalini awakening starts with the emergence of energy from the Root Chakra that ascends to the Crown Chakra. One can think of the energy as being *driven* from the bottom, the Negative Pole, or *drawn* from the top, the Positive Pole, or a combination of the two in that both Poles must be active for the energy to awaken and move from Negative to Positive Pole. The Kundalini experience is the least painful if both Poles and the conduit between the Poles have been cleared of negativity via spiritual practices.

That passage also means that if you pay attention to what turns you on sexually, you have clues about what path to pursue to higher consciousness; if you learn to use the turn-on energy wisely, it can put you in contact with your higher Centers, as stated more explicitly in the same session:

What is the relationship to Kundalini here?

Yes, this is the highest form of movable energy you have at your disposal and therefore, that which you can utilize for each [partner's spiritual development]: the emotional states or Higher Emotional Centers, Higher Intellectual Centers, which are synonymous with subjective consciousness [and] objective consciousness respectively... The lower Centers [Moving, Emotional, Intellectual] are fixed and the energy is like a closed system. The higher Centers [Sexual/Excitation, Higher Emotional/Sympathy, and Higher Intellectual/Concept] are capable of Ecstasy or bliss [because we have access to Essence through the higher Centers]; the lower Centers are not. The Sexual Center or the Kundalini force can only be breached [transmuted into the other higher Centers] by bringing the lower Centers into harmonious Balance. In other words, in separating [yourself] from the Maya or illusions for glamour of the Physical Plane and by giving up your expectations of what a sexual experience should be. [SJC, 24 April 1974]

The Sexual (Excitation) Center is the highest, most Cardinal Center. Forget what you have read in the popular sex manuals. There is a whole range of "sexual" experiences beyond the usual ones, but to have them, you have to forget your past experiences. To get to the higher, you have to let go of the lower, and to neutralize your former definition of sexuality.

Edgar: Moses raised the serpent. Jesus said, "If I be lifted up," etc. What is the relationship to Kundalini here?

Yes, this [Kundalini] is the highest form of movable energy you have at your disposal and therefore, that which you can utilize for each: the emotional states or Higher Emotional Centers, Higher Intellectual Centers, which are synonymous with subjective consciousness [and] objective consciousness respectively.... The lower Centers are fixed and the energy is like a closed system. The higher Centers are capable of ecstasy or bliss; the lower Centers are not. The Sexual Center or the Kundalini force can only be breached by bringing the lower Centers into harmonious Balance. In other words, in separating from the Maya or illusions for glamour of the Physical Plane and by giving up your expectations of what a sexual experience should be.

That last sentence is one of the keys to spiritualizing one's sexuality: Maya must be mitigated to such an extent that it no longer distorts one's perceptions of what a Kundalini experience teaches one.

Notice that the Sexual Center is grouped with the Higher Emotional and Higher Intellectual Centers, lending support to the notion that it is a higher Center; this notion is discussed in more detail elsewhere in this chapter.

Much more will also be said elsewhere about bringing the lower Centers — Moving, Emotional, and Intellectual — into "Balance". Elsewhere in the Gurdjieffian teachings and in the Michaelian teachings (and the Ra teachings; see next chapter) it is said that there should be a "crystallization" of the 'lower' Centers and chakras in order to allow Kundalini to pass through them with a minimum of suffering. Balance and crystallization are two words for the same thing: eliminate negativity in all chakras and Centers.

And another thing: that answer hints that Kundalini experiences are of two types: 1) the type of energy that an individual experiences within themselves, and 2), the type of energy that one exchanges with an intimate partner, such as a kindred or friended soul as discussed in other sections. Dick's Kundalini experience was evoked by a sexual partner, but there are other ways to evoke it, such as individual yogic practices, as documented in the Wikipedia article quoted above. Specific types of yoga, Kundalini and Tantra, are practices alone and with a sexual partner respectively, that can evoke Kundalini-rising and Kundalini-exchange experiences: >https://en.wikipedia.org/wiki/Tantric_sex<.

The session continued:

Question regarding sexuality and consciousness. Is it necessary to give up sex [celibacy] or can consciousness be obtained without giving it up?

Some do [eschew sex] with great facility. Others choose to experience this cerebrally. Both are valid. Some do. This [cerebral] is the goal of most who choose this in an enlightened vein. [SJC, 24 April 1974]

Celibacy came up for discussion in other sessions, and these have been gathered and commented in another section, further on. Cerebral orgasm was also mentioned in other sessions, and these are noted elsewhere in this chapter in appropriate contexts. Some forms of meditation focus on the evocation of Ecstasy, also called cerebral orgasm, as noted previously. Also as noted elsewhere, my first experience of Ecstasy happened with eye-gazing with a kindred or friended soul; no other practice of "sexuality" was involved in that.

A couple of months later, the subject of Kundalini arose again:

Dick: Is the Kundalini [energy] source "sleeping?"

Not so much sleeping as simply stored. The liberation of higher energies is just that — a freeing of the stores. This can be brought about in many of the ways we have suggested to you. It cannot be brought about by any

transfer of magical energies from one soul to another. Even if we could transfer energy to you, you might choose not to utilize this. The utilization of higher energies must come from you [with your level of spiritual development]. [S/C, 16 June 1974]

This statement seems to indicate that Kundalini energy transfers from discarnate beings to incarnate beings is precluded. My suggestion is that, besides doing practices geared to liberate the Kundalini energy from the Root Chakra, one must also have energy in higher chakras to draw the energy upward. My perception is that strong higher chakras are usually a birth endowment and/or a spiritual development; see next quotation.

Briefly, ways to evoke Kundalini within oneself (not with an intimate partner) were listed in the following quotation (more than three years after the previous quotation). Keep in mind as you read this that the Michaels were ambiguous in their use of the words “chakras”, which apply to the body, and “Centers”, which apply to the Personality:

Dick talked about Kundalini energy.

This energy of which you speak is tapped into from Higher Emotional Center and utilized by the Higher Intellectual [Center] function. All of you have experienced its flow for short periods of time but are unable to command its perpetuity. You have [merely] glimpsed the keys to unlocking this energy for your own use. Until you have relinquished your most negative characteristics, you cannot even seek a life in Essence, for that Negative Pole will seek the farthest shore and you will follow it rather than your Essence. You are right, though. You cannot break the patterns any other way. Even a tiny flow will enable you to break away at the molds that hold you fixed in place. The way to this energy can be found through many media [methods, practices]. Those we have suggested have been meditation, concentration, and fasting, augmented [by psychedelics] or not. Also, art [Dick was an Artisan and an amateur painter] that is of a participatory nature, music, color, water — and by water we mean swimming, floating, sailing, or simply standing beneath a water flow — “hydrotherapy” if you prefer. The sensory deprivation method is another, but there again, the water helps more than you realize. [S/C, 04 November 1977]

The above is all that the original Michaelian group was told about Kundalini energy — not much and not well defined. Wikipedia has that introductory article on Kundalini energy that I quoted above, and of course there are many other web pages that talk about it in more detail and with variations.

In summary, the Kundalini energy, often associated with the Sexual Center, but more generally associated with the other Cardinal Centers and sometimes with all the chakras, can be intentionally utilized to raise one’s consciousness. It really helps in the transmutation of sexual/Kundalini energy into Ecstasy to have some inherent energy in the three higher Centers. Otherwise it takes a lot of spiritual work of eliminating Negativity and applying the practices mentioned in that and other passages.

The human experience is a complex experience, with many moving parts of various kinds. This fact means that the description and explanation of those experiences gets tricky. The subject of sexuality and sexual energy is one of those complicated experiences that makes intimate relationships tricky. The next section is an attempt to clarify some of the confusion about “energy”.

Body Type/Aura Energy

As documented in other sections of this chapter, there are different Personality types and there are different Fragment types and there are different Composite types, and the polarities between these types provide chemistry and alchemy when people get together in intimate relationships. In this section, we will document the notion in the Michaelian teaching that there are different types of energies associated with different body energies.

This is not just a Michaelian revelation. I would venture a guess that most readers are familiar with the body energy phenomenon. My personal experience, via therapeutic massage, is that in fact different bodies seem to have different “energy” signatures to them. This energy can be perceived sensorily or psychologically. Some body energies I find delicious and some I find distasteful and some I find neutral. This energy does not have much to do with looks or pheromones or even gender, so far as I can tell. Apparently this energy has something to do with what the Michaelian teachings refer to as Body Type, although I have not personally verified that a particular Body Type has a particular kind of energy sensation to it. Nor have I personally verified that my body energy is attracted or repelled by others according to the teachings about specific Body Types. For this reason, I have omitted the specifics in this *Relationships* book. If the reader wishes to explore the

subject of Body Types in spite of its lack of evidence, they are welcome to read two chapters in my book *A History of the Overleaf Chart*, namely Chapter 1M and Chapter 4D.

Here is one mention in the original Michaelian group transcription about Body Types providing attraction:

There is also physical attraction provided by the Body Type. [S/C, 09 February 1974]

Notice that this is “physical” attraction, which is different from Personality (Overleaf) or Fragment (Casting = kindred or friended soul) attraction. Sexual relationships often start with that, but cannot live long and prosper unless there is some Personality attraction, and, better yet, Fragment attraction.

Here is what the Michaels had to say about Body Type attraction and “energy” in one of Sarah Chambers’s (the original Michaelian channel) undated private sessions in 1997:

You have an energy field surrounding you at all times. This is usually referred to as the aura. It is also [like] a magnetic field. The way that Body Types attract has to do with these energy fields and how they move [vibrate?]. [In some cases] it is not that your Personality likes the looks of that body; it is rather that your energy field likes the energy field that is coming off that [other] body, and it zeroes in on it. You may think that the other Fragment looks like a troll, but for some reason your body is attracted to it and wants to be around it. It all has to do with energy. This is why many people, who choose their mates because their Personalities like each other’s looks, have unfulfilling sexual live: the energy fields don’t mesh.

Refer to the *Study Paper* on “Auras” for more information about aura energy. Basically and briefly, the aura surrounding different physical Body Types are associated with correlated aura types that are designated with a different rainbow spectrum ‘color’ type. For instance:

Joan: How can I develop my pink aura?

Reddish pinks are always sensual colors. There is nothing negative there about this aura. It is healthy and vibrant.

Joan: Then is my total Personality sexually oriented? I don’t act out the sex.

The orange-red auras normally indicate those in whom the orientation is primarily physical or, if you will, sexual. Those going toward the pinks are more tactile or sensually oriented. [S/C, 15 May 1974]

Some people are very sensual by nature due to their Body Type and/or their aura type, but this should not be confused with polar energy that is associated with Personality type and Fragment type and Composite type, because the three are not directly correlated.

Refer to the *Study Paper* on “Sensuality” for more about that subject. Basically and briefly, it is possible to be either at the sexual extreme or the sensual extreme, or to have little interest in either extreme, but most people are somewhere on the spectrum between those two extremes, to some degree or another. If you want to maximize your satisfaction in life, you might want to consider where you are in these matters, just as you might consider where you are in other aspects of your Personality type and Fragment type and Composite type.

Because the Michaelian channeling is ambiguous on this point, I am not certain about if Body Type energy is actually “Kundalini” energy, which is discussed in another section. It might be good to be aware of and understand the differences between Body Type energy and Personality type and Fragment type and Composite type energy and Kundalini type energy if we want to consciously use our sexual relationship(s) to foster intimacy, which leads to spiritual growth. The important thing to keep in mind as you go through life is to be aware of these different types of attraction, wherever they originate, and respond thereto appropriately and maturely.

It is somewhat speculative of my part to suggest that the aura of the physical body exists and functions on the three Cardinal levels of the Physical Plane. This speculation was prompted by statements in the Ra Material (see next chapter) that sexual energy exchanges are between the physical space/time realm and the metaphysical time/space realm of the Physical Plane. I correlate the space/time realm with the three Ordinal levels, and I correlate the time/space realm with the three Cardinal levels. The Neutral level between the Ordinal and the Cardinal is the bridge between them, and this is the level where the energy transfers take place, thereby balancing and refreshing the partners.

Whatever type of energy we perceive in a potential or actual intimate relationship, it is good to have an energy connection with our long-term partner, because it persists past youth and into old age, unlike the type of sexual libido that is driven by hormones and pheromones and neurotransmitters and mere superficial

appearances. Body energy exchanges provide comfort and bonding and nourishment in ways that mere libido does not.

The discussion about spiritual sexuality — the real point of this chapter in this book — starts to get serious in the next section; the previous sections have been introductory in the sense that they provide background information to the next section.

Sexual Energy

After the discussion of Center/Chakra type energy and Kundalini type energy and Body/Aura type energy, let's now peruse the original Michaelian group transcriptions on various subjects having to do with sexuality. First we research the phrase, “sexual energy”, taking the quotations in the order in which they appear. As with other forms of energy, sexual energy can be defined as whatever motivates a person to external action and/or internal arousal toward energetic intimacy and exchange. The subject of sexual energy came up very early in their exploration, even before the Michaels appeared. For instance, Soleal was said to be an “Adept” living on another planet. For instance, Tomas was said to be a Fragment on the Astral Plane. They were able to communicate through the original Michaelian group channels.

Soleal and Tomas re: Sexual Energy

The first mention of sexuality in the original Michaelian group transcriptions appeared in a session with Soleal. It is undated, but apparently in mid-1973. According to him, the first step on the path of spiritual sexuality is that you have to come to an understanding and appreciation of sexual energy, which is the libido of the higher self, as distinct from horniness, the libido of the lower self, especially the body. The questioner was not identified in the transcription that we have, but it was likely Dick, because he was the person in the original Michaelian group who was especially interested in this subject and asked many questions about it.

[Dick?:] *Are you at the point where you can transmute that [sexual] energy?*

[Soleal:] Not always. Sometimes I don't fight it even when I feel the energy leak [from expressing untransmuted sexual energy]. [S/C, mid-1973]

It is beneficial to learn to notice when you experience an “energy drain” and when you experience an “energy gain” when you are with another person. If you become sensitive to the quantity and quality of sexual energy with a partner, you will begin to notice when it brings your consciousness ‘down’ versus lifts your consciousness ‘up’. ‘Up’ and ‘down’ are metaphorical terms, but the goal on the path of spiritualizing sexual energy is obviously to transmute ‘lower’ sexual energy to ‘higher’ sexual energy, so that it lifts your consciousness up, to more loving and blissful and energizing places — the higher Centers — or, in the case of Kundalini, the higher chakras (see above). If it is not intuitively obvious to you what this means now, it will be made clearer as this documentation unfolds.

One may also refer to the *Study Paper* on “Energy Leaks” for a discussion of various types of that phenomenon. Basically and briefly, sexual encounters are opportunities to transmute the consciousness ‘upward’ to ‘higher’ states of consciousness. If you don't do that, then the energy will be leaked ‘downward’, to a ‘lower’ state of consciousness. The situation is that much of where the energy goes depends on having the right partner; with some partners there is more likelihood of energy gain, and with other partners there is more likelihood of energy drain. Remember these phrases: *energy gain* versus *energy drain*; the rhyming words should help you to remember. At any rate, drain and gain are sensed in the body as well as felt in the emotions and noted in the mind.

The probable reason that Dick asked that question above is because he knew that Gurdjieff had somewhat to say about it, as stated below:

[Dick?:] *This brings up something else we should clarify. In reading Gurdjieff and other teachers on this planet, they say you should control your sexual energy to become more aware. Is this a valid statement?*

That comes later.

Does “later” mean “on the Astral Plane” or “above the Astral Plane”?

No [not on the Astral Plane]. That [control of sexual energy for spiritual growth] is part of the normal evolution of the [spiritually] conscious being [on the Physical Plane]. [S/C, mid-1973]

Most likely one will not lose interest in mere sex and feel the desire to transmute sexual energy, or even consider the possibility that sexual energy can be transmuted, until one is well along their spiritual path,

which is more likely the higher—later the Soul Age as discussed in another section. Then it is “normal” to want to exchange spiritual sexual energy.

During their “normal evolution” on the Physical Plane, few people become “aware” or “conscious” in the sense that Soleal (and the Michaels subsequently) meant it, meaning that they are conscious of the spirit as well as conscious of the flesh; refer to the *Study Paper* on “Awakening from Sleep” for more about that. The control of sexual energy is just one of the ways to advance along the spectrum of awareness and consciousness from physical to spiritual, for those few who are so inclined. Numerous other means and methods for spiritual growth are recommended by the Michaels and by others; refer to the *Study Paper* “Tools” for a list and a brief description.

This topic of sexuality came up in the first dated session that we have obtained, 03 July 1973. Soleal was the source, and a significant part of that session was about sexuality. Pay attention; the essential notion of this chapter ensues:

Alice: Could we learn how to transmute our sexual energy to get in touch with higher energies?

[Soleal:] Get in touch with pure sexual energy first, then decide whether or not you want to go on to cerebral orgasm. [SJC, 03 July 1973]

Alice was Dick’s wife, so she had ‘skin in the game’ of learning about sexual energy exchanges.

“Pure sexual energy” is mentioned in the Definitions section on “Ecstasy” and other sections. Soleal’s answer is one of the most important statements in this collection of quotations extracted from the Michaelian teachings source material, so I am going to wax eloquent about it.

You know it is “pure sexual energy” when you and the other person are not horny but you both still get “turned on” when in proximity to each other — no “making out” of any kind is required. Nor are pheromones or good looks required. In other words, it is not the libido that is *self*-generated as a bodily function aiming for the perpetuation of the species. Rather, it is *other*-generated as a result of an attractive complementarity in the polarized energy contained in the psyches and/or auras and/or bodies and/or souls of two people as documented in other sections. By “proximity” I mean that the psyches or auras or souls are ‘touching’, with or without bodies touching, as indicated in other sections about Body/Aura energy and Kundalini energy and Chakra/Center energy and Casting. The energy exchange between the two people must also have a positive feedback loop, such that it escalates. If that energy is not inherent in the relationship, you cannot create it by any means that I know of, and if it is not inherent, you have nothing to transmute into “cerebral orgasm”. If the oppositely-polarized energies are inherent, there are means to transmute it as indicated elsewhere in this chapter. Cerebral orgasm is a blissy pleasurable experience localized in the center of the brain behind the Brow Chakra. It does not climax like a physical sexual orgasm; it abides for as long as one maintains the proximity and focuses on (as I like to say, “attunes and communes with”) the experience.

So what is “pure sexual energy”? We all know how to manipulate the erogenous zones of the physical body to produce sexual pleasure and orgasm. This is a phenomenon of the nervous system of the physical body, and it does not require pure sexual energy to happen; you can do that all by yourself, via masturbation. To concentrate on this physically-produced pleasure actually distracts one from the potential for spiritual pleasure, which is much more subtle and therefore rarely noticed. There is another system separate from the nervous system — pure sexual energy that appears to be in the aura. It requires another person of the opposite sexual energy polarity to arouse you. Have you ever been with a person whose mere proximity turned you on? Could you feel the energy radiating from them, with an intensity proportional to the distance between you two? This energy is in the aura surrounding the body, rather than in the body. And it has nothing to do with looks or pheromones. One goal of spiritual sexuality is to learn to recognize this energy, then learn to work/play with it.

Alice was Dick’s wife, and apparently they had a satisfactory sex life as indicated in another Q&A exchange. However, it was not transcendent sex, such as what happened to Dick with some other woman some years before. So, naturally, Alice would ask what can be done to improve what was okay sex but not great sex. The answer given might just be the most important information revealed on this topic. The key phrase is “pure sexual energy”. As the narrative develops, we will see that this refers to the phenomenon that I described above, namely, it is a type of spiritual/sexual “turn-on” invoked when several factors are present: 1) sharing oppositely-polarized pleasurable body+aura energy fields; 2) the process is not distracted or encumbered or distorted by Centers other than the Sexual Center; 3) the experience is not distorted by adverse cultural influences; 4) the exchange of spiritual pleasure is not overridden by input from physical pleasure coming

from the five senses; 5) the potential energy exchange is not burdened by an internal or external taboo regarding what they are experiencing. Once one has found a partner with whom to cultivate this exchange of pure sexual energy, then one can escalate it to “cerebral orgasm”, which is a blissy spiritual pleasure, a mental equivalent of a physical orgasm. The cerebral orgasm satisfies the soul and the physical orgasm satisfies the body. Cerebral orgasm is not produced by an excitation of the nervous system as a physical orgasm is; rather, it is produced by an excitation of the pure sexual energy field by means of focused attention, by concentration on the spiritual pleasure and lack of concentration on any physical pleasure. We will return to descriptions of this phenomenon repeatedly.

Another Q&A exchange in the same session continued the thread:

Dick: You know, in Robert [Burton]’s System, he never felt that there was any reason whatsoever for a person to get in touch with his sexual feelings. You know, that they would automatically be operating during your spiritual growth.

Alice: If your lower Centers were cleared out. He said to work on lower Centers.

Dick: He never said to get in touch with sexual energy.

Robert’s treatment of sexual energy was discussed briefly.

Robert Burton was a self-appointed teacher in the Gurdjieffian tradition, who might or might not have a correct understanding of the role of sexuality during one’s ascent up the spiritual ladder to cerebral orgasm. In this case I believe that he was correct, meaning that if one works to mitigate negativity in the lower Centers, one’s consciousness will naturally ascend to the higher Centers. (That is the reverse of the way it happened to me. The universe sent me sexual partners whose sexual energy opened my higher Centers, and this lifted me up and out of the negativity in my lower Centers.)

Alice: Could we have the sex at our level, before going on to cerebral orgasm — can we have them both or do we have to give up sex as we know it?

[Soleal:] Celibacy is a choice that you alone can make. Never make that decision only because you want to avoid the experience. Dick is partly right: only many subjective minds that grow from Emotional Center need to keep the closeness of the physical contact [sensuality]. I do and I need it more than I am willing to admit. Not that I am willing, but I mean that it is still a part of growth for me and a route of expression with those to whom nonverbal expression of higher emotions is difficult. You do not have to concentrate on the knowledge that the partner is operating out of lower Centers — just express yourself. Good Work results when you give the gift of higher [Center] expression. [S/C, 03 July 1973]

Celibacy is discussed in more detail in another section.

Perhaps Alice assumed that cerebral orgasm meant foregoing physical orgasm. Some gurus say exactly that, and I can see the point, because typically whatever spiritual pleasure naturally exists in a coupling is not strong enough to override the distraction of whatever physical pleasure naturally exists in the coupling. The trick for any couple that discovers that spiritual pleasure (or what I like to call “soul libido”) exists between them, is to intentionally turn their attention, their focus, their concentration onto the spiritual pleasure that leads to cerebral orgasm and turn their attention off of the physical pleasure that leads to physical orgasm. I know for a fact that cerebral orgasm is much more satisfying than physical orgasm, so the latter is to be avoided unless it fosters the former, and such can be the case, with the application of attention and intention. I also know for a fact that physical contact is not necessary to experience cerebral orgasm. That is “celibacy” of a sort. It is also known that focusing one’s awareness on ecstasy in meditation—concentration can invoke a cerebral orgasm. If the Sexual Centers of a couple are “neutral” toward each other per Gurdjieff’s description, then they will be limited to mere physical libido and its pleasures, which are geared by nature to the perpetuation of the species via physical orgasm rather than soul bliss via cerebral orgasm. Not that there is anything wrong with physical orgasm.

More is said about higher Center expressions in numerous passages, including this one in the same session:

The details of a sexual encounter were described here to simplify the above

[Soleal:] Much progress is made after this lesson is brought to consciousness. My telling you will only give you something to work out. Some people work on the giving of themselves freely for many lifetimes. That is the most difficult part of love. Love, to mean anything in the line of consciousness, cannot be predicated on anything material; it must come from higher Centers. That comes about when you finally give up non-verbal expectations about the actions of those around you and begin to accept them without modification in your fantasies. [S/C, 03 July 1973]

Based on what is said in subsequent sessions, my guess is that the “sexual encounter” described was of Dick’s Kundalini experience that is documented elsewhere in this chapter. This is where he felt the higher Center version of love with a sexual partner who did not also have a Kundalini experience. His fantasy was that she should have felt what he felt, but that is not always the way it works. Refer to the chapter “Love” in my book *Study Papers* for more discussion about that topic, which is broader than the sexuality topic.

Dick: Love and sex seem like separate things — but when they’re pulling together, it seems like a stronger force is generated than either by itself. It seems like the only kind of energy that I have experienced to date that might be the kind of energy that you need for actual evolution.

Sexual energy, when used to express higher Centers, can be incredibly strong [invigorating, uplifting, inspiring — an energy gain]. [On the other hand,] When [the opposite occurs and] the energy is relegated downward [to lower Centers, and focused in the genitalia], it results in an energy leak [an energy drain]. That is sometimes why you want to sleep after physical union. You fed lower Centers — sometimes the Moving Center — and the Essence is exhausted [by this], so the body goes to sleep to free the Essence. When you use Emotional Center to express Moving [Center] needs, don’t you feel the leak? So, if you feel that, just stretch your mind. Right now, you are all using Emotional Centers to satisfy Moving [Center] needs and this is a result that is culturally induced — that you feel something uplifting each time you have a physical union. That is absurd! It just is not possible. The body is not capable of experiencing Ecstasy. Only the Essence can experience Ecstasy. The body does not even come close with its sensual pleasures. [SJC, 03 July 1973]

The use of the word “love” in the question indicates that there was something more than lust at work in the mind of the questioner who sought to elevate his sexual experiences into truly loving experiences. In a round-about way, Soleal said that higher Centers and Essence are the source of the kind of love that can transmute sexual energy into Ecstasy energy, called “cerebral orgasm” in a previous quote — a spiritual “pleasure” that is far more rewarding than physical sexual pleasure.

Refer to chapters “Centers, Higher”, “Energy and Energy Leaks”, and “Ecstasy” in my book *Study Papers on the Original Michaelian Group*. This is the first instance in the recorded history of the original Michaelian group, but not the last, where “ecstasy” is correlated with sexuality experienced in the ‘higher’ Centers. This passage confirms the notion that the Sexual Center is a higher Center, and that Essence is accessed via the higher Centers, and that Personality operates mostly in the lower Centers. If sex is conducted only in the Motion Center, a lower Center of Personality, it is tiring; if sex is conducted in the Sexual Center, a higher Center of Essence, it is energizing and liberating. This chapter does not go into the details of sexual techniques that foster spiritual ecstasy rather than physical pleasure (one can read about that in literature describing transcendent sexuality), but one such method that comes to my mind is called “slow sex”, which intentionally minimizes the activity of the physical body, the Motion Center, and instead focuses attention on the turn-on energy of the Sexual Center. If you have such an intense sexual turn-on with a partner that it results in frenzied sex, that is not spiritual sex in the Sexual Center, it is physical sex in the Moving Center. Passionate “lovemaking” in the negative pole of the Moving Center (–Activity) is usually the product of intense –Eros, not +Amor, and it is antithetical to Ecstasy. This is common for men. For women, romantic infatuation is also tiring and tiresome to Essence.

In the following quote, the questioner apparently had an ‘appointment with destiny’ to have revealed to him that there was more to sexuality than he had previously experienced:

Dick: Some years ago, there was another lady in my life and it seemed to me that at that time, I achieved higher states through love and sex. Then it flickered out and it’s never been back. The paths I’ve been following toward enlightenment seem to promise a love of that sort, but more unselfish, but these haven’t seemed to help so far. I seemed to be in Essence at the time and I haven’t been since, and I’d like to know what to do.

[Soleal:] The circumstances are different now, but the capability is unchanged. The only thing you can do is to stop trying to categorize relationships. Don’t try to put a label on any really profound experience or your partner in that experience. It may not have anything to do with the person at all; it may be solely internal. [SJC, 03 July 1973]

I take this to be another mention of Dick’s apparent Kundalini experience that I mentioned above, and that is documented in several places in this chapter. It was a life-changing event in his life, and if he had not had that experience and repeatedly asked the Michaels about it, I doubt that life-changing knowledge about spiritual sexuality would have become a component of the Michaelian teachings.

Another point to be emphasized here is that not just any two people can have a transcendent sexual experience; the energy has to be equal and opposite in two people for the exchange to happen. One of the

reasons that I write about this is to alert readers to be on the alert for higher level energy turn-ons, so that they know what it is and what to do about it if/when it happens to them.

That series of Q&A exchanges constitutes the last record of what Soleal had to say about sexuality.

Besides Soleal, and before the Michaels appeared, Tomas was also contacted, and he had just a little bit to say about it.

Sue: Subject — “love”

[Tomas:] What Sue considers love now is more true than she knows. Love is always changing, growing, reappearing, sharing. There are no adequate words to describe the phenomenon. The complete, unselfish, whole giving of self, first to yourself and then to one or more, is love. The defining of love also takes away from the essence of what the spirit is. The love subject is one of the most discussed, along with sex, where you are. The two belong together, and you can have sex without love and the same applies backwards. The deep, loving feeling is to be with yourself comfortably and then with another. Love, once attained there, is positive and will not leave. It is on an extremely high plane, which takes much work to achieve. Love is reaching into the soul. Until there is enough richness in each soul, the cream cannot be given to another. If the cup is empty of love, it cannot be shared. Emptiness is not able to be shared. After the cup, or body, has love, it can be shared.

I will try and give more on this. Love itself is a continuation ... words are hard. With deepest love, love on a higher plane, each are “being”. There is no question of life or living, just to be, and because of love, be together. Love is one essence piece that was a gift and is to be used to attain higher things. Without the complete, deepest emotional love, higher planes cannot be attained. The love is part of the puzzle of the whole self and is an integral part of being. With love, the soul has been made complete and is then allowed to grow. Love is a large step to higher things. It is an emotional reality and should be sought. Your steps past it can be glorious. [S/C, 10 July 1973]

If “love” is defined as an expression of higher Centers, as seems to be the case if one reads between the lines in this passage, then most sexual encounters do not actually “make love”, as the euphemism says; they satisfy the horniness of the body for sex but they do not satisfy the ‘horniness’ of the soul for intimacy with kindred souls. Most sexual encounters happen in complete ignorance of any potential for ecstasy, partly because the focus is on physical pleasure rather than on spiritual pleasure, and partly because few couplings have the kind of oppositely-polarized ‘higher’ energies that would make transcendent sexuality possible. Of course, if one only ever experiences physical pleasure, then one does not really understand soul pleasure.

Dick told us that it can happen; Soleal and Tomas told us that it can happen; and next the Michaels tell us that it can happen.

The Michaels re: Pure Sexual Energy

A significant part of the first session with the Michaels on 12 August 1973 was about sexuality. The Michaels built on what Soleal and Tomas had said. We do not have an unedited transcript of that session, so we do not know who asked the questions about sexuality, but, based on the form and content of the questions, it can reasonably be surmised that here again it was Dick.

This is probably why you should think good thoughts, but that is hard to do all the time. I don't know how to ask this question, but as I understand it, (according to Ouspensky and Gurdjieff), you don't think “sex thoughts”. I mean you should leave it neutral, but then you would not be generating any of these hormones that have to do with the energy that is sex energy.

As a medical doctor, Dick would know about the role of hormones — testosterone in males and estrogen in females — generating libido after puberty, thus producing the urge to perpetuate the species. As we will see further on, “pure sexual energy” is not generated by hormones; it is a product of the primordial polarization of the Cosmos into Ordinal and Cardinal, yin and yang, negative and positive, feminine and masculine. Human sexuality — although it is usually driven by the hormones of the physical body — can be and should be also driven by the energy of “true love”, referring to the desire of spiritual bodies (kindred souls) to join with their oppositely-polarized counterparts, for the sake of the perpetuation of the Tao.

The moment you start [feeling or] thinking about sex, you bring either Emotional or Intellectual Center into play. Then there is loss of energy from the Sexual Center. [S/C, 12 August 1973]

Soleal had things to say about sexual energy, but he did not associate it with the Sexual Center; the Michaels do so here for the first time in the chronology of the progressive revelation about sexuality (and I do it when interpreting what Soleal said). This passage is another indication that, in order to augment sexual energy, one

should focus on the energy by excluding *thoughts* and *feelings* (and *actions*; see elsewhere in regard to “slow sex”) about it. In other words, simply focus on the experience of “pure sexual energy” as described previously, undistracted by the energy of Centers other than the Sexual Center, which was understood to be a Cardinal Center:

But it seems that people who are turned on sexually have more energy, more than a leak of energy, than people who are turned off. I've noticed this myself, when I'm turned on.

It is a higher source of energy, and for a few minutes or hours if the play is that interesting, you can feel its effect. [S/C, 12 August 1973]

The turn-on that is driven by gendered human hormones geared for procreation is not the same thing as the turn-on energy driven by polarized soul libido geared for true love. The former leads to a physical orgasm, which is typically draining to the organism; the latter can lead to a cerebral orgasm, which is energizing to both the body and to the soul. Cerebral orgasms are not climactic; they can in fact be sustained “for hours if the play is that interesting”, and I can attest that such is the case. In fact, one never wants a cerebral orgasm to end, but after some hours the needs of the organism for food or elimination emerge and override the needs of the soul for ecstasy, so the coupling must disengage.

But I'm not talking about that. I mean, you feel better all the time if you are sexually turned on. I wonder if we have to pay for that?

You only pay in the access to higher Centers. [S/C, 12 August 1973]

As I said just above, the animal physiological sexual turn-on is not the same thing as a spiritual polar turn-on. The former distracts from access to higher Centers, as it says there; the latter is itself access to higher Centers. In any given sexual/polar encounter, there can be a mixture on a spectrum of the lower and the higher energies, but you need to know that the two are reciprocally related: the more of one the less of the other. This is an extremely important point: in order to use this phenomenon for spiritual growth, one must learn to discern the difference between the turn-on based on animal biological attraction to the opposite sex, which is mediated by the five senses (looks good, smells good, feels good, sounds good, tastes good), and on spiritual attraction to a complementary kindred soul. This has been noted previously, and it will be noted several more times subsequently. The point to be emphasized here is that most people have a much stronger (Lower) Motion Center filled with lower sexual drive and a much weaker Higher Motion (Excitation) Center filled with higher sexual energy, so during their whole lives they never have a higher sexual experience. What higher sexual energy they may have will almost always be swamped to negligibility by their lower sexual drive. My hope is that this information sinks into the reader's memory, so that they know what is happening if/when they ever encounter an ensouled body whose higher sexual energy is complementary to their own, and strong enough on both sides of the equation, that it cannot be ignored by either person; it would not be good to misunderstand what happened, and thereby confuse higher sexual energy with lower sexual drive, and thereby miss an opportunity for spiritual growth.

But I've felt that at the times that I have been turned on, I've been much closer to higher Centers and actually zoomed into them part of the time. In fact, the turning off leads into a depression for me and at that time, one is as far from one's higher Centers as one can ever be.

That is different. Then you are using the Sexual Center as access to the [other] higher Centers. The physical act itself can be performed [Motion Center] with little loss of energy. The problem with most is that they are heavily Identified with other aspects when they are performing the sex act. This is what we mean [by loss of energy]. [S/C, 12 August 1973]

Refer to the chapter “Identification” in my *Study Papers* book for information more about the psychological phenomenon where a person “loses themselves” in some activity. It makes sense to me that the phrase “other aspects” refers to the loss of focus on the pure (higher) Sexual Center by the intrusion of focus on other (lower) Centers, as described above. I have a poetic phrase for what was called “zoom into” in the quotation, and that is to “attune and commune” with the energy, which enhances it. It is a type of concentration of one's awareness on the experience, where one is focused and intent (without distraction) on “cerebral orgasm”, mentioned by Soleal, as documented elsewhere.

As documented in Chapter 1D, “The Seven Centers”, in my book *A History of the Overleaf Chart*, there was an ambiguity in the Gurdjieffian teachings about whether the Sexual Center was itself a higher Center, or was a Part of the (Lower) Motion Center as one of the functions of physiology in the alleged Instinctive Part of that Center. My resolution of this ambiguity is what I said in answer to the previous Q&A exchange: there is a ‘lower’ sexual turn-on due to the reproductive function of the human organism, and there is a ‘higher’ sexual

turn-on due to the spiritual condition of ensoulment. It may be that Dick was confused about what was happening to him because of this ambiguity in the Gurdjieffian teachings. It appears to me that Michaelian students are also confused about this distinction between 'lower' and 'higher' sexuality, because the Yarbro contingent regards the Sexual aka Physical Excitation Center as an Ordinal Center and the non-Yarbro contingent regards the Higher Motion, aka Excitation, Center as a Cardinal Center. In this way, both contingents are right and both are wrong if they do not acknowledge the other. One of my purposes in this chapter, and indeed this entire *Relationships* book, is to help Michaelian students, and indeed all spiritual aspirants, to become aware of the 'higher' sexuality.

You [Michael] are talking about the "act" and I'm talking about the "entre-act" and this is wonderful all the time. It just seems that most people who are turned on, feel good and people who are turned off, feel bad. They might or might not have an "act", but the people who are turned on are always ready potentially and they feel good.

The turned-on feeling is what you are striving for; that is the goal. [S/C, 12 August 1973]

Here again I want to emphasize that it is useful to learn to distinguish between 'lower' and 'higher' turn-ons in your love life. It is the 'higher' turn-on that is the "goal" of the spiritual aspirant, not the 'lower' turn-on, as happens, for instance, in those addicted to sex and/or to pornography. It seems to be rare, but if one is ever fortunate enough to couple with a partner where 'higher' sexual energy is exchanged, then the goal thereafter should be to enhance the 'higher' turn-on and ignore the 'lower' turn-on, except for procreation.

At this point in the Q&A exchanges in this first session with the Michaels, Jesus was invoked:

Comment: Now Jesus was always against sex, even thinking about sex.

Jesus was not against sex; he was for moderation. Prostitution is not moderate. [S/C, 12 August 1973]

Refer to the chapter "Moderation" in my *Study Papers* book for recommendations about additional realms of life where the middle path between extremes is said to be desirable. Besides not being moderate, prostitution is typically a way of life that panders to the needs of the physical body for pleasure rather than a way of life that panders to the needs of the spiritual soul for ecstasy. Two of the Ten Commandments of the Jewish Bible have to do with sex — with which Jesus was familiar and had opinions about — one about not committing adultery, and one about not even lusting after your neighbor's wife. To me, it seems that the point of establishing a stable enduring bond with a compatible partner is not just about easy access to sex and raising well-adjusted children, it is also about the potential to elevate one's sexuality to 'higher' realms, which is usually fostered in a long-term relationship where 'higher' sexual energy has been discovered to exist — and the partners know what to do about it to enhance and evolve the energy transfers.

Sex is part of the computer [human body] — we've got to accept that. It may be one of the most highly important parts and maybe I've neglected it. Maybe in Jesus' time, they weren't neglecting it. Maybe if he were here today, he would tell people to have more. Maybe in Jesus' day, people thought about it all the time and we hardly ever think about it.

Quality is the answer. It is what you think [about sex], not how often. In Jesus' time on Earth, most of the thoughts were bound up in fertility rites and superstition; they were negative energy vortices. [12 August 1973]

'Higher' sexuality is "quality" sexuality. "Fertility rites" are, of course, referring to the animal urge to perpetuate the species; nothing transcendent about that. 'Lower' sexuality can be a "negative energy vortex" that drags you down, down, down the drain. Consider the debauchery of Roman orgies, and temple prostitutes in the Greek world, in Jesus's time. Unlike Western civilization, Tantric yogis and yoginis in the Eastern civilizations were experimenting with and exploring 'higher' sexuality; those were "positive energy vortices".

After that diversion into "what would Jesus do", the Q&A exchanges returned to 'higher' sexual energy exchanges, unencumbered by procreative urges and negativity. The question becomes, what will you do, in the event that you encounter higher sexual energy.

There are preparatory measures that increase your chances of having a transcendent sexual experience:

Then I would say that much of his advice does not apply to us. Isn't that what that answer means?

Much does not apply now. When you rid yourself of all negative [feelings and] thoughts about sex, then it is possible for you to have a variety of higher-level sexual encounters. These do not always have to be physical. Some of your most rewarding sexual encounters occur when you think you are asleep. These are encounters with unknown beings on the Astral Plane, and also Essence encounters with actually known beings [kindred and friended souls]. [S/C, 12 August 1973]

Perhaps better words than “thoughts” would have been “beliefs” or “concepts”: rid yourself of all negative *beliefs/concepts* about sex. Here again is a reference to the intrusion of one Center, the Intellect Center, into the undistorted and undistracted functioning of the ‘higher’ sexual polar0 energy of the Excitation Center. Refer to the chapter “Negativity” in my *Study Papers* book for an accounting of the various forms of negativity that we do well to eschew. More is said elsewhere in this chapter about how cultural mores inhibits or represses sexuality. There are healthier ways to deal with it than happens in most cultures. Sex on the Astral Plane is ‘higher’ indeed, and far less problematic than sex on the Physical Plane.

I had a love affair once and I think that the meeting must have been karmic. It just seems like something that was sent or had some super significance.

It enabled you to get in touch with the sexual energy for the first time. [S/C, 12 August 1973]

At this early stage of the Michaels’ revelation, the notion of Agreements between souls was not well developed, so the love affair was characterized as Karmic. Elsewhere, Dick characterized this as a Kundalini experience. Whatever it was, the point to be noted here is that ‘higher’ sexuality is a *discovered* thing; it is an experience that is the natural result of an encounter between the built-in oppositely-polarized energetic systems of two ensouled bodies. It can neither be created nor developed by just any random coupling of two people. And if/when it happens, it is so intense and unusual that it is a catalytic and transformative and compelling experience — and it becomes a ‘haunting’ experience if it is not fully developed; as in Dick’s case, he could not get it out of his head or heart. This type of sexual experience is similar to karma in that there is an imbalance between the energy systems of two people, and the overwhelming urge is to balance the two.

It does not say so explicitly here and elsewhere in the Michaelian teachings, but it does say elsewhere in this chapter, and it does say so in the Ra teaching (see next chapter), that the ‘higher’ sexual turn-ons are due to oppositely-polarized energies transferred between the ensouled bodies of two people. The complementary energies are compared to the North and South poles that make magnets attract and the positive and negative ions that make electricity flow. If two people do not have the opposite polarization configuration, then no ‘higher’ sexual turn-on between them is possible. Karmic relationships and other types of dialectic relationships work on the same polarization principle, namely Ordinal + Cardinal = Neutral; refer to chapters on “Karma” and “Monads” in my *Study Papers* book to get the full picture of the principle involved.

For the first and last time!

But you are now aware of them [higher Centers], you can now reach them at will, but it will take practice.

[S/C, 12 August 1973]

This “practice” is an allusion to the use of meditation/concentration to reach higher states of consciousness, when the exploration and development of higher sexuality with a partner is not available.

If you have not experienced “pure sexual energy” as a gift as described above, then the Michael’s statements and my statements will not mean much to you. Dick was transformed by one transcendent sexual/spiritual encounter that haunted him. (Lucky me that I have had several transformational “sexual” experiences; lucky you that you are reading about it here.) We can be grateful that it resulted in a line of questioning in several original Michaelian group sessions that helps us understand the subject of transcendent sexuality.

Comment: That’s what consciousness is, that’s what [Gurdjieff teacher] Robert [Burton] said — conscious love — to love at will — and that is what he (Michael) is saying here. I have never found that button. As a matter of fact, there is a lot of fear around that button too.

It requires that you go through the same set of exercises that you use in any other consciousness-raising ritual — the detachment-concentration Monad. [S/C, 12 August 1973]

In Tantric sex, whether in person or in imagination, the same dialectic alternation between focused and unfocused attention to the matter at hand is used to enhance and elevate sexual energy; refer to the chapter “Monads” in my *Study Papers* book for more about that general principle. Basically and briefly, what one does is ‘dance’ with the ‘higher’ sexual energy by swinging between focused and unfocused, Ordinal and Cardinal, phases. In addition to that, one enhances the experience of the Sexual aka Higher Moving aka Excitation Center by remaining still in the lower Motion Center; recall what I said about “slow sex” above.

The last Q&A exchange on sex in the first channeling session with the Michaels was this:

It appears to me that in consciousness-raising, you don’t concentrate.

Concentration [is focus] on a single goal. In this case, the goal would be Ecstasy. [S/C, 12 August 1973]

Sublimation, repression, denial, and escapism will not teach you to “control” your sexual energy. You have to learn to work/play with it. Only when you have learned the lessons of the Ordinal Centers, and rid yourself of Negativity in body, emotions, and thoughts can you go on to develop spiritual sexuality. You do not jump all the way from Estrus to Ecstasy in one session. You must start at the bottom and move upward through the chakras or Centers, purifying and balancing them along the way. You turn off what is false in them and turn on what is true.

As documented in the chapter “Ecstasy” in my *Study Papers* book, this is another name for the experience of the Higher Emotion (aka Sympathy) Center, which is just ‘below’ the Sexual aka Higher Moving aka Excitation Center. It can be experienced both with a partner, as happened with Dick, and without a partner, as happens with a form of concentration/meditation that focuses on evoking or provoking it; refer to the chapter “Meditation and Concentration” in my *Study Papers* book.

This lengthy exchange took place in the first session with the Michaels, and it is a key series of Q&A exchanges on this subject. The questioner assumed that meditation — emptying the mind, the opposite of concentration — is the proper way to elevate consciousness in every case. However, the instruction here is that if/when you encounter pure sexual energy and you have the opportunity to elevate it to Ecstasy, then the procedure is to alternately focus on it and do not focus on it; ‘rinse and repeat’ as necessary. This is another manifestation of the dialectic principle, which came up many times during the original Michaelian group. In the Gurdjieffian teaching it is called the Law of Three; in the Michaelian teaching it is called a Monad. The principle is that by experiencing both sides of a Monad fully, the Monad is satisfied, and that transmutes into a higher, more refined experience. The dialectic procedure of alternating engagement and disengagement applies to “intercourse” in all Centers: Physiology > Motion > Emotion > Intellect > Impulse > Concept > Sympathy > Excitation. That technique is what pumps up the energy exchange to greater intensity until breakthrough to a higher level is achieved. Detachment from impediments to Ecstasy might also be involved, as indicated in other passages.

The first few months of the original Michaelian group revelation on sexuality are documented in other sections and subsections in this chapter. At this location in the development of this chapter, it is useful to provide some clarification of the definition of “sexual energy”, and I do so in the next couple of subsections.

Relationship of Sexual Center to Sexual Energy

Considering what was said previously as documented above in the pre-Michaelian sessions and in the first Michaelian session, Dick asked the Michaels for a clarification of the relationship of sexual energy and the so-called Sexual Center:

Dick: Are some people Sexually Centered?

No. Sexual energy is separate and apart from all other energy sources and can be effectively used to reach higher emotions [the Higher Emotional aka Sympathy Center aka Ecstasy]. [S/C, 27 September 1973]

In the Gurdjieffian teachings and in the Michaelian teachings at that time, it was said that the higher Centers were not routinely available. As documented elsewhere, per the Gurdjieffian teachings and per the original Michaelian group, the Sexual Center was said to be a higher Center, perhaps the highest Center (the data is ambiguous). In subsequent channeling, after the original Michaelian group, the so-called “Sexual Center” was renamed “Physical Excitation Center” by the Yarbrow branch of the Michaelian teachings, and it was renamed “Higher Moving Center” by the non-Yarbrow branch of the Michaelian teachings. They did this because they both realized that there was so much more to that Center than sexuality. In previous sections, there is discussion of this unique (“separate and apart”) energy, under the name, “Kundalini”, and its relation to chakras.

That Q&A exchange provides an argument for renaming and redefining the so-called “Sexual Center”. As said elsewhere in this chapter, the “Sexual” Center was a ‘higher’ Center according to both Gurdjieff and the Michaels. However, apparently, Yarbrow attempted to change that status, because in her book *Messages from Michael* (1979) on page 203 she changed the “no” to a “yes” and inserted “but that is not the same thing as having sexual energy”. This alteration allowed her to make the “Sexual” Center a ‘lower’ Center elsewhere in that book. Her rationale or rationalization for doing this is unknown to me. The consensus of the non-Yarbrow contingent of Michaelian students is to change the name of the “Sexual” Center to “Higher Moving” Center and make it about turn-ons in general, not just biological physiological sexual excitation. The history of proposed renaming and redefining is convoluted and extensive, and it is discussed in detail in my book *A History of the Overleaf Chart*, in Chapter 4H, “The Action Centers”. Another proposed alteration, my own, is to

refer to “sexual” energy as “polarized” energy — as in yin and yang, negative and positive, Ordinal and Cardinal — and declare that it is contained in every Center, not just one; indeed, polarized energy is a property of every phenomenon in objective space/time physics and subjective time/space psychology.

As I said in the previous paragraph, the wording of the above passage was actually changed by Yarbrow in *Messages from Michael*. The *No* was changed to a *Yes* and then a clarification was offered:

Are some people Sexually Centered?

Yes, but that is not the same thing as having sexual energy. Sexual energy is separate and apart from all other energy sources and can be effectively used to reach higher emotions. [MMFM, p. 203]

This answer is consistent with Yarbrow moving the Sexual Center from being a higher Center to being a lower Center. As documented in Chapter 4H, “The Action Centers”, in my book *A History of the Overleaf Chart*, the above passage documents one of several tangled and tortured rationalizations by Yarbrow for her moving the Moving Center from lower to higher, and moving the Sexual Center from higher to lower, thereby switching the two on the Action Axis. For instance, she rationalized that the Moving Center, a higher Center in her switcheroo, was routinely available, unlike the other higher Centers (MMFM, p. 277-278). Apparently, she thought she was fixing an error, but actually she resolved an ambiguity in an erroneous way.

Yarbrow’s proposed distinction between Sexual Center and sexual energy makes more sense to me if the Sexual Center is understood as it originally was, as a higher Center, but renamed to the Excitation Center (my preferred name) or Higher Moving Center (non-Yarbrow preference), wherewith the “turn-on” can be more than sexual.

Another point to be made here is that the phrase “higher emotions” is used several times in the context of elevated sexual energy, and this appears to be is another name for “Ecstasy” and “cerebral orgasm”. Each Center has its own type of “energy”, and “sexual energy” in the sense of polarized energy, is not confined to any of them, not even the poorly-named “Sexual Center”; it applies to all seven of them. In order to avoid limiting the experience to sexuality, I prefer to call such exchanges the transfer of Intimacy energy, or Kundalini energy per other sections.

Let’s parse one more Q&A exchange in our efforts to clarify the ambiguities in terminology:

Dick: Michael has stated that sexual energy is the only mobile or available energy.

This [Sexual Center] is the first of the Centers not solely governed by Maya and consequently mobile. The fixed amount of energy is fixed by the organism, not by cosmic shortages. [SJC, 16 June 1974]

This statement would seem to indicate that each one of us has a certain endowment of sexual energy inherently built into their physical body (chakras, auras) and/or their Personality structure (Centers). It is common knowledge that some people are extremely sexual and some are quite the opposite. The same can be said about physical and emotional and intellectual energy; the “urge to merge” is present with all polarized, aka Intimacy, energy. Thus, the phrase, “fixed by the organism”, is ambiguous, because it could be referring to Body Type chakras and/or Personality type Centers. Perhaps it is part of the Life Plan for the soul to choose what those amounts of seven types of energy are. If your inherent endowment of sexual energy is low, there is not much to transmute into Ecstasy; the Essence has many other options to choose from for the experiential focus of a lifetime incarnation.

Sexuality and Centering

Moving along in the original Michaelian group transcriptions, we see more discussion of how various Centers and other Overleaves bear on the subject of sexuality.

Dick: Tomas has said that “wrong thinking” is the cause of all disease and trouble, so I put my hand on her head, when maybe I should have been trying to treat her Emotional Center. I didn’t feel anything in my hand at the time, and also it was strange. In spite of all the troubles — and her eyes were all red — I was still sexually attracted to her. It was a strange mishmash of thought.

Only Emotionally Centered beings suicide. You can only reach them emotionally, of course. Suicide is quite romantic to them; also retaliation. The young lady was sexually aroused by the act [of attempted suicide] itself; you reacted to this. [26 August 1973]

Romanticism from the Emotional Center and sexuality from the Moving Center or Higher Moving Center are actually three different phenomenon, but many people mingle them indiscriminately and unwittingly; Refer to the *Study Paper* “Emotional Center” for the complete discussion, which is not exactly relevant in the context of suicide, except to say that for good mental health one should not get confused about these different

functions of the body and of the Personality. That Dick the medical doctor was aroused by the sexual arousal of his patient is yet another indication that sexual ‘energy’ is transferred by some means from one person to another; it might be biochemical as well as energetic (in the aura), and/or both.

A couple of weeks later, the subject of sex came up for discussion again:

Christopher: I was thinking it had something to do with sex.

Sarah: That’s is the worst energy leak of all... Also, the biggest Maya of all. It is also the biggest thing here to go upward... Yes, but usually people go downward with it. [08 September 1973]

My intention with this chapter is to make students aware of the Michaels’ information on how to use sex to go ‘upward’ in their consciousness to higher Centers rather than to use sex to go ‘downward’.

Some say that the parents’ attitudes manifest at conception. This is why we are admonished against lustful sex (by Gandhi). Infant Souls are only capable of lust. Baby Souls are often prudish. We thought that perhaps this admonition would only work for Old Souls, but that none of us was ready to give up all lustful feelings.

We do not encounter much “lust” in any of you.

Sarah: Lust seems to be coming from Instinctive/Moving Center. I know I want men as friends, but find this difficult.

Unevolved horny men also find it difficult to have women friends.

Refer to the Chapter 4F “Instinctive Center” in my book *A History of the Overleaf Chart*. Basically and briefly, there you will read that in the Gurdjieffian teachings the Instinctive Center was a Part of the Moving Center and it was all about physiology, not psychology. Somehow, during the original Michaelian group, the name got moved to the Neutral location between the Ordinal triad and the Cardinal triad of Centers, and in my opinion it should have been renamed, but that did not happen. Indeed, “lust” is a physiological function experienced by animals, females in so-called “heat” and males in so-called “rut”, driven by their hormones to perpetuate the species. When male and female humans are so old that they are no longer driven by testosterone and estrogen, then they can be friends with far less potential for difficulty.

Alice: If I have strong [emotional] attachments to a man, I feel sex will be a part of the relationship.

Alice was married to Dick. It was reported to me by some members of the original Michaelian group that some “free love” happened between some members. In the session of 15 January 1975, the Michaels even suggested that “open relationships” were a viable option for mature students of their teaching.

The female bonding urge is a bit different from the male bonding urge, so sex between women and men can be tricky, especially if there is an expectation on the part of either partner that there *should* be no differences.

Sarah: If sex is coming from the wrong Center, it’s all mixed up. I sometimes feel like embracing men, but they would interpret this as a sexual gesture. [22 September 1973]

The urge to embrace another person is usually from the Emotional Center, but yes, such hugging can be misunderstood — especially by a horny person. More is said about the relationship of sexuality to various Centers in comments on other Q&A exchanges scattered throughout this chapter.

Sexuality in Relation to Centers

As indicated in other sections, some women use sexuality to satisfy negative Emotional Center needs, namely loneliness. Therefore they get emotionally attached to their sex partner. This is not good for transcendent sex. Some men use sexual activity to satisfy negative Moving Center needs, namely aggression. This is not good for transcendent sex. In this section there is some more guidance on what to look for with pure sexual energy, undistorted by Estrus and Eros and undistracted by Ordinal Centers.

The first thing you need to discern is what motivates you to seek a sexual relationship, and act accordingly.

Dick: Gurdjieff said that the only way to consciousness was through the Moving Center. When Ouspensky was nearing his death, he had premonitions of it [his death] and revisited old places. And, he advised everyone to abandon the [Gurdjieff] system and start a new system based on what you want. Are there any comments?

The man Georges [Gurdjieff] was accurate in assessing the needs of most students. Yes, this [Moving Centered approach] can be a way toward Balance. The man Peter [Ouspensky] glimpsed the truth in the need for a living teacher who can render the teaching dynamic. He saw change in the attitudes and the “wants” of his students. This was an Intellectually Centered teacher with mostly Emotionally Centered students. The man Georges was Moving Centered in the beginning and had mostly Intellectually Centered disciples. This helped him to verify the need for Balance. He [Gurdjieff] and Peter [Ouspensky] both had a tendency to deprecate Emotional Center, and the man Peter went even further and refused to acknowledge the very real need to

grow [spiritually] to the point where sexuality can be expressed through the Sexual Center [rather than through the Instinctive–Moving Center as he conceived it]. This was due, for the most part, to guilty inhibitions. The man Georges [Gurdjieff] did not have this handicap, but did not give Emotional Center quite the status it deserved. Balance is just that — a Balance of all Centers. But, yes, most of you are suffering from physical inertia [weak Moving Center]. [S/C, 27 February 1974]

So, don't be confused in your Centers! This alone is a major piece of spiritual work.

Refer to *Study Papers* “Gurdjieff, Ouspensky, Collin, Burton”, “Balanced Man”, “Emotional Center”, and “Guilt”. Putting this statement together with other statements, we can interpret this as another succinct indication that most people express sexuality through the Moving Center to minimize the horniness of the body (a horniness that is generated by the Physiology Center), and it takes some spiritual growth to learn to express “pure sexual energy” through the Sexual Center, aka the Higher Moving Center, aka the Excitation Center, to maximize the Ecstasy.

This passage provides some evidence that supports the notion that Sexual Center *energy* is a different thing, a Higher Center thing, than *bodily* sexual *activity* motivated by the instinctive drive to perpetuate the species, or by Emotional Center needs for close social and physical contact. There is another motivating force that should be at work here if one truly intends to experience transcendent sexuality.

It is not easy to reconcile the Ordinal Centers of two people — it may be impossible. Two people can rarely synchronize their Emotional and Intellectual Centers. The Cardinal Centers are the zones where the differences between male and female dissolve in Agape. Tantra Yoga teaches that there are ways to transcend the Ordinal Centers. You have to use “techniques” until it becomes “natural”. We will not get into that here — you can read about it elsewhere. But, you now have in your hands a spiritual teaching that might help you discern sexual pleasure from soul pleasure. Not that there is anything wrong with bodily pleasures, but it is Good Work to know the difference, and if spiritual growth through sexual intimacy is indeed a part of your Life Plan, ordained by your soul, then at some time in your journey you will begin to sense that sexuality can be used for deeper communication — communion with your soul and the soul of the other person.

If you do not find intimacy threatening, then you might be interested in spiritualizing your sexuality. You can use Kundalini energy to promote Ecstasy of the soul:

The soul experiences all emotions at a different level than does the more temporal organism. The visceral pleasures [such as Estrus] are temporary. We do not suggest that you eschew them, just do not expect them to sustain the Essence. [S/C, 06 October 1973]

Essence has its spiritual urges, which are the counterparts of the Personality's physical and emotional and psychological urges. To sustain the Essence, you have to learn to disidentify with the pleasures of the body, and identify with Ecstasy, which is the pleasure of the soul. Pure sexual energy bridges the gap between the two and shows you the way. Learn to follow it. Love is not a matter of what your little Personality wants, or what your partner's little Personality wants — it is what Essence wants. Love is revealed to the Personality in the energy exchange between two souls. True love can be discerned in the positive Kundalini energy that passes between two people. Kundalini is the true intimacy which is common to both.

The body and the Personality operate in the Ordinal Centers whereas Essence operates through the Cardinal Centers. To “Balance” the Ordinal Centers, you must in effect get beyond their distracting influence. If your Emotional Center is in turmoil or your Intellectual Center is busy, you cannot have spiritual sex. These Centers must be cleared of negativity. They must be turned off — relaxed. Your body and emotions and mind must all be at ease — clear. Before you fly and sing with your angels in the Cardinal Centers, you have to grapple with and defeat your demons in the Ordinal Centers.

You have to do a lot of ‘psychotherapy’ in the Ordinal Centers before you actually graduate to spiritual growth in the Cardinal Centers:

To get to higher Centers, do what Jesus did: fasting, meditation, and agonizing self-appraisal. Exercise the body, learn to love unselfishly. This is hard to do, but it can be achieved by intellectually apprehending the fact that no other creature owes you anything, and then materially obtaining what you need through your own resources. Emotional acceptance will only come about when the [emotional] expectations [attachments] have ceased. [S/C, 03 July 1973]

It is really simple physics. One goal of the universe is equilibrium. We experience this in our psyche as the desire to be “centered” in Agape. Probably none of us is perfectly balanced in our Centers — in some there may be excess, and in others lack. Therefore we seek, want, desire to exchange energy in these Centers to

achieve equilibrium. You could probably balance your Centers through spiritual and physical healing exercises alone, but you can also do it in your intimate relationships. When you become aware of these pure sexual energy exchanges, you can choose to work/play with them.

However, it is not loving to expect someone to give you what they do not have. In order to make a loving exchange, you must find a person who has the energy that you lack or lacks the energy that you have, in the same Center but of the opposite polarity. The energy is polarized Yin and Yang all the way up and down the chakras, so you can exchange straight across without Sacral Chakra involvement. Gratification of sexual energy that satisfies the flesh actually circumvents the prolonged gratification which satisfies the spirit. If you are an Ordinal Role soul (Warrior, Server, Artisan), then freely allow arousal but avoid physical stimulation of the erogenous zone. The pure Kundalini energy will naturally rise from the Ordinal Centers to Cardinal Centers, and you will draw this energy from a partner who has it in excess. If you are a Cardinal Role soul (Sage, Priest, King), you will be more inclined to make something happen. You can concentrate your Kundalini by learning to recognize it and then focusing your attention on it, without physical stimulation, then releasing it to your partner. Whether you are Cardinal or Ordinal (or Neutral), if you always focus on the Excitation Center pleasure and orgasm, you may never find the pleasures and orgasms of the other Cardinal Centers.

Is there anything resembling sex on the Causal Plane?

There is, but it is genderless.

The Essence is thoroughly capable of experiencing the Ecstasy and frequently does. The Personality cannot because of the pain-pleasure Monad. It is automatic. In your culture, it is imprinted early in life that if you are to experience pleasure, you also must have pain.

Is there any way out of the Pleasure-Pain Monad?

Your guilt build-up [for experiencing pleasure] produces the pain. When you choose to extinguish the guilt, you will lose the pain at the same time — only then. [S/C, 10 March 1974]

The Negative Poles of all the Centers are experienced as “painful”. This is where/when suffering is felt. “Pleasure” is experienced in the Positive Poles. When your Ordinal Centers are “Balanced”, you are not careening back and forth between the pain and the pleasure Poles of the Centers. You are neither exercising nor resting in the Motion Center. You are neither laughing nor crying in the Emotion Center. You are neither analyzing nor synthesizing in the Intellect Center. The trick is to intentionally set aside a lengthy block of time to get out of the affairs of your physical life in the Ordinal Centers and into the affairs of your spiritual life in the Cardinal Centers.

Can't find a partner who understands this? At least be sure that your own Centers are clear and Balanced:

You do not have to concentrate on the knowledge that the partner is operating out of lower Centers — just express yourself [in the higher Centers]. Good Work results when you give the gift of Cardinal [Center] expression.

The details of a sexual encounter were described here to simplify the above (to members of the group).

Much progress is made after this lesson is brought to consciousness. Some people work on the giving of themselves freely for many lifetimes. That is the most difficult part of love. Love to mean anything in the line of consciousness cannot be predicated on anything material. It must come from higher Centers. That comes about when you finally give up nonverbal [unvoiced] expectations about the actions of those around you, and begin to accept them without modification in your fantasies. [S/C, 03 July 1973]

The universe does not exist to pander to the cravings and whims arising out of our personal deficiencies or excesses. No other person is the answer to our prayers or the fulfillment of our wishes; only the Personality prays and wishes. Expectations and fantasies come from Ordinal Centers. The Personality has a long list of what it does want and does not want in a sexual partner. Essence has no such list; it only seeks the ecstasy of contact with another soul, any soul. If you learn to recognize and follow that energy-Ecstasy-intimacy that exists between two souls and among all souls, you will experience true love — with whomever.

Some years ago there was another lady in my life and it seemed to me that at that time, I achieved higher states through love and sex. Then it flickered out and it's never been back. The paths I've been following toward enlightenment seem to promise a love of that sort, but more unselfish, but these haven't seemed to help so far. I seemed to be in Essence at the time and I haven't been since, and I'd like to know what to do.

The circumstances are different now, but the capability is unchanged. The only thing you can do is to stop trying to categorize relationships. Don't try to put a label on any really profound experience, or your partner

in that experience. It may not have anything to do with the [other] person at all. It may be solely internal.... The Essence uses others [with their permission and to their benefit] to get free. The state you desire can be achieved by decision. [S/C, 03 July 1973]

The Personality does not always know how or why, so it should not interfere. Essence has its own plans and its own reasons.

For myself, an Ordinal Fragment and therefore more prone to be responsive than catalytic, my question is: does this other person turn me on with positive Kundalini energy (+Amor), or turn me on with negative Kundalini energy (–Eros). My decision is that I want a positive turn-on, thus polarizing toward love/spirituality and away from fear/physicality. Every pairing where polarity is present generates one or the other. The older I get, the more I choose to learn through the positive path rather than the negative. For a Cardinal Fragment to polarize toward love, they will act as a catalyst with +Amor rather than –Eros.

Sexuality and the Spiritual Path

There are numerous reasons that people have sex — libido, reproduction, loneliness, sport, service, money, power, companionship, fun — and the vast majority of people fit in those categories; sex for “spiritual” reasons is extremely rare. In the preceding sections there were statements that sexuality can provide a catalyst for spiritual growth. This is another section that develops this information more fully.

First of all, let me say that sexuality is not part of everyone’s spiritual path. In fact, it appears to be a distraction in most people’s spiritual lives:

Dick: My perception is that sex and sexual relationships are the major impediment on this plane to staying on the path. If we are going to have a medical clinic and grow, it is essential to deal with this problem.

Your perception, of course, is completely valid. This is the reason why most Adepts eventually refrain from entering into such [sexual] relationships. Some, but only relatively few, have been able to continue to engage in a physical sexual relationship while evolving spiritually. The reason for this should be fairly obvious when you stop and realize that sexuality of the physical sort pertains to the Physical Plane. This does not exist on the other planes; it is supplanted by more open communication. Persons who are hostile and aggressive enough to inflict pain or death upon other persons are always found to be sexually uptight in some way. Sexually satiated persons are normally passive, but this is only true when the mind accepts the sexual act in the same frame as the body does. As long as there is conflict in the mind [about the meaning of sex], there is not complete satisfaction, and aggression results. [S/C, 9 November 1973]

Refer to the *Study Papers* “Adepts and Masters” and “Communal Living” to gain more understanding of those subjects. Also, please refer to the *Study Paper* “Communication”. Basically and briefly, my understanding is that communication should be understood in its broadest terms, as the exchange of meaningful and impactful information, meaning that there is an exchange of “energy” that has an effect. Sexual energy communication is meaningful, but there are also emotional and intellectual and spiritual types of meaningful energy exchange.

In the absence of the discovery and cultivation of pure sexual energy with a sexual partner, then sex is best conducted for the satisfaction of the mammalian physiological needs for the temporary mitigation of horniness and the nourishment provided by sensuality. Fantasies, and other negatives described in other passages, tend to encumber the transaction, and that is what impedes spiritual progress, not sexual activity *per se*. Elsewhere it was said that Old Souls are very sensual, and Soleal said that he desired close physical contact, and I would say that sensuality *per se* is also not an impediment to spiritual growth, since sensuality is a real thing (not a fantasy), a satisfaction of a need of the physical body, somewhat like hunger and thirst. Touch, as in grooming and petting, helps all mammals, including humans, to thrive. With less physical thriving, there will be less spiritual thriving, all else being equal.

Thus, people who do not have spiritual sexuality as part of their soul’s Life Plan need not give up sex while on their spiritual path. There is sexuality of the spiritual sort that can be experienced on the Physical Plane. If spiritual sexuality is a part of your soul’s plan, a good beginning on the path is to learn to differentiate clearly between physical love and spiritual love. They are not mutually exclusive, but they are not the same either. It is easier to get to Agape if you separate the reproductive function from the love function. It would save you so much confusion.

Most people are not on a path of spiritualizing their sexuality, but at least they can get their sexuality to a place where it is not a hindrance to spiritual growth. Their goal would be to eliminate False Personality and Maya from their sexual expression, and to appropriately apply the lower Centers.

The love subject is one of the most discussed, along with sex, where you are. The two belong together, and you can have sex without love and the same applies backwards. [SJC, 10 July 1973]

The need for erotic love is Maya. The need for Agape is real, and this is the goal [of Essence]. The other [Eros] often gets in the way and prevents the emergence of Agape, for erotic love is always based on something physical and something fleeting — it will fly before the winds, and illusion — or rather disillusion, which is even worse, since it is malfunctioning illusion — will set in. It is easy for even the partially awakened soul [person] to distinguish [between Eros and Agape]. Erotic love has a tendency to be fickle and slips away at the mere hint of an unfulfilled expectation, while Agape has no expectations to begin with — asks nothing in return, and acceptance is the hallmark. [SJC, 24 July 1973]

Physical “chemistry” between the sexes doesn’t last. Spiritual “alchemy” between souls does last. A relationship based on physical chemistry wavers a lot. A relationship based on spiritual alchemy is constant, provided one is spiritually developed enough in terms of Agape to maintain contact with Essence.

If you have no urge to spiritualize your sexuality to the Cardinal Centers, then at least you can purify it of False Personality and Maya in the Ordinal Centers. If physical orgasm is sought, be sure it is clear of Negativity or you will experience unpleasant consequences. To be free of False Personality and Maya, and to express the appropriate Center is Good Work whether or not you go on to cerebral orgasm.

The first step away from Eros and toward Agape is to realize that you are more than just an animal. The animal portion of your nature has no interest in the spiritual part of your nature. The spiritual part of your nature has an interest in rising above the animal part of your nature. Notice the following quotes on instinctive behavior, which is a normal component of incarnation. There is much that animal nature can teach the soul, but many people who are aspiring to spiritual development seek to disentangle from what I call “the animal contribution to the human experience” in favor of the soul’s contribution to the human experience.

All of the mating behavior and rituals [of humans] are borrowed or brought forward from more primal times, and can be observed in the animal kingdom extensively if one takes the time.... Only the Personality that is enculturated retains animal-like instinctive behavior. The Essence behaves in quite a different manner if it is allowed to bloom” [SJC, 28 December 1974]

How do you allow Essence to bloom? By relaxing the ego, which resists it.

On some planets, even on this world [Earth], the distinction has been made by good [spiritual] students and Adepts, and the instinctive patterns have been overridden. But it is not easy.... The [False] Personality makes no attempt to override these instinctive behavior patterns and fights against the intrusion of any outside source. This suggests that they can be overridden.... Without a [spiritual] Teaching you do not know that there is any alternative to this and you do not have a chance to break the [instinctive] patterns. Few break from these patterns, and even those who do feel pain when they do. [SJC, 21 December 1974]

In summary, there are three ways that sexuality relates to the spiritual path. The first involves having the animal needs (Estrus) satisfied with uncomplicated sex (no Eros) so that the person is not distracted from their spiritual endeavors by hornyness. The second involves celibacy (see next section), which is really just for the person who does not get horny enough to be distracted from their spiritual endeavors by Estrus and Eros. The third involves intentionally harnessing sexual energy to promote their spiritual development. Any given individual might get involved in any or all of these at various times in the story arc of their lives. For those who get involved in the third option, it is my hope that my book will act as a “teaching” that elevates their consciousness of sexuality from its instinctive, reproductive function, to its spiritual function.

As below, so above. Male and female come together, have physical intercourse and produce a baby — a combination of their genes (physical energy patterns). The couple then sacrifice some of their individuality for the sake of rearing the child. Likewise, two souls come together, have spiritual intercourse, and produce a spiritual “baby”, which is the combination of their spiritual “genes” (spiritual energy patterns), and they sacrifice some of their individuality (Personality) for its sake. The Kundalini force between two people can be used to make a physical child in the Negative Pole of –Eros or to make a spiritual “child” in the positive pole of +Amor. Combining the polarity of male and female or yin and yang goes to unity one way or the other. The energy can either be expressed downward or upward — it is your option to make a physical or a spiritual

progeny. Physical parents are usually willing to sacrifice somewhat of themselves — their personal egos — for the next generation. Spiritual “parents” will also sacrifice their egos for the spiritual offspring, their mutual Agape. The normal time to produce physical progeny is before the fourth Life-Stage, and the normal time to produce spiritual progeny is after the fourth Life-Stage. You can spend some quality time with both children.

These passages deserve much study and reflection for the clues they contain about the beginning stages of spiritualizing one’s sexuality. The first steps are about eliminating Negativity from one’s behavior, feelings, and thoughts about the significant other. So, do not insist or resist what is real, as discerned by the energy exchange. Do not try to get the other person to change, and do not try to change yourself into what the other person wants. The biggest problem in male/female relationships is dishonesty — dishonesty with self and other. Deception is inherent in ego and –Eros. The other major impediments are the fears embodied in the Negative Poles of the Traits. Another impediment is to conceal the truth about oneself.

There is [sexuality that can be expressed while operating in Essence], but it is noncompetitive [not driven by Negativity]. Plan [expectation] is fantasy, or if you will, imagination. If the sexual act is surrounded by fantasy, it is both competitive and unreal. Persons who are hostile and aggressive enough to inflict pain or death upon other persons are always found to be sexually uptight [repressed] in some way. Sexually satiated persons are normally passive, but this is only true when the mind accepts the sexual act in the same frame as the body does. As long as there is conflict in the mind [concerning the drives and actions of the body] there is not complete satisfaction and aggression results. It [the sexual act] is neither good nor bad [*per se*]. It is [in fact] that which insures the continuity of the Tao. [S/C, 15 January 1975]

This paragraph is very deep, and that last sentence in this paragraph is the deepest sentence in the paragraph. Sex produces children which are then inhabited by souls such that eventually “the created becomes the creator” (S/C, 08 October 1973), and this enriches the Tao. And spiritual sexuality also participates in the “one infinite creator experiencing itself” as it says in the Ra Material, reviewed in the next chapter. So, there is nothing wrong with sex *per se*; but most people’s thoughts and feelings about sex are all screwed up, so to speak. This will be discussed at greater length in sections below, but before we get into that, there is a digression in the next section.

Culture versus Sexuality

The world is full of lies about sexuality, and this is a major cause of difficulty in male/female relationships.

Besides transcending instinctive animal behavior as mentioned in previous sections, in this section we discuss another clue for spiritualizing our sexuality; namely: mitigate the cultural overlay and distortions. Following are some examples of acculturated errors. The quotations in this section are presented in the chronological order of their original delivery.

In this culture those on the Physical Plane have a tendency to sexualize all encounters with one of another gender. If they feel powerful emotional discharges around this other person they [erroneously] interpret them as Eros or sexual attraction, and the False Personality demands gratification. In the soul in a [spiritual] teaching, or the soul going into Balance [Impulse Center, Heart Chakra], this gratification can sometimes bring about startling Photographs of the [False] Personality at work and the expectations they had of the other [person], based upon the interpretation of the emotion. Souls on the Physical Plane, until they meet with a [spiritual] teaching, have no mechanism with which to interpret emotions accurately. They must merely interpret according to the dictates of the culture. The Physical Plane and its pervasive atmosphere demands that you do something physical about ethereal matters. Consequently, when the Essence awakens for an instant and feels [spiritual] love [Ecstasy] for its Essence Twin or an old twin [kindred or friended soul], the False Personality immediately goes to work on this emotion, converting it into something it can understand. This is what is meant by some spiritual leaders who exhort their followers to rise above the desire for instant gratification. Therefore he [the follower] experiences much frustration, since the [spiritual leader as well as the] culture largely denies him that gratification. [Gurus and] cultures that impose rules of social conduct on interpersonal relationships usually arise out of the frustrations of unfulfilled expectations. The sexual experience never attains the height that it is expected to, as it is used in place of [spiritual] love [Ecstasy] so many times, and the [False] Personality, not knowing any better, blames the partner for the failure to produce bliss, when the responsibility lies within self and self’s ridiculous expectations of a biologic act which comes basic to the organism. Man [humankind] [erroneously] considers himself civilized because he has risen above Estrus [and denied instant gratification of sexual attraction]. What an aspiration! [S/C, 19 November 1973]

So, in this message we find two clues to spiritualizing your sexuality. First, do not let your Personality distort an experience of true love (Agape) between souls. Second, spiritual teachers typically teach, correctly, that you may have to deny yourself gratification of the merely biological aspect of sexuality in order to experience the spiritual aspect. In other words, instead of the distraction of genitalia touching genitalia, first learn how soul can touch soul, and then when soul does touch soul, go with that. To find spiritual intimacy first is the reverse of the typical development of intimacy, which is physical intimacy with the hope of developing spiritual intimacy in the long run.

Alice: Where do humans go astray in choosing mates? No one is willing to wait for the right person.

There is a weird sort of estrus operating in humans that makes them seek a sexual partner. The societal mores demand that they cement this into a more binding contract. Sometimes this can be combined with financial gain or climbing the social ladder. There is usually little thought in the lasting emotional consequences, let alone the spiritual. Quite often two people will arbitrarily decide that they have a “great deal in common.” This usually is not true, since neither presents the true picture to the other. Each tries to out-guess the other and fit in the mold in order to qualify for the prize, which can be sex, money, glamour, or prestige — all of which are features of False Personality. That type of sexual attraction is rarely lasting. It is based on an initial adrenaline [and/or endorphin and/or oxytocin hormonal] flow, which does not last. This produces a nice warm glow, which is interpreted as “love”. [27 October 1973]

Refer to *Study Papers* “Culture”, “Money”, “Glamour”, and “Personality — True and False” for more information about impediments to healthy mating, and distortions thereof. The point to be made about this answer is that one should not mistake Estrus’s hormonal flushes, which are geared for the perpetuation of the species, for pure sexual energy, which is ultimately geared for the healing of the primordial schism between Cardinality and Ordinality. We saw the word “Estrus” previously, in reference to Infant Soul lust. Animals experience Estrus, and very primitive humans do also; in less primitive humans, other factors that drive mating also come into play, such as described here.

The emphasis on other-worldliness has become mired in false concepts. We would point out to you the attitudes of the ancient Greek civilization centered in Athens toward sexuality, for instance. Sex was just not a “heavy” subject to them. Consequently, they enjoyed it a whole lot more. They did not analyze. We point out to you that Sophocles lived during a later period than we are now discussing. By that time, the endless analyses had begun. For instance, in ancient Athens, women and men only felt “cheated upon” if the partner dallied with someone they could not love also; then they felt outraged. It was considered a complement if your husband or wife really loved your best friend in this way. [10 January 1974]

Some original Michaelian group members shared with me that there was some “free love” happening between a few members of the original Michaelian group, so apparently they understood and applied what the Michaels said here. The Michaels advocated “open relationships” among their spiritually-mature students; refer to the *Study Paper* “Romantic Relationships”. I would add that the de-confusion of sexuality recommended by the Michaels elsewhere should happen in the absence of the negative emotion, jealousy.

Sarah: I have the feeling that bisexuality is the norm rather than the exception and that our social values are just conditioned that way [toward heterosexuality].

We would accept that, yes, if one is still interested in the physical experience. [13 February 1974]

Homosexuality is not driven by the animal urge to perpetuate the species, which requires heterosexuality, so obviously something else, some ‘higher’ polar attraction, must be happening between homosexuals, somewhere on the spectrum between animal sex and transcendent sex. The point to be emphasized here is that pure sexual energy is driven by a polarity that transcends the gender of the physical body.

Sexuality is made more difficult by culturally imposed barriers and artificial conditions. [20 March 1974]

Many if not most cultures had rational reasons to impose rules about sexuality upon the citizenry because of the likelihood of unwanted pregnancy.

Sexual behavior in this culture is largely instinctive to the point where any gesture of friendliness is interpreted as a sexual overture if it comes from one of the opposite gender, and the fantasies and expectations begin. [SJC, 21 December 1974]

Sexual arousal, aka Estrus, is as instinctive in humans as it is in animals, because they have the same Physiology Center. The Physiology Center is not very accessible to the Personality. However, that is not exactly what is meant in that statement. There, the word *instinctive* means that the culture has imposed itself as an interpreter of Eros on Estrus, imposing a meaning on top of a natural phenomenon. This should be obvious

when you consider how Estrus and Eros are portrayed in some of the dramatic arts such as movies and television shows; they often provide unrealistic — fantastical even — expectations about sexuality and romance.

The [False] Personality [not the soul or the Essence] searches for the ideal [mate]. You must verify for yourself the fact that no one person can possibly fulfill the needs of another Personality. You may have come to this knowledge intellectually during the past. Now what you must do is to truly feel it emotionally at many levels. In the climb toward Balance [centered in one's entire being: body-mind-spirit], this is one of the very real lessons that must be learned. Balanced Man is above all constant in his relationships. This constancy stems primarily from a lack of fear, for Balanced Man knows that he cannot be trapped by another less-Balanced Personality. In true Agape there is of course an intensive constant flow of love and caring from one to another. The [False] Personality rejects this out of hand, of course. It cannot even admit the possibility. That is why it is so difficult for you to Photograph [take a mental picture of] yourself intermittently dispensing affection in your interpersonal relationships. Most astute [spiritual metaphorical] 'brothers and sisters' feel this cool wind blowing, and they are sometimes more able to separate from it only because their expectations are less, or at least different.

This culture places such an enormous value on the quality of individual relationships that it is almost impossible for the [spiritual] student still struggling with Balance to separate from this [cultural expectation while] in a confined relationship. To see this [cultural expectation] and choose to separate from it as a task is a strong sign of progress. In society, most contracts and most interpersonal relationships are based upon manipulative behavior patterns. In the male-female relationships this is especially apparent. You see, in the structured male-female life relationships, there is a conscious desire to manipulate the other toward the desired aim. If this can be looked at by both [parties], and be verified, progress will be made. Facilitating growth can be a difficult sequence, for it entails far more than being a friend — in the accepted definition of friendship. Until each is able to look at their own fears and conflicts in relation to each other, this [manipulation] is a real danger that you face. Look within yourself for the strength necessary to maintain a constant flow of warmth without the necessity to flee before the threat [of entrapment or manipulation]. Always we would recommend a change of patterns only if it comes from a positive space. This would, of course, mean that you both were in this space, and could see the change as opening rather than closing doors. As long as one of you holds onto the latter it will only result in one giving way to the other. This of course is a bad place to move from.

What still remains hidden in your relationship? Perhaps you may choose to no longer hide it. It, or rather all, [that is] still hidden in many relationships stands in the way and acts as a permanent barrier [not only] to Agape, [but] even on that level [of everyday life], to true cooperation. Most life relationships resemble icebergs in that most truth about the partners remains hidden below the surface. The partners then attempt to modify their behavior around what they perceive as the expectations of the other, and what they have set as a goal [rather than seeing and accepting the relationship for exactly what it truly is, and acting according to that integrity]. [SJC, 15 January 1975]

The sexual Tapes are only strong in the culture because of the spectacular expectation placed upon this simple biologic process [of reproduction, while ignoring the tremendous energies available through the Sexual Center if it can only be tapped. When you once tap this energy and have a taste of it, of course you want it again, and it can be yours, but only after you release all of the unreasonable expectations placed upon the physical act itself and on the partner, and take responsibility for your own experience. We have said this before, but cannot emphasize it enough. [SJC, 19 January 1975]

Refer to the chapter "Biocomputer: Its Programs and Tapes" in my book *Study Papers on the Original Michaelian Group* for more about how culture can influence a person so much that it become an "instinct" that overrides inborn physiological, biological, animal instincts.

By "taking responsibility", I suggest that this means that one must consciously and intentionally transcend the cultural influence that typically shapes the experience of sexuality, and instead experience sexuality according to the dictates of pure sexual energy, as described in this chapter and elsewhere in this *Relationships* book.

Celibacy and Spirituality

Down through the history of spiritual teachings, there has been a difference of opinion about what to do about sex: some say yea and some say nay. Very early in the history of the original Michaelian group, Soleal was asked about this:

[Dick?:] Is renunciation [of sex] the only way to achieve cosmic consciousness?

[Soleal:] I have not renounced and I do not intend to ever seclude myself from others; I prefer to teach. I do think though that non-attachment is necessary for any progress to be made. You should work on that. [In your case, like mine] Renunciation would feed the ego and would be Bad Work. Celibacy frightens you. Why? [S/C, mid-1973]

It is always Good Work to get to the bottom of our motivations to do or not do something. Some spiritual teachings advocate celibacy as a way to conserve and transmute sexual energy, rather than share it with a partner. Both paths are valid, but as we will see, just as with Soleal, the Michaels leaned toward the sharing path. However, if one chooses the celibacy path, then one better not have a fear of celibacy, because fear is not non-attachment, and celibacy would be counterproductive in that case.

The definition of attachment in terms of sexuality appeared later in the transcriptions and is discussed elsewhere in this chapter, and a distinction is made between *bonding* (which is Good Work) and *binding* (which is Bad Work). Here it is sufficient to note that attachment in the form of binding is a property of the negative ego, which expresses in the Ordinal Centers, and negative ego is not present in the Cardinal Centers; refer to the *Study Paper* “Ego” for more about that. Thus, non-attachment is necessary for both the celibate and the non-celibate path. In addition to what has been documented about Centers in previous sections, much more is said about the relationship of Centers to sexuality elsewhere in this chapter.

In answer to Soleal’s question, why fear celibacy:

[Dick?:] Because this is the first time in my life that I have had a satisfactory sex life and I don’t want to abandon it.

Then don’t worry about it. This is something that should be a natural part of spiritual growth, and when [the growth is achieved and] the choice [to be celibate] is made, it should cause no inner agony. If the time is right, the decision should cause no pain and should not be difficult. [S/C, mid-1973]

Summary: Don’t become celibate just because some guru said to. On the other hand, as noted elsewhere in this chapter, don’t become a sexual libertine just because some guru said that was okay. It all depends on the person and the partner and the quality of their interactions and the goals of their encounters.

Some months later in the history of the original Michaelian group, the Michaels offered their thoughts on the celibate lifestyle:

Dick: Can Michael give us information that would help us cease sexual activity?

That is drastic for most persons. We would hope that you would strive more for passive non-identification.

Dick: Please explain “passive non-identification”.

Soleal’s advice is colored by his own personal bias, but still good. We doubt that this is an impossible goal for most. Basically, it would mean satisfying those needs that are strictly physical with a minimum of fuss and bother. The greatest energy loss is not in the sex act itself but in the fantasy that surrounds [it]. The calories you burn are really insignificant. [S/C, 29 November 1973]

Thus, the Michaels confirmed what Soleal said, namely that satisfying the needs of the flesh are legitimate; just do it without encumbrances such as False Personality and Maya and involvement of other Centers.

A few months later, the subject of celibacy surfaced again:

Question regarding sexuality and consciousness. Is it necessary to give up sex or can consciousness be obtained without giving it up?

Some do [give up sex] with great facility [— it fosters their spiritual path]. Others choose to experience this [Kundalini] cerebrally [— transmuting sexual energy to higher expression]. Both [paths] are valid. [To achieve spiritual evolution without giving up sex] is the goal of most who choose this in an enlightened vein. [S/C, 24 April 1974]

So, there is nothing wrong *per se* in satisfying your body’s need for Estrus, but realize that Estrus and Eros are simply not all that they are cracked up to be in our society. Unless you accurately understand the difference between Estrus and Eros and Ecstasy, you will never grow beyond Estrus and Eros, because you won’t recognize Ecstasy if/when it happens to you.

Miscellaneous Comments about Sexuality

In order to make this chapter a complete documentation of the original Michaelian group transcriptions, I include the following miscellaneous subjects and their Q&A exchanges. Some of these Q&A exchanges are relevant to the aspiration to spiritualize one's sexuality, and some are not.

Homosexuality

So far as I know, none of the members of the original Michaelian group were homoerotic, but the subject did come up for discussion on several occasions. The first instance was this:

Question about homosexuality.

This unfortunate syndrome is almost always culturally induced. Most of the time it is a form of rebellion, either by an Emotionally Centered male, usually either an Artisan or a Sage, or an Intellectually Centered female, usually either a Scholar or a Priest. This [American] culture frustrates the inclinations of both — or we should say, all — of these Roles, and the squelching is done in childhood. The job is usually quite thorough. One other form of mixed gender conflicts arise with the children of the above who do not have a clear-cut picture of the “roles” that society expects them to play. They go out into the world unequipped to play the proper role, and [so they] play it by ear. Sometimes, this results in the gender conflict. Ideally, one should be able to express love for others regardless of the genital assignment without fear of castigation. This is quite an upward step in the evolution of Creatures of Reason. Don't expect it to happen in this lifetime. [14 December 1973]

Refer to the chapter “Culture” for more information about that factor that often distorts and/or thwarts spiritual growth. Refer to the chapter “Creatures of Reason” in my *Study Papers* book for more discussion of the difference between the Intellectually Centered phase of biological evolution and the Creatures of No-reason phase of biological evolution, plants and animals. The Michaels were wrong about the acceptance of homosexuality: some younger members of the original Michaelian group lived to see the legalization of gay marriage in America.

Is experiencing homosexuality necessary for spiritual growth?

It is not necessary, no, but more frequent than you would like to think. [27 March 1974]

Alice: It has been said that the Goals are a reason for a person being of male or female Essence. Does Body Type have anything to do with masculinity or femininity? And, as in the other [Robert Burton's] teaching, it was said Lunar men tend toward homosexuality and Saturn women likewise. Is there anything to that here in this teaching?

The tendency lies within the Roles [not the Goals]. However, we will point out that female Saturns [a masculine Body Type] and male Lunars [a feminine Body Type] are quite often irresistibly attracted to homosexually oriented personalities and are often introduced to the “gay life” because of this.

Here again I must comment that the information about Body Types did not originate in the Michaelian teachings, and it had to do with the *appearance* of bodies — muscular or beefy, fatty or lean, tall or short, angular, and so on — not the ‘energies’ of bodies. Presumably we all know what type of body we find attractive or repulsive or comfortable. However, I personally have not been able to validate or verify that my body ‘energy’ is attracted or repelled or comfortable with the body ‘energy’ according to the Michaelian teachings about Body Types; what is undeniable and perhaps unattributable to specific Body Types is the energy itself. As stated elsewhere in this chapter, sexual attraction based on appearance is shallow and does not last or satisfy, whereas sexual attraction based on ‘energy’ is deep and lasting and satisfying.

Is there a tendency in some Sages toward homosexuality? I saw one in an art store the other day who appeared to be one. He was clearly a Sage.

This is not unusual, but in this case, the homosexuality arose from the “smother mother” syndrome.

Dick: I thought Michael had said this before, that Sages had a homosexual tendency sometimes.

If we said this, then Sarah was in error. This is unusual. Female Sages have this tendency.

How about recent past life memories?

It is valid that many are motivated by extremely strong memories.

Can parents influence their children in this homosexual direction?

This is rare, but happens sometimes when the man refuses to acknowledge that he had a daughter and not a son. This is usually gender confusion and not true inversion.

Is sex inversion when one in a gender feels he is in the wrong kind of body?

[No, it is] when they assume the sexual role in opposition to the body.

What is the reason for sex inversion?

[It is] resentment for the present choice. In most of these who choose the more radical solution [a sex-change operation], there are all (underscore) passive, soft Overleaves — that is, in the males. [15 May 1974]

Sex and Karma

Most people, even in Western Civilization, know that “karma” is a word that originated in Eastern Civilization, meaning that you get what you deserve for evil deeds, even if it takes lifetimes for the scales of justice to be balanced. This word was used a few times in the original Michaelian group in connection with sexual malfeasance. For instance:

Do all sexual encounters create Karmic Ribbons?

Sexual encounters only create Ribbons if other Centers come into play. The most flagrant example, of course, being Emotional Center. The whole of Eros is just one long [karmic] Ribbon.

There was a question regarding sexual encounters being devastating.

We have said this before, yes. Know, though, all of you, that these [sexual karmic] Ribbons are not among the most devastating.

Comment: If I have an erotic encounter and the other person goes off in a huff, that does not mean that I have created karma to work off. It does create karma, though, if there is lying, deceit, or distortion. [SJC, 09 February 1974]

Refer to the *Study Paper* “Karma” for the whole story about that subject. That word “eros” was defined and described early in this chapter. In addition to the usual definition of eros as sexuality in general, apparently the Michaels define it as a confusing mixture of sexuality with emotionality, aka romantic notions that prevent a clear-eyed view of a relationship. We have seen previously, and will see again, that one should keep their love-life uncomplicated if they are to mitigate negatives and enhance positives on their spiritual journey.

Guilt and Other Sexual Hangups

Late in March of 1974, in three sessions, there was a lengthy Q&A exchange about sexuality that, as usual, was initiated by Dick. Sex was on his mind a lot because he knew he had issues regarding it.

Dick: As I understand it, to complete the sex Monad, all erotic impulses must be satisfied in order to become an Adept. I read in books about men on the make who are thinking of sex all the time. I’m not in THAT space, but my Personality is so complicated I know I will never work it out. Am I repressing something? There are times when I have strong urges.

You have, we know, a deeply repressed desire for eroticism without guilt. This will follow you into your next life if you do not experience it this time. [19 March 1974]

Refer to the chapter “Monads” in my *Study Papers* book for the philosophical explanation of polarity in general, not just sexual polarity. Basically and briefly, when one completes a Monad (sexual or whatever), then one moves on to some other Monad. Refer to the chapter “Adept and Master” in my *Study Papers* book. There you will read that those exalted enlightened spiritual people rarely indulge in physical sexuality. Refer to the chapter “Guilt” in my *Study Papers* book. Basically and briefly, the Michaels have a low opinion of guilt feelings because in many cases the guilt feeling, including guilt about one’s sexuality, is induced by socio-cultural imperatives about what is right rather than by what an enlightened conscience might tell one about what is right.

Dick: I have a feeling the source of guilt has never been uncovered.

Most males in primarily feminine Roles [Server, Artisan, Priest] experience this to a degree or become homosexual in order to expiate the guilt. Some manage to work through this quite successfully.

Dick was an Artisan, and apparently he was unaware of, or in denial about, its natural femininity and therefore potential attraction to masculine men.

Dick: How can this be accomplished?

Simply by acknowledging that there is no guilt to be attached in either case [hetero or homo].

Dick: What is the source of the guilt?

The inner sense of almost feminine expression making it difficult to experience eroticism with a member of the preferred [same] sex with it seeming almost introverted [inverted?]. Most homosexual liaisons are formed by males in feminine Roles [Slave, Artisan, Priest] or by females in masculine Roles [Warrior, Scholar, King]. For this reason, it [homo-eroticism] seems more naturally [natural?] to them, and it is, or rather would be, with

less guilt. This creates a tragic paradox as you can see since the culture condemns this [homoerotic] practice without discovering the underlying cause. This [Role gendering] is, by the way, not the only cause of sexual inversion [homo-eroticism], but is the leading one.

Dick: You're here [incarnated] as a male to experience being a male ...

It can be experienced even with the guilt. The choices can be made to alleviate the guilt somewhat. For instance, the Exalted [Cardinal] Goals [Acceptance, Growth, Dominance] [and Attitudes, and Modes] mitigate this [guilt] somewhat. You see, you do not have nearly the problem that some male Artisans do with this even as Old Souls [who are typically less susceptible to cultural programming and its guilt]. The Realist [Attitude] has fewer organic symptoms of this guilt than do, for instance, the Skeptics and the Idealists.

Dick: How can I experience out the eroticism without guilt?

Getting rid of this is deceptively simple, but seldom effective until there has been some verification on your part that this teaching is what it purports to be. We [the teacher] can tell you [the student] that you have *carte blanche* [permission to do whatever you want], but you must believe this first [or you will still feel guilt].

Refer to the chapter "Validation and Verification".

Dick: If it weren't for sex, I could make the transition to the next soul level, but it is beyond human capacity. It's so strong.

Sexuality is interesting and, in itself, presents many contradictions and paradoxes. For instance, most female Kings [a masculine Role] spend a lifetime searching for the ultimate sexual experience, most of the time feeling a sharp post-orgasmic sadness due to the unfulfilled expectations. Male Priests [a feminine Role] and some female Priests must attach great emotional significance to the sexual act or feel somehow cheated. It must "mean" something to them. Most female Sages [a masculine Role] must be the initiators or they are often unsatisfied by even the most virile male; often, the dissatisfaction manifests in bitchiness.

It does not say so here, but I would venture the speculation that Warriors are not as inclined as the other Roles to expect something more from sex, beyond the physical satisfaction.

Dick: With the [help of the] teaching, I could work through hostile impulses, but not sexuality. I cannot see this happening. It's an insoluble problem. It's difficult to have [unapproved] experiences in this culture. It is time-consuming and secretive.

Sarah: Changing partners will not give you the experience.

Personally, I disagree with Sarah's assertion. Changing partners allowed me to experience and understand the varieties of energy exchanges; the variety was extremely enlightening, in the highest senses of that word.

Dick: I do not understand.

Richard: If you put too much expectation on sex, you will not get anything out of it. It's like putting a fifty pound weight out on it. Go in without expectations.

Personally, I agree with Richard's statement. One must be open and susceptible to varieties of experience.

Sarah: Eroticism is a solitary experience and independent of the other person.

Alice: If I am tired and would rather have slept, we have sex and you [Dick] ask me, "How it was" for me when you have enjoyed it and if I tell the truth for me that it was OK instead of great, you go down with that. Why can't you simply enjoy it without having to have it be great for me every time?

By eroticism, we speak of the total abandonment of the body to sensual experience and, yes, this is a solitary experience.

One can do eroticism all alone, as is the case with masturbation. Many if not most sexual encounters even with a partner might as well be mutual masturbation due to lack of satisfaction involving energy exchanges at some level of being higher than the physical level. Not that there is anything wrong with mere eroticism, because the body is benefited even by that, but most people aspire to more, beyond the temporary release of horniness. Eroticism, with its bodily sensuality, is in contrast to the spiritual ecstasy discussed elsewhere in this chapter, and spiritual ecstasy is not a solitary experience because it involves an energy exchange between two oppositely-polarized beings.

Alice: You do not even like massage and I love it.

This you have not done. We have suggested massage before and for good reason. You are not the only one bound up in this. Most Adepts are extremely sensual in their personal lives. This may come as a surprise to you but it runs pretty true to form.

Refer to the chapters “Body Work Modalities” and “Sensuality” for elaboration on those points. Basically and briefly, massage done with sensual sensitivity conveys health and well-being, and can also elevate sexuality to higher experiences.

Dick: I hear the teaching and hear the hostility. It's unchangeable sexually — that's where I am. The program is so programmed. It cuts me out of making the skip to Transcendental Soul. Agape is impossible in people with sex problems. It is impossible in people with emotional hang-ups of any sort, whether it be sex or fear of cats or [fear of] the dark.

It is difficult to achieve Agape if you place the blame for your “hang ups” on others. The Agape can be present, though, in the face of inner conflicts as long as the source [of the conflicts] is realized. The man, Jesus, before the manifestation, is an example. Also, Gandhi. Both had what you would consider insoluble sexual conflicts, but both recognized the source as themselves.

Dick: With other areas, I've seen a direction to work in and I do not feel a direction for solving the sexual situation.

Richard: You have expectations.

Dick: There is intra-personal sexual repression here with sexual desires, all within me and I see no resolution. The way a person feels about himself sexually spills over to how he feels about himself in everything he does. I do not give advice about sex because I do not feel right about myself. There's a guilt factor about feeling erotic about females. There are women attracted to me, but I shut out the sensitivity and say, "I'm not attractive," and then feel depressed. Where is the guilt coming from if not a primary source? Maybe I should try homosexuality.

That is one solution which many have chosen. The only difficulty is your ability to make this choice without attaching any blame either to you or to others. It is something like saying, “Well, I cannot climb this mountain, but it is still a lovely, snow-covered summit and it is not the mountain's fault that I do not have the skill to scale its height.”

Dick: It's a critical issue [for me]. There is not much point in [me] pursuing a teaching.

Depending on the way the choice is made [hetero or homo], it will sometimes affect a solution. It did in the soul of the man, Mohandas [Gandhi].

Dick: I wonder if it's possible to choose not to tackle the problem.

Richard: I find I'm being too critical of myself too much in the past and in the future. Other things don't make that much difference. The present is what does make the difference. When I started meditation, I expected something. I discovered it was better when I had no expectations.

Sarah: Sex was designed for propagation [of the species] and does not have the meaning we expect it to have. It just is not there for us to experience.

Both the Michaels and myself disagree with Sarah about the function of sexuality: there is far more to it than the reproduction of the species. The missing understanding is that one should broaden the concept of sexuality to include experiences of all kinds of polarity.

Dick: All thoughts, all ideas spring from a meaningful sexual relationship. If that's not right, you don't have anything. [19 March 1974]

Two comments on that passage come to mind. 1) According to Freud, sex is one type of creative expression that can provide an impetus for various other kinds of creativity. 2) If one generalizes sexual energy to “libido” in general, aka the “life force” or the will to life, then there is something to what Dick says in that people need to have a reason to live.

Sex and ‘Noise’

Richard: Gandhi said you should express yourself in the least number of words without embellishment.

We see much value in periods of silence. They are unsurpassed door openers. Right now, however, you are not together enough to dispense with the dialogue, so we have not suggested it. If you will work doggedly for a weekend together, we will probably suggest it. An interesting exercise as a preliminary would be to attempt to complete the sex act in silence. [03 March 1974]

Refer to the chapters “Dialogue” and “Silence” in my *Study Papers* book. There you will read that verbal silence is really only of value if it eliminates the kind of ‘noise’ that swamps the ‘signal’ of such phenomena as telepathy. In the realm of sex, the partners should intentionally practice keeping silent, and instead tune into their intuition, for one thing, and focus their attention on the flow of other “energies” between them for another thing — if subtle energies indeed flow between them, driven by complementarity in Fragment Type, Personality Type, and Body Type.

Past Life Influences

Along with everything else that one must sort out regarding one's sexuality in this lifetime, be aware that other lifetimes can also have a bearing:

Comment: Under grass [marijuana], it is possible for me to experience sex as both male and female.

These [past life] memories are within your grasp, and the sooner that you touch them, the sooner you will be able to see some solutions to your [internal] conflicts. [27 March 1974]

Sometimes internal sexual discomfort is due to events in the present lifetime, and sometimes it is due to events in a previous lifetime.

Apparently, sex is all in Maya.

We would disagree with that. The expectations surrounding it are Maya, yes, but the act itself can be a valid expression of energy. [27 March 1974]

Refer to the chapter "Maya" in my book *Study Papers on the Original Michaelian Group* for more about that. That statements leads me to say that if the act itself is not a valid expression of energy, whether libido of the body or libido of the soul, then perhaps the driving force is some kind of Maya. Or perhaps not. There is the Maya-free type of sexual relationship called "friends with benefits", where true friends share sex as a service, or because it is pure pleasurable fun for the psyche as it satisfies the needs of the physical body.

Weird Sex

Dick was a medical doctor, so he probably encountered patients who had some deviant sexual urges, as well as encountering it in medical journals:

Question regarding exorcism as described in the journal, Medical Aspects of Human Sexuality, March 1974, page 159.

This behavior is certainly not confined to France, sixteenth through eighteenth centuries. It continues to exist today among those who find it impossible to express their sexuality through mundane channels. It was used extensively by homosexual males since the dawn of time. Also, in a relatively positive and low-key society, all forms of hysteria, including religious fervor and sexual ecstasy, were interpreted as "possession" in an extremely polite society such as the Rome of the republican [pre-empire] era. This was often the case, and those who were unfortunate enough to be unduly enthusiastic were declared to be mad and sent away, or in the case of slaves, put out of their misery. [27 March 1974]

Sexuality is one of the most powerful factors in animal and human experience. Unless it is channeled in an appropriate way, it will almost certainly express in any one of a number of inappropriate ways. Different cultures down through history have had very different ideas about what are the appropriate and inappropriate expressions of sexuality.

Summary Comments on Sexuality

In various Michaelian teachings contingents, there is a difference of opinion about the location of the Sexual Center in the spectrum of seven Centers, whether at the beginning or the end of the septenary. This is discussed in Chapter 4H, "The Action Centers", in my book *A History of the Overleaf Chart*. My reconciliation of the discrepancy is that they are both right, but that both are incomplete. In my view, the Ordinal Pole of the Sexual Center is a fractional Part of the Lower Moving Center and concerns the type of sexual activity that perpetuates the species; the Cardinal Pole of the Sexual Center is a fractional Part of the Higher Moving Center (or Excitation Center as I prefer to call it), and concerns the type of sexual energy that perpetuates the Tao. One could also characterize these as the "physical" and "spiritual" poles of the sexuality phenomenon.

One of the functions of this chapter is to promote 'sexuality' to a principle, referring to the interplay of polarities in general, not only to the interplay of male and female genders, but to the interplay of 'positive' and 'negative' phenomena. This is actually a fundamental principle of the philosophy called "relationalism". This is the notion that nothing "exists" or "functions" *per se* = within itself; everything exists and every phenomenon functions in relation to its opposite and its composite or gestalt. In the Gurdjieffian teachings this was referred to as the Law of Three; in the Michaelian teachings this is referred to as "Monads"; in philosophy it is referred to as dialectics. The fact that so little has been said about 'sexuality' subsequent to the original Michaelian group reflects a lack of understanding of this principle, that 'polarity' is central to an understanding of the cosmology of the structure of the Michaelian teachings.





Chapter I-3

SOURCE MATERIAL — THE RA TEACHING

The following quotations were extracted from books of channeled information, *The Ra Material* by Elkins, Rueckert, and McCarty. I read these books as they were being published in the early 1980s, starting in 1983. Little did I know then how important this information would be for understanding events in my love life in subsequent years. This is where I got the idea of “Rays” and their colors, and correlated them with the Centers of the Michaelian teachings and the chakras of oriental esotericism, which you will read about in Part Two of this book, *The Tao of Relationships*. Thus, the *Ra Material* was central to formulating my thesis here in *The Tao of Relationships*.

The relevant information from the Ra books is freely available on the internet at the following internet website: ><http://www.lawofone.info/results.php?c=Sexual+Energy+Transfer><. If you check what I say in my discussion below with the quotes of the original question and answer (Q&A) sessions, you will see that I have done quite a bit of rearranging of the original material, with the goal of bringing a more logical flow to information given in response to questions asked in a spontaneous, rather than logical or didactic, order.

Among many other interesting and enlightening subjects, Ra presented a path to enlightenment in terms of elevating one’s sexual (aka polarized) energy from the physical to the spiritual, via exchange with an oppositely polarized individual. It is said that thereby their consciousness ‘ascends’ through the seven energy centers of the body, otherwise known as chakras. There is talk about clearing negativity from the three lower chakras, so that the three higher chakras can be experienced and developed, and there is talk of the intermediate chakra between the lower and higher chakras. Therefore, we see that Ra’s Rays have the same pattern as the Natural Sequence revealed in the Michaelian teachings.

Ra’s revelation uses the same term for the seven archetypal divisions of the cosmos that Theosophy uses, namely “Rays” (refer to [Chapter II-6, “The Seven Rays”, in my book *The Tao of Cosmogony*](#)), and it assigns the same rainbow spectrum colors to those Rays as are assigned to the chakras in the modern version of the chakra system (refer to [Chapter II-8, “The Seven Chakras”, in my book *The Tao of Cosmogony*](#)). This allows us to correlate them with the so-called “Centers” of the Gurdjieffian and the Michaelian teachings (refer to [Chapter II-3 and Chapter II-4 in my book *The Tao of Cosmogony*](#)), and therefore via the Natural Sequence we can correlate Ra’s Rays to the numerous other septenaries reviewed in the *Tao of Cosmogony* book.

In order to emphasize the Hierarchy Principle as it applies to the Rays, hereinafter I refer to them as ‘lower–earlier’ and ‘higher–later’ when another Ray is referenced in relation to a particular Ray. In order to emphasize the Dialectic Principle as it applies to the Rays, hereinafter I refer to the Ordinal Rays (Red, Orange, Yellow) as the ‘lower–earlier’ Rays and the Cardinal Rays (Blue, Indigo, Violet) as the ‘higher–later’ Rays.

For your convenience, the following table of correspondences between Rays, Chakras, and Centers is provided.

CORRELATION of RAYS, CHAKRAS, and CENTERS							
RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
RA's RAY	Red	Orange	Yellow	Green	Blue	Indigo	Violet
CHAKRA	Sacral	Navel	Plexus	Heart	Throat	Brow	Crown
CENTER	Motion	Emotion	Intellect	Impulse	Concept	Sympathy	Excitation
DIRECTIONALITY	Backward	Downward	Outward	Complex	Inward	Upward	Forward
RA's WORDS	Negative	Lower	Outer	—	Inner	Higher	Positive
MICHAEL WORDS	Ordinal / Passive			Neutral	Cardinal / Active		

My comments on this table are as follows:

- **RANK:** The first row shows the ranks of the seven stages that are typical of instantiations of the Natural Sequence schema. Below this row are other rows that show the various septenaries arranged in what I call the “Natural Sequence”, as explained in my book by that name. The concept of ‘rank’ embodies the Hierarchy Principle, described and explained in many places in my books. Basically and briefly, the Hierarchy Principle is the notion that each stage in a developmental process transcends the prior stage(s), but includes what was learned in the prior stage(s).
- **RA's RAY:** The second row shows the colors of the rainbow that have been assigned to the Rays by Ra. Ra did not invent the term, “Rays”, for the seven archetypal “energies”. The Wikipedia article on the subject reveals that the concept goes back thousands of years, and was developed and expanded in the late 1800s in Theosophy, and in the early 1900s by Neo-Theosophist Alice Bailey, as you can see from the website: >https://en.wikipedia.org/wiki/Seven_rays<. Also, for more information about them, refer to the chapter on Rays in my book *The Tao of Cosmonomy*.
- **CHAKRA:** The third row shows the names/locations of the chakras on the human body. For more information about them, refer to the chapters on chakras in my book *The Tao of Cosmonomy* and in my book *A History of the Overleaf Chart*
- **CENTER:** The fourth row shows the names of the Centers as I prefer them, rather than as originally given by Gurdjieff and adopted by the Michaelian teachings. The chakras are said to be located in the body and the Centers are said to be located in the personality or the psyche. The Centers are correlated with the chakras because they have similar functionality. For more information about Centers, refer to chapters on them in my book *The Tao of Cosmogony* and in my book *A History of the Overleaf Chart* and in my book *The Tao of Personality*.
- **DIRECTIONALITY:** The sixth row shows what I call the “Directionality” Attributes of the Natural Sequence schema. These directions are analogous to the “x”, “y”, and “z” directions in the Cartesian Coordinate System, making a mathematical correlation between the objective and subjective worlds. The reason I show these is because the Ra Material applies similar directionality words to the two triads of their septenary — look for them in the quotations that follow — indicating once again that there is a deep intuition in the psyche that the world of objective space/time physics and the world of subjective time/space psyche share the same structure, namely the Cartesian Coordinate System structure.
- **RA's WORDS:** The sixth row shows the attributes that Ra explicitly applies to the two triads of Rays on either side of the middle Ray. Elsewhere in this book, *The Tao of Relationships*, exactly those same attributes are applied in exactly this way. In the Natural Sequence schema, the left triad is known as Ordinal and the right triad is known as Cardinal, as shown in the row below this row.
- **MICHAEL's WORDS:** The seventh row shows the names of the Dialectic attributes per the Michaelian teachings. In my opinion, it is not an accidental coincidence that these attributes can be correlated with the Directionality Attributes of the Natural Sequence schema as follows: Negative and Positive are the Ordinal and Cardinal Poles of the Action Axis (Backward and Forward), Lower and Higher are

of the Inspiration Axis (Downward and Upward), and Outer and Inner are of the Expression Axis (Outward and Inward). The next Table shows these correlations.

As you read the following sections, keep in mind that one of Ra's fundamental premises is the reincarnation of an immortal "soul" or "essence" or "spark" (it goes by different names in different teachings), a non-physical component of the human psyche that evolves during the experience of many human lifetimes. Just as with other esoteric teachings, Ra's version of the path of enlightenment proposes that one can make progress in a single lifetime through the diligent application of the means and methods recommended by a teacher or teaching, but that is not the whole story of so-called "spiritual" evolution. In various esoteric teachings, reincarnation is offered as an explanation for the phenomena that the Michaelian teachings call "Soul Age" and that I call "Worldviews". The Natural Sequence schema provides the basic common pattern that allows a correlation between four evolutionary time-tracks at various time scales, from within a lifetime ("Enlightenment"), to a full lifetime ("Life-Stages"), to many lifetimes ("Worldviews"), to millennia ("Cultures").

The following table provides a correlation of these four developmental time tracks within the Attributes of the Natural Sequence schema:

TABLE of CORRESPONDENCES							
RANK	FIRST	SECOND	THIRD	FOURTH	FIFTH	SIXTH	SEVENTH
DIALECTIC	-ORDINAL- (feminine)			=NEUTRAL=	+CARDINAL+ (masculine)		
AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
DIMENSION	-1-D-	-2-D-	-3-D-	=P-D=	+3-D+	+2-D+	+1-D+
DIRECTION	BACKWARD	DOWNWARD	OUTWARD	COMPLEX	INWARD	UPWARD	FORWARD
PROCESS → ASPECT ↓	TERMINATION	INVOLUTION	ANALYSIS	COMBINATION	SYNTHESIS	EVOLUTION	ORIGINATION
RAY	RED	ORANGE	YELLOW	GREEN	BLUE	INDIGO	VIOLET
LIFE-STAGE	INFANCY	CHILDHOOD	YOUTH	MIDDLE AGE	SENIORITY	ELDERHOOD	DYING
WORLDVIEW ZONE	PRIMITIVISM RESOLUTION	TRADITION- ALISM IMMANENCE	MATERIALISM SEPARATION	COLLECTIVISM EXPERIENCE	HOLISM UNIFICATION	TRANSPER- SONALISM TRANSCEND'NCE	MESSIANISM ACTIVISM
CULTURE	HUNTER-GATH'	AGRICULTURE	CIVILIZATION	SCIENCE	PHILOSOPHY	THEOLOGY	UTOPIA

My comments on this table are as follows:

- RANK: The first row shows the ranks of the seven stages that are typical of instantiations of the Natural Sequence schema. The concept of 'rank' embodies the Hierarchy Principle, described and explained in many places in my books. Basically and briefly, the Hierarchy Principle is the notion that each stage in a developmental process transcends the prior stage(s), but includes what was learned in the prior stage(s).
- The next five rows show the Attributes of the ranks of the Natural Sequence schema. These are all explained in Part One of my book *The Tao of Personality*, but the reader does not need to understand them to understand the Ra material. For the purposes of the discussion here, the most important row is the one called Dialectic. The basic idea of the Dialectic Principle is that progress toward "Enlightenment" (in whatever form it takes, in whatever domain it is expressed) is made by reconciling complementary opposites. In this table, the opposites are called "Ordinal" and "Cardinal" and the reconciliation of them is called "Neutral". Regarding Ra's "sexual energy transfers", the subject of this essay, the exchange of "feminine" and "masculine" sexual energy is called "love" by Ra, but I prefer to call it "service" and "intimacy".
- RAY: This row shows the colors that Ra ascribed to the Rays. This follows the convention that has become standard for the chakras of esoteric lore, and Ra does equate the nature of the Rays with the

functions of the chakras, as you will see further on. Each successive Ray is said to be a higher-later stage of progress toward this time-track, which generally goes by the name of Enlightenment.

- Progress through the Rays (Enlightenment) can happen in less than a lifetime, but in the three rows below the Ray row, three other time-tracks are shown, each longer than the time-track named in the previous row.
- LIFE-STAGE: These are the stages that a person normally progresses through during a full and complete lifetime. This time-track is briefly introduced in the Prequel of this book, *The Tao of Relationships*, and is discussed at length in Part V, “Developmental Psychology”, of my book *The Tao of Cosmogony*.
- WORLDVIEW/ZONE: These are the stages and substages that any particular person can inhabit during the entirety of a lifetime, allegedly the product of reincarnation, which takes many lifetimes. This time-track is briefly introduced in the Prequel of this book, *Tao of Relationships*, and is discussed at length in Part Four of my book *The Tao of Personality*.
- CULTURE: These are the stages that humanity as a whole has gone through from prehistoric times through historic times, and — if the Natural Sequence pattern that is already evident continues into the future — humanity will go through in centuries and millennia to come.

That brief overview is intended to show the reader that the Ra Material regarding Rays can be placed in a context of various other developmental time-tracks that follow the same pattern, namely the Natural Sequence schema. One can learn more about any one of the time-tracks by comparing and contrasting it with the other time-tracks than by studying each time-track as if it were an isolated phenomenon.

The next section begins the quotations extracted from the Ra Material, and my exposition of the information provided by Ra on so-called “sexual energy transfers”. As is typical in my expositions, underlined words in the quoted material are my emphasis; this feature alerts the reader that I comment on them in text inserted between quoted material. Sometimes I insert words or phrases in [brackets] that I believe clarify the quoted material, or make a correlation with components of the Michaelian teachings. Following the quotations from the Ra Material in the following sections, the numbers in brackets separated by a period indicate first the session number and then the Q&A number within that session, as assigned by the editor of the Ra Material found on the Law of One website linked previously.

Introduction to Sexual (Polarized) Energy Transfers

The story begins with the claim that sexual energy exchange is indeed a path to Enlightenment:

The subject [of sexual energy transfers] is a large one, for in it lies an entire system of opening the gateway to Intelligent Infinity. [84.20]

Irreligious people might prefer to regard “Intelligent Infinity” as the gestalt of the orderly cosmos, aka “Nature”, but that is Ra’s name for what religious people typically call “God” and what the Michaels refer to as the “Tao”. One could say that, in Michaelian terms, the goal of sexual energy transfers is “Essence Contact” as documented in Part One of this *Tao of Relationships* book. What Ra refers to as “an entire system of opening the gateway” is more widely known as Tantra Yoga. Like other types of yoga, Tantra originally referred to practices that augmented well-being, with sexuality being only a small part of this, also known as “spiritual sexuality”. An internet search will lead you to much instruction on the subject.

Sexual energy transfers are only one method of raising one’s consciousness to an experience of Intelligent Infinity; there is also meditation, for instance, and a perennial favorite is psychedelic substances. Ra’s system does not provide any yogic practices, as we shall see, but it does describe “disciplines of the personality”:
><https://www.lawofone.info/results.php?q=disciplines><.

By way of introduction to the “entire system”, note the following:

... the basic mechanism of reproduction capitulates into a vast potential for service to other-self and to self; this being not only by the functions of “energy transfers”, but also [by] the various services performed due to the close contact of those who are “magnetically attracted” one to the other; these entities thus having the opportunities for many types of service which would be unavailable to the independent entity. [30.10]

In other Ra Material not quoted here, the concept of “service to self” versus “service to other” was explained at length in many contexts. Competition versus cooperation is one of the fundamental complementarities that Ra claims is extant among sentient life-forms on planets throughout the universe. What I am referring to as

Enlightenment in this chapter may ultimately be achieved along either path, according to Ra, but for my purposes, I assume the reader is polarizing toward service-to-other, aka love, rather than service-to-self. This is the first hint of what is repeated throughout this *Tao of Relationships* book: wherever and whenever extantiations of the Dialectic Principle are at play, that leads to reconciliation of the two, and that leads to unification at the next higher level or later stage, and that is the meaning of development or evolution. Sexual relationships are said to be one of the most intense realms in which humans learn about service-to-self and service-to-other, and hence this phenomenon leads efficiently and effectively to successively higher levels and later stages on the seven-step journey to Enlightenment.

However, sexual relationships generally express another fundamental dialectic (complementarity), also mentioned in the passage above, where Ra connects the phenomenon of “magnetic attraction” in sexual relationships with the phenomenon of “energy transfers”; this was explained elsewhere in the Ra transcriptions, as follows. We all know about the attraction of “north” and “south” poles of magnets:

We use the term [magnetic attraction] 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 male/female polarization of each entity [person], 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 avenue. This avenue may be blocked by some belief/condition that this attraction is not desired. However, the basic mechanism functions as simply as would the magnet and the iron. [31.07]

There is much to explain in this paragraph, and to compare with the Michaelian teachings.

This paragraph reminds me of the Michaels’ statement about “getting in touch with pure sexual energy.” This is a “turn on” in any of the seven chakras or Centers that happens spontaneously — without any sort of “making out”. Ra uses the word “polarity” as a general term to describe what is going on with “magnetic attraction” and “energy transfers”; thus, as with the Michaels, this is a phenomenon not limited to sexuality; sexual energy transfer is just one instance or example of a much broader range of polarized energy exchange phenomena.

The equivalent concept to Ra’s polarity in the Michaelian teachings is Monads, which always consist of Cardinal (yang — ‘male’) and Ordinal (yin — ‘female’) poles; refer to my other books for expositions on that topic. (Part One of this book catalogs many polarities that can drive “magnetic/electric” attractions in relationships.) My impression is that the vast majority of people do not think about why and how they are attracted to others; they simply accept it without question or explanation; they do not place their experiences of attraction (and repulsion) within the context of the fundamental phenomenon of polarity *per se*, a phenomenon which governs interactions from atoms to humans. The subjective experiences of attraction for the opposite sex are a tiny subset of the fundamental phenomenon of cosmic polarity, which governs interactions from electrons and protons to males and females. The primordial schism, when “the One produced the Two”, is healed when the Two produces the One during polar energy exchanges, whether the energy exchange is between magnet and iron or between male and female.

We all know that human males and females exist on a spectrum of extreme masculinity to extreme femininity, not only in terms of physical appearance, but also in terms of psychological temperament and in terms of body energy — all of these were discussed in the essay on the Michaelian teachings. We also know that the psychological temperament does not always match the physical appearance: men can be effeminate and women can be tomboys. The point to be made here is that, the greater the polarity on whatever spectrum, the stronger is the magnetic attraction, and the more efficient and effective is the catalyst for Enlightenment when the energy is exchanged.

In the above-quoted paragraph, Ra limits their presentation to the male/female polarity, but really it applies to homosexuals who are “magnetically” attracted to each other in ways other than body-gender polarity. In the Michaelian teachings, it is said that each soul has an innate ratio of “male/female” (aka “focused/creative”, aka “convergent/divergent”) “energy”. I doubt that this is the same thing that Ra discusses. Rather, I believe “sexual energy” is something different, and both Ra and the Michaels refer to it as “Kundalini” energy. Ra mentions the common case where we are sexually attracted to people who are not appropriate partners with whom to explore the ramifications of the attraction and develop them — always a bummer when that happens. But if one judges that the attraction is legitimate and an intimate relationship is

potentially viable, then I say don't over-analyze it; just go for it. (I have to tell myself this.) Anyway, obviously there should be no guilt attached to the experience of inappropriate sexual attraction *per se*, because it is as automatic as magnetism — and electricity:

Energy transfer implies the release of potential energies across a potentiated space. The sexual [polar] 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 [which allows the flow of energy]. You may also see this activity, as all experiential activities, as the Creator experiencing Itself. [31.02]

In that paragraph there is a shift from the analogy of the attraction of north and south poles of a magnet to the analogy of positive and negative ions in electricity — the closing of a circuit. (Further on, Ra says this sexual energy is not electromagnetic in nature, but I see the analogy as accurate.) The basic point of electromagnetism in physics and dialectics in philosophy and Monads in the Michaelian teachings and sexual energy transfers in the Ra Material is that that which is of Twoness becomes of Oneness at the next higher level or later stage, reversing the primordial process of One becoming Two. Ra named their teaching “The Law of One”. In both the fragmentation of the One producing Two, and in the reintegration of the Two into the One, the Creator experiences itself *as if* it were not itself.

... the energy of which we speak in discussing sexual energy transfers is a form of vibratory bridge between space/time [physical] and time/space [metaphysical]. Although this distinction is not apart from that which follows, that which follows may shed light upon that basic statement. Due to the veiling process, the energy transferred from male to female is different from that transferred from female to male. Because of the polarity difference of the mind/body/spirit complexes of male and female, the male stores physical energy, the female [stores] mental and mental/emotional energy. When sexual energy transfer is completed the male will have offered the discharge of physical energy. The female is thereby refreshed, having far less physical vitality. At the same time the female discharges the efflux of her stored mental and mental/emotional energy, thereby offering inspiration, healing, and blessing to the male, which by nature is less vital in this area. [87.27]

The “veiling” mentioned here is described elsewhere in the Ra Material as a time in the history of humanoids when they lost an expanded level of awareness, resulting in the contracted level of awareness that humans typically have had throughout recorded history. In the ‘veiling’ process, the fully-conscious mind was divided into the sub-conscious, the conscious, and the super-conscious minds. Spiritual paths in general are partly aimed at breaking down the ‘veils’ between these levels of mind. One common name for that phenomenon is Enlightenment. For more information on veiling, refer to ><https://www.lawofone.info/results.php?q=veil><.

The mention of space/time and time/space refers to a physics theory of Dewey Larson that was known to Ra's questioner in the channeling sessions. The theory will not be discussed at length here, but readers having an interest in physics can look that guy up via a search of the internet on the phrase “dewey larson physics reciprocal system”. It probably seems kinda goofy to you to see lovemaking between humans explained as the subjective experience of an energy exchange between space/time (objective reality) and time/space (subjective reality), but there it is in the Ra Material. Lovemaking is yet another instantiation of the reconciliation of the difference between Cardinal and Ordinal leading to the Neutral at the next space-like level and/or time-like stage in the hierarchical structure of the entire Cosmos, which applies to physics phenomena (e.g. magnetism and electricity) as much as it applies to interpersonal (e.g. service and intimacy) phenomena. It is not so difficult for Michaelian students to see making love explained as the collapse of the difference between Cardinal and Ordinal into the Neutral, but that is the Michaelian teachings equivalent of the Ra Material. However, if that aspect of the dialectic phenomenon is a new concept to you, then refer to the chapter on Monads in my book *Study Papers on the Original Michaelian Group*.

I do not object to the stereotyping of the sexes here, but some might. The point is that sexual partners of whatever gender and personality do exchange “energy” — gifts for mutual benefit, for well-being, for balance. A point that could be made here is that if there is no mutual benefit, if one gains at the expense of the other energetically speaking, then the interaction is a form of “rape”, even if the interaction does not fit the legal definition. It is extraordinarily important to keep this in mind in all sexual interactions, if your soul is polarizing service-to-other.

Similar to the various septenaries found in the Michaelian teachings, in the Ra Material, there are seven types or levels of sexual (polar) energy transfer, named after the seven colors of the rainbow. Red Ray is at the lowest level or stage; Violet Ray is at the highest level or stage:

The nature of vibration is such that it may be seen as having mathematically strait or narrow steps. These [seven] steps [colors] may be seen as having boundaries. Within each boundary there are infinite gradations of vibration or color. However, as one approaches a boundary [in spiritual growth toward Enlightenment], an effort must be made to cross that boundary. These colors are a simplistic way of expressing the boundary divisions of your [spiritual development] density. [32.12]

An important take-away from this paragraph is to be aware of the “work” required to ascend the hierarchy, to cross boundaries, on our spiritual paths. There are times in our lives when we seem to be stuck or directionless. Ra and the Michaels and many other spiritual teachers describe the methods that empower a quantum leap to the next level.

Notice the use of the Directionality metaphors of ‘lower’ and ‘higher’ and ‘inner’ and ‘outer’ in the next quotation:

The most important concept to grasp about the energy field is that the lower or negative pole will draw the universal energy into itself from the cosmos [outside]. Therefrom it will move upward to be met and reacted to by the positive spiraling energy moving downward from within [inside]. The measure of an entity’s [person’s] level of Ray activity is the locus wherein the south pole [Red Ray] outer energy has been met by the inner spiraling positive [Violet Ray, north pole] energy. As an entity grows more polarized [in service-to-other or to-self] this locus will move upwards. This phenomenon has been called by your peoples the Kundalini. However, it may better be thought of as the meeting place of cosmic [outer, physical] and inner [metaphysical] vibratory understanding. To attempt to raise the locus of this meeting without realizing the metaphysical principles of magnetism [polarity] upon which this depends is to invite great imbalance. [49.05]

So that the reader be not confused, note that Ra refers to individual souls as “entities”, whereas the Michaels reserve this term for an aggregate of a thousand kindred souls, reunited into a single consciousness integrity on a higher “plane” of experience. One important teaching from Ra concerns the “polarization” process in the evolution of souls on this physical plane and on the higher planes. This is said to happen either toward service-to-others or service-to-self. It is very informative for one to research this teaching on the website ><https://www.lawofone.info/><. Both paths are said to end when the soul reunites with Intelligent Infinity. This particular Ra teaching is not found in the Michaelian teachings, but much of what Ra has to say about positive/higher/inner versus negative/lower/outer phenomena can also be found in the Michaelian teachings, subsumed under the general category of Cardinal versus Ordinal.

That quotation mentions the dangers of activating Kundalini without spiritual maturity. It is well known in teachings about Kundalini energy that it is rather dangerous to provoke it unless one has an understanding of it, and has already achieved some spiritual maturity by other means. In cases where the Kundalini awakening is spontaneous — as it sometimes is — then one must deal with it as best one can.

Ra uses the words, but does not define the distinction between, ‘positive’ versus ‘negative’, ‘higher’ versus ‘lower’, and ‘inner’ versus ‘outer’ energies, but in the Michaelian teachings, these are names that can be applied to the three distinct Axes or Dimensions: Action, Inspiration, and Expression respectively. These Axes/Dimensions are related to what I call Directionality because they refer respectively to the “x”, “y”, and “z” axes of the Cartesian Coordinate System, as explained in Part One of my book *The Tao of Personality*. Of course, you do not need to know how sexual energy exchanges correlate with geometric abstractions, but apparently I needed to know that in order to understand this phenomenon, not only at the subjective time/space level but also at the objective space/time level.

Now back to the subject of Kundalini, mentioned in the previous quotation:

The metaphor of the coiled serpent [Kundalini] being called upwards is vastly appropriate for consideration by your peoples. This is what you are attempting when you seek. There are, as we have stated, great misapprehensions concerning this metaphor and the nature of pursuing its goal. We must generalize and ask that you grasp the fact that this [generalization] in effect renders far less useful that which we share. However, as each entity [person] is unique, generalities are our lot when communicating for your possible edification. [49.06]

Speaking of the pitfalls of having to speak in generalizations, Ra speaks of reincarnation, but nowhere does Ra talk about how a person’s Soul Age or Worldview (or other Overleaf) affects that person’s experience and expression of the Rays. However, a Michaelian student will understand that there is a big difference in how

individuals with different Overleaves manifest the Rays. The seven Rays are described further on in this chapter, and the correlations of the Rays with the Overleaves will be pointed out.

We have two types of energy [positive versus negative, higher versus lower, inner versus outer, aka Cardinal and Ordinal]. We are attempting then, as entities [people] in any true color of this octave, to move the meeting place of inner and outer natures further and further along or upward along the energy centers [chakras]. The method of approaching this with [a] sensible method is the seating [Michaelese = “Validating”] within oneself of those experiences which are attracted to the entity through the south pole [Sacral Chakra = Red Ray = sexual/polar turn-on]. Each experience will need to be observed, experienced, balanced, accepted, and seated within the individual. [49.06]

The references above to “south pole” and references below to “north pole” are in keeping with the analogy of magnetism in the discussion of sexual or polar energy exchanges. Sometimes Ra refers to the chakras (and includes their name: e.g. “root”, “heart”, “crown”), and sometimes Ra refers to them as energy centers. Teaching about the chakras is common in esoteric and metaphysical circles that are open to oriental wisdom traditions, and Ra abides by the common knowledge.

Most of Part Two of this book is intended to be helpful to any readers who are spiritual aspirants, in exactly the process described in the paragraph quoted above. My descriptions of the whole process, and descriptions of the stages of development, are far more extensive than Ra’s. Note that there is no shortcut in the entire process; it is a long journey and the path takes many steps, each necessary and cumulative. Much of it can happen without actually understanding the entire journey, but of course it helps to have a map of the journey and to know the goal ahead of time and discern where one is in the spectrum. Many spiritual paths — Ra and the Michaels included — propose to give you that map. And with the help of the map, you can then wittingly observe and balance and accept and “seat” your sexual energy exchanges. To me, it seems likely that people who graduate from the lower-earlier Rays will somehow become aware of one or another of the teachings about the stages of Enlightenment, because this facilitates their further growth.

Ra refers to sexual experiences as “catalyst” to be “assimilated”:

As the entity grows in self-acceptance and awareness of catalyst, the location of the comfortable seating of the experiences will rise to the new true color entity. The experience, whatever it may be, will be seated in Red Ray and considered as to its survival content, and so forth [for each ray, as follows]. Each experience will be sequentially understood by the growing and seeking mind/body/spirit complex in terms of survival [Red Ray], then in terms of personal identity [Orange Ray], then in terms of social relations [Yellow Ray], then in terms of universal love [Green Ray], then in terms of how the experience may beget free communication [Blue Ray], then in terms of how the experience may be linked to universal energies [Indigo Ray], and finally in terms of the sacramental nature of each experience [Violet Ray]. [49.06]

A fuller description of each of the seven colors/Rays/chakras/Centers begins in the next section, and the correlation of the Rays with the Natural Sequence schema will be pointed out. Ra’s descriptions of the Rays will not seem unfamiliar to students of the Theosophical conception of Rays, and/or students familiar with the chakra system.

Meanwhile, the Creator lies within. In the north pole [Violet Ray, crown chakra] the crown is already upon the head and the entity [person] is potentially a god. This energy is brought into being by the humble and trusting acceptance of this energy through meditation and contemplation of the self and of the Creator. Where these energies meet [somewhere between Red and Violet] is where the [Kundalini] serpent will have achieved its height [among the chakras]. When this uncoiled energy approaches universal love [Green Ray, heart chakra] and radiant being [higher chakras], the entity [soul] is in a state whereby the harvestability of the entity comes nigh. [49.06]

The Michaels said that “the created evolves to become the creator”; Ra says the same thing here. Hence, my advice throughout this book is to *follow the sexual/polar energy wherever you find it and wherever it leads*, because — assuming that one finds a suitable partner — it is an unerring guide to the Creator, being as it is the Creator experiencing itself. This is one of the most direct ways to Enlightenment that we humans have relatively easy access to.

In the Ra Material, the “harvest” refers to graduation from the “third density” to the “fourth density”, which is approximately equivalent, using Michaelian teachings terms, to graduating from the Physical Plane to the Astral Plane, the soul no longer needing to reincarnate, which is Enlightenment indeed.

So let’s begin the exploration of each of the seven steps of the spiritual path via intimate relationships driven by polar energy exchanges:

Introduction to Each Ray

This section is a brief description of each Ray, including a correlation with the chakras of the body and the Centers of the psyche. The section following this one is an expanded description of each Ray. All of these descriptions confirm that Ra's septenarian Ray system of energy transfers is yet another instantiation of the Natural Sequence schema. Ra does not go into nearly as much detail about polarities as the Michaelian teachings does, and as I do in this book and my other books. One of my other books, *The Tao of Cosmogony*, discusses in detail these Rays as stages of spiritual development, plus it discusses the chakras, the Centers, and numerous other examples of the septenarian pattern. The Michaelian teachings and the Ra Material are in agreement that the understanding of the septenary is fundamental.

The steps [methods for spiritual development] are only one; that is, an understanding of the [seven] energy centers [chakras] which make up the mind/body/spirit complex. This understanding may be briefly summarized as follows. [32.10]

As with so many other spiritual teachings, including the Michaelian teachings, the seven-step path is a central feature of Ra's cosmology of how the universal and human systems work. Ra regards it as fundamental that seekers understand their spiritual development through the seven Rays. However, in the Michaelian teachings, there are many other aspects of the basic Septenarian Principle, including the Overleaf System, that come into play here. These are noted below. The reader would find it informative to compare Ra's description of the Rays with descriptions of the chakras, readily found on the internet and in books on the subject. There are also chapters on the subject of chakras in my other books.

[#1] The first balancing is of the Malkuth, or Earth, vibratory energy complex, called the Red-Ray complex. An understanding and acceptance of this energy is fundamental. [32.10]

Ra uses the word "balance" with the same meaning as it is used in the Gurdjieffian and Michaelian teachings, namely to refer to the Neutral that results from the reconciliation and unification and transcendence of Ordinal and Cardinal experiences per the Dialectic Principle. At each stage, Ordinal and Cardinal energies are exchanged until each exchangee becomes Neutral with respect to the past and moves to the next higher-later Ray with respect to the future. "Malkuth" is the name of the lowest node on the so-called "Tree of Life", which is from the Kabbalah, which is from the mystical wing of the Jewish spiritual tradition. Wikipedia has an article on this topic, and there are chapters on the Tree of Life/Kabbalah in some of my other books. The point to be made and emphasized here is that any spiritual understanding actually starts with an understanding of the physical world. This is a necessary 'foundation', and the spiritual life is built 'upward' from there. Unless one deeply and thoroughly understands the basics, one cannot grow beyond them.

Red Ray corresponds to the Ordinal Action Process (Termination), including its seven Overleaves, in the Michaelian teachings: Submission Goal, Martyrdom Shadow, Cynic Attitude, Primitivism Worldview, Motion Center, Warrior Role, and Perseverance Mode. One of the primary problems to be overcome at the Red Ray stage is embodied in the Martyrdom Shadow, which is an inability to achieve success in life, to utilize the energies that life offers. If one is stuck there, one will never get anywhere else. The Cynic Attitude also tends to block advancements. This is the most difficult Ray; life actually gets easier after the catalyst of this foundation Ray is thoroughly experienced and understood and accepted and assimilated.

[#2] The next energy complex, which may be blocked, is the emotional, or personal complex, also known as the Orange-Ray complex. This blockage will often demonstrate itself as personal eccentricities or distortions with regard to self-conscious understanding or acceptance of self. [32.10]

Orange Ray corresponds to the Ordinal Inspiration Process (Involution), including its seven Overleaves, in the Michaelian teachings: Reduction Goal, Lowliness Shadow, Stoic Attitude, Traditionalism Worldview, Emotion Center, Server Role, and Repression Mode. Note the similarity of the characteristics of the Lowliness Shadow with the potential problems that Ra mentioned for this Ray.

[#3] The third blockage resembles most closely that which you have called ego. It is the Yellow-Ray or solar plexus center [chakra]. Blockages in this center will often manifest as distortions towards power manipulation and other [anti-]social behaviors concerning those close and those associated with the mind/body/spirit complex. Those with blockages in these first three energy centers, or nexi, will have continuing difficulties in ability to further their seeking of the Law of One. [32.10]

Yellow Ray corresponds to the Ordinal Expression Process (Analysis), including its seven Overleaves, in the Michaelian teachings: Rejection Goal, Renunciation Shadow, Skeptic Attitude, Materialism Worldview,

Intellect Center, Artisan Role, and Caution Mode. All of these Overleaves can produce a difficult, balky, manipulative, anti-social ego in their Negative Poles, but a person with the Renunciation Shadow is an exceptionally obnoxious troublemaker.

[#4] The center of Heart [Chakra], or Green Ray, is the center from which third-density beings may springboard, shall we say, towards Infinite Intelligence. Blockages in this area may manifest as difficulties in expressing what you may call universal love or compassion. [32.10]

Green Ray corresponds to the Neutral Assimilation Process (Combination), including its seven Overleaves, in the Michaelian teachings: Equilibrium Goal, Stubbornness Shadow, Pragmatist Attitude, Collectivism Worldview, Impulse Center, Scholar Role, and Observation Mode. What Ra calls “blockages” the Michaelian teachings refers to as the Negative Poles of the Overleaves and the Shadows, as well as False Personality and Maya — all of which prevent the expression of love and compassion. Note that Green Ray is said to be neither negative nor positive, it is neutral, unlike the next higher Ray, which is said to be positive:

[#5] The Blue-Ray center of energy streaming is the center which, for the first time, is outgoing as well as inpouring. Those blocked in this area may have difficulty in grasping the spirit/mind complexes of its own entity [soul self] and further difficulty in expressing such understandings of self. Entities blocked in this area may have difficulties in accepting communication [Throat Chakra] from other mind/body/spirit complexes. [32.10]

Blue Ray corresponds to the Cardinal Expression Process (Synthesis), including its seven Overleaves, in the Michaelian teachings: Acceptance Goal, Greed Shadow, Idealist Attitude, Holism Worldview, Concept Center, Sage Role, and Power Mode. Michaelian students will readily discern Sageness in Ra’s emphasis on “communication” in their description of this Ray, here and elsewhere.

[#6] The next center is the pineal [gland, aka “third eye”, aka Brow Chakra] or Indigo-Ray center. Those blocked in this center may experience a lessening of the influx of intelligent energy due to manifestations which appear as unworthiness.... As you can see, this is but one of many distortions due to the several points of energy influx into the mind/body/spirit complex. The Indigo-Ray balancing is quite central to the type of work which revolves about the spirit complex, which has its influx then into the transformation or transmutation of third density to fourth density, it being the energy center receiving the least distorted outpourings of love/light from intelligent energy and having also the potential for the key to the gateway of Intelligent Infinity. [32.10]

Indigo Ray corresponds to the Cardinal Inspiration Process (Evolution), including its seven Overleaves, in the Michaelian teachings: Growth Goal, Arrogance Shadow, Spiritualist Attitude, Transpersonalism Worldview, Sympathy Center, Priest Role, and Passion Mode. This information ties in with Ra’s statement that the Indigo Ray is about transformation and transmutation of the spirit complex. The correlation of Indigo Ray with Cardinal Inspiration also ties in with Ra’s statement that “unworthiness” — a synonym of the Lowliness Shadow (the opposite of the Arrogance shadow) — blocks and lessens the influx of this Ray.

[#7] The Violet Ray, just as the Red Ray, is constant in the sexual [polar] 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. [32.07]

Violet Ray corresponds to the Cardinal Action Process (Origination), including its seven Overleaves, in the Michaelian teachings: Dominance Goal, Impatience Shadow, Realist Attitude, Messianism Worldview, Excitation Center, King Role, and Aggression Mode. It is the culmination (“sum and substance”) of the septenarian spectrum.

Extensive Descriptions of Each Ray

The previous section was a brief introduction to Ra’s Rays; this is a more thorough examination.

Red Ray (Sacral Chakra, Motion Center)

The first energy transfer is Red Ray. It is a random transfer having to do only with your reproductive system. [26.38]

The word “random” in this context is explained further on. Red Ray is equivalent to what the Michaels called Estrus, as explained in the previous division of the Interlude. This is the instinctive drive to reproduce the human species, the same as with animals. It is not a factor in spiritual growth *per se*, but the consequences often do lead to spiritual growth among humans:

As we have previously said, the sexual energy transfers include the Red-Ray transfer, which is random and which is a function of the second-density [plant and animal] attempt to grow, to survive, shall we say [first-density = mineral]. This is a proper function of the sexual interaction. The offspring, as you call the incarnated entity [ensouled baby] which takes on the mind/body complex opportunity offered by this random act or event called the fertilization of egg by seed [sperm], causes an entity to have the opportunity to then enter this density as an incarnate entity. This gives the two who were engaged in this bisexual reproductive energy transfer the potential for great service in this area of the nurturing of the small-experienced entity as it gains in experience. It shall be of interest at this point to note that there is always the possibility of using these opportunities to polarize towards the negative [service-to-self], and this has been aided by the gradual building up over many thousands of your years of social complex distortions which create a tendency towards confusion, shall we say, or baffling of the [positive] service-to-others aspect of this energy transfer and subsequent opportunities for service to other-selves. [31.04]

Red Ray is the foundation Ray; this is where it all begins, including the spiritual path. Sex is such a strong catalyst for polarizing one way or the other, self-serving or other-serving. A soul might start out neutral, but will not stay neutral after giving in to the promptings of Estrus. The Michaels concur with Ra, that cultural norms — aka False Personality and imprinting and acculturation — can actually work against polarizing service-to-others. Consequently, healthy happy families are rare. This is explained further in subsequent Q&As in this session:

There is always the Red Ray energy transfer [during sexual intercourse] due to the nature of the body complex.

The random result of this energy transfer will be as it will be, as a function of the possibility of fertilization [of egg by sperm] at a given time in a given pairing of entities [people]. [31.05]

See above, 87.27, for a description of the “male” (physical vitality) and “female” (emotional/mental vitality) energies that are exchanged, in addition to the exchange of body fluids and the mingling of sperm and egg.

The bisexual reproductive urge has as its goal, not only the simple reproductive function, but more especially the desire to serve others being awakened by this activity. In an over-crowded situation, where each mind/body/spirit complex is under a constant bombardment from other-selves, it is understandable that those who are especially sensitive would not feel the desire to be of service to other-selves. This also would increase the probability of a lack of desire or a blockage of the Red-Ray reproductive energy. In an uncrowded atmosphere this same entity would, through the stimulus of feeling the solitude about it, then have much more desire to seek out someone to whom it may be of service, thus regularizing the sexual reproductive function. [31.09]

Besides humans, animals also tend not to reproduce when the environment is too crowded. Note that self-aware ‘enlightened’ people can choose to go against this natural tendency, and be of service to others under any circumstances. Libido and loneliness are powerful motivations, and should not be ignored if one is serious about their spiritual development via service to others.

The [Red Ray] south or negative pole is one which attracts. It pulls unto itself those things magnetized to it. So with the mind/body/spirit complex. The in-flow of experience is of the south pole influx. You may consider this a simplistic statement. The only specific part of this correctness is that the Red-Ray, or foundation energy center, being the lowest or root [chakra] energy center of the physical vehicle, will have the first opportunity to react to any experience. In this way only, you may see a physical locus of the south pole being identified with the root [chakra] energy center. In every facet of mind and body the root or foundation will be given the opportunity to function first. What is this opportunity but survival [of the self and of the species]? This is the root possibility of response and may be found to be characteristic of the basic functions of both mind and body. You will find this instinct the strongest, and once this is balanced much is open to the seeker. The south pole then ceases blocking the experiential data, and higher energy centers of mind and body become availed of the opportunity to use the experience drawn [magnetically] to it. [50.02]

As you may read in my book *The Tao of Cosmogony*, in **Chapter II-8**, “The Seven Chakras”, various sources provide various information about the ‘lower’ chakras, and my reconciliation of the discrepancies is to make them consistent with other instantiations of the Natural Sequence schema, such that the Root Chakra has to do with physiology, which includes reproductive libido, aka Red Ray energy. I relegate sexual activity *per se* to the Sacral Chakra, which corresponds to the Motion Center in the Michaelian teachings. If the libidinous energy of the Root Chakra is not allowed expression via activity of the body, of the Sacral Chakra, then that is “blockage”.

That term bears some explanation. In the Michaelian teachings, there are Negative and Positive Poles to all of the Centers, which correlate with the chakras. The Ra Material has a similar concept to Poles but uses different words: “distortion” and “blockage” are Ra’s terms for what the Michaelian teachings ascribes to the Negative Pole, and the “free flow of energy” is Ra’s phrase for what the Michaelian teachings ascribes to the Positive Poles. As a person learns to use the sexual energy properly via intimate interaction with other people that are found to be ‘electrically’ and/or ‘magnetically’ attractive, and as the couple learns to make the exchange mutually satisfying, then the flow of energy is able to rise in their bodies from the Negative Pole to the Positive Pole, and then from one chakra to the next, and in their psyche from one Center to the next. Thereby, the couple improve in service-to-other. As emphasized further on, it is essential to understand that if the libido results in the rape of an unwilling partner, that is service-to-self.

The “seeker” in the quotation above is any person who is aware enough of the methods of spiritual growth that they want to consciously and intentionally participate in the process. One can still make progress without understanding the process, but it helps to be aware of the higher purpose of sexuality, beyond the reproductive function. The seven-Ray system is a map of the path. In the quotation above, Ra used the word “balance”, and the Michaels also use the word in this context, and they explain it as a person who is “centered”, who has developed a level of spiritual maturity — they are functioning more from the higher self than from the lower self. With respect to progress during the Red Ray phase, a person will typically start out in what the Michaels call –Eros, then “wake up” at a certain point in the development of their understanding, and move toward +Amor; these are the Negative and Positive Poles of the Sexual Center respectively, as explained in the previous chapter on source material for this *Tao of Relationships* book, the chapter about the Michaelian teaching. Most people do eventually get bored with mere Red-Ray sex, and they start to search for more “meaningful” relationships. Eventually that leads to Orange Ray. Red Ray is still present during Orange and higher-later Rays, even after the catalyst of Red Ray is fully assimilated.

Orange Ray (Navel Chakra, Emotion Center)

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 nonentities, slaves, or chattel, thus giving other-selves no status whatever. [32.02]

In the extreme, that describes a malignant narcissistic sociopath, but that kind of ownership is probably rare; I suggest that there is a common mild version of “ownership”. A very attenuated manifestation of Orange Ray is the marriage contract, where the duties and responsibilities of the partners are spelled out in a prenuptial agreement or other legal document. Sometimes the rules of ownership are spelled out in the marriage vows. Sometimes the terms and conditions are unspoken and unwritten, but nevertheless determined by the expectations that the partners have of each other, and/or as dictated by the culture or society, customary and/or legal. All of these methods put the partners in a mutual bind of obligations that inhibit free expression. Unhealthy “co-dependence” is a common phenomenon at this stage. These forms of bondage are all Orange Ray manifestations in the negative pole, if/when there is not a true bonding of emotions and thoughts, bodies and hearts and minds. How much binding versus how much bonding there was in a marriage becomes abundantly evident during a divorce procedure.

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. [31.15]

It is common knowledge that sexual aggression is not just from sexual frustration; there is more going on than libido there. Yes, there is Red Ray frustration in not getting laid when one is horny, but there are different sorts of frustration when one has graduated into the Orange Ray stage of relating to others. Whereas Red Ray frustrations are physical, Orange Ray frustrations are emotional — see the section, General Comments, further on. If one gets emotionally upset with one’s partner for something they did or did not do, that is a subtle expression of a need to dominate the partner. Jealousy and possessiveness and controllingness regarding a partner are sure signs that one is operating in Orange Ray. Beyond that, in the Ra teaching, if one is experiencing any need to control one’s partner, to bend them to one’s will, then one is experiencing Orange Ray in its negative manifestation. The more that Orange Ray is blocked, the more extreme the attempts to unblock it will be. Witness all the hurtful things that people do and say to others within their orbit during emotional outbursts.

The [Orange Ray] 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. Thus these sexual energy blockages ... are basically the product of the beingness chosen freely by your peoples. [31.15]

Ra characterized the Orange and Yellow Ray energy transfers as manifestations of those souls who are polarizing to the negative, to service-to-self; Ra said that Orange Ray is expressed as sexual dominance over individuals, and Yellow Ray (see below) is expressed as sexual dominance over groups. Ra said that souls polarizing service-to-others skip over these two Rays, and proceed straight from Red to Green. Ra said that souls polarizing service-to-self skip over Green, Blue, and Indigo and go straight from Yellow to Violet. In my scheme, in Part Two of this book, I propose that both positive (service-to-other) and negative (service-to-self) expressions are to be found in Orange and Yellow Ray exchanges. Thus the Orange Ray negative expression is emotional abuse of another person, and the Orange Ray positive expression is emotional edification of another person, such as in shared fun and play and laughter and happiness. In my understanding and experience, both negative and positive expressions of Orange Ray can be components of sexual energy exchanges.

Yellow Ray (Solar Plexus Chakra, Intellect Center)

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 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 [of service-to-self] uses a combination of the Yellow Ray and the Orange Ray in its polarization patterns. These rays, used in 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. [32.02]

Rape often accompanies pillaging and burning in wars as the winners overrun the losers, even in wars that have a professed religious basis. It seems perverse to a soul polarizing service-to-others (such as myself), but according to Ra, sadomasochism and rape actually spur the spiritual growth of those polarizing service-to-self. Of course, this is not the case for the rapee if the rapee is not polarizing toward the negative. More subtle than wars are other manifestations of bellicosity and aggression, such as business dealings and sports and games — wherever there is competition, wherever there are winners and losers. People who are functioning in negative Yellow Ray can get viscerally, sexually, emotionally, and/or intellectually turned on by these activities. Beating opponents is “orgasmic” for them; it can be addictive. Besides rape, the phenomena of “bondage” and sadomasochism are also referred to or alluded to in the passage above. The phrase “insatiable hunger” obviously refers to the phenomenon of addiction. More is said about that in the next quoted passage:

The Orange and the Yellow Ray attempts to have sexual intercourse create, firstly, a blockage [of energy transfer] if only one entity vibrates in this area, thus causing the entity vibrating sexually in this area [Yellow and Orange Rays] to have a never-ending appetite for this activity. What these [two] 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 [self-serving]: one being seen as object rather than other-self; the other seeing itself as plunderer or master of the situation. [26.38]

Personally, I have never understood it, but some people “get off” on authoritarian power over other people, such as here described for the Orange and Yellow Rays. According to Ra, sex addictions and other addictions are only possible at the Orange and Yellow Ray stages of sexual–psycho–social–spiritual development. This phenomenon is not necessarily a bad thing, because it works to increase the polarization of souls either toward being more self-serving or being more other-serving, where both journeys ultimately lead to the One Infinite Creator, aka Intelligent Infinity. In terms of the Michaelian teachings, animal Estrus, and –Eros in the Sexual Center, are not addictive *per se*, because horny people are satiated by discharging the energy during sexual activity — until one gets horny again due to accumulation of energy over time. Things potentially go awry when one partner in a mated pair graduates from Red Ray and begins to confront the challenges of dealing with sexual energy in Orange and Yellow Rays, which can be addicting, and hence so very distorted.

The more, shall we say, integral [loving] sexuality or polarity of the body complex does not concern itself with these Yellow-Ray manifestations but rather follows the ways of the seeking of [Green Ray and beyond] energy transfer and furthering the aid and service to others or to the self. [87:22]

People in Orange and Yellow Rays who are polarizing service-to-others and who are obsessed with sex eventually find that mere Red-Ray sex satisfies the body but does not satisfy the soul, the essence, the spark. Then they are ready for higher-later Ray energy transfers. The main difficulty with that is in finding a person or persons in the higher-later Rays who can initiate them into the higher-later Rays, because it usually takes an initiation experience or experiences of some kind — as I chronicled in the story of my own love life. This initiation phenomenon is referred to in the next subsection.

But before we move on to the next subsection, a little general summary about the lower-earlier Rays might be useful. People in the Ordinal Rays — the “negative”, “lower”, “outer” Rays — are inherently insufficient within themselves; they have “needs”, so they seek their “other half” in order to “fill the void”, in order to be “complete”. Lower-earlier Rays ‘suck’, metaphorically and colloquially. They imagine what their ideal complement is supposed to be, and to the extent that a partner does not fulfill this image, either in reality or in fantasy, then there is disappointment and disillusionment and bitterness and resentment. When a lower-earlier Ray person has purged the great majority of their negative behaviors, negative emotions, and negative thoughts, then it is likely that they have in fact graduated to Green Ray, which is the gateway, the bridge, to the Cardinal Rays — “inner”, “higher”, “positive” Rays — Blue, Indigo, and Violet. Higher Rays ‘radiate’ from their super-abundance. Before one gets to the higher-later Rays, one must pass through the intermediate Ray, Green Ray. Therein one will become a ‘balanced’ and ‘centered’ person, neither needy nor catalytic, neither passive nor active.

Male-female relationships that are functioning in the Negative Poles of the lower-earlier Rays can be somewhat reminiscent of predator-prey interactions in the sense that they are predicated on the “I win; you lose” ethos, otherwise known as the “zero sum game”. In other words, they tend to be “transactional”; the partners just “use” each other to satisfy physical, emotional, and mental needs. If/when the exchange no longer fulfills the explicit or implicit terms of the “contract”, then the partners tend to look elsewhere for satisfaction. On the other hand, partners who are compatible with each other tend to function in the Positive Poles of those lower-earlier Rays; their needs are complementary, and the partners help each other assimilate the catalyst of their relationship as they advance toward Green Ray (see next subsection).

Working through the catalyst of the Negative Poles of the lower-earlier Rays is not just a feature of male-female relationships; it applies to other potentially exploitative situations, such that they can also be ruled by the predator-prey ethos. I am thinking of the inequality that is often found in employer-employee relationships and landlord-tenant relationships, as examples. People whose energy is seated in the lower-earlier Rays can use those conditions as catalyst to advance, but people who have graduated to Green Ray feel very uncomfortable in situations where there is not an egalitarian mutuality, and they tend to seek to get out of there.

When the energy exchanges of the participants is seated in Green Ray and higher-later Rays, there is almost always cooperation, partnership, teamwork, and mutual benefit — the “win-win” ethos. Read about that in the next few sections.

Green Ray (Heart Chakra, Impulse Center)

In fourth Ray there are two possibilities [for energy transfer]. Firstly, if both vibrate in fourth Ray there will be a mutually strengthening energy transfer, the female drawing the energy [up] from the roots of the being-ness through the [lower] energy centers [chakras], thus being physically revitalized; the male polarity finding its energy transfer an inspiration which satisfies and feeds the spirit portion of the body/mind/spirit complex, thus both being polarized [toward service-to-other] and releasing the excess of that which each has in abundance by nature of intelligent energy, that is, [female] negative/intuitive, [and male] positive/physical energies as you may call them. This energy transfer is blocked only if one or both entities have fear of possession or of being possessed, or desires to possess or to be possessed. [26:38]

According to this, women find good sex to be grounding and centering and focusing, and men find good sex to be uplifting and blessing and relaxing. Possessiveness is potentially present with Orange and Yellow Rays, as discussed in previous subsections. Possessiveness can be regarded as the ‘masculine’ pole, and being possessed can be regarded as the ‘feminine’ pole. The key point here is that experiencing either pole quenches and/or blocks Green Ray energy transfers. Jealousy is the emotion that accompanies either pole.

The other Green Ray [energy transfer] possibility is that of one entity offering Green Ray energy, [but] the other [in Orange and/or Yellow Ray] not offering energy of the universal love energy [Green Ray], this resulting in a blockage of energy for the one not Green Ray, thus increasing frustration or appetite, the Green Ray being [person] polarizing slightly towards service-to-others. [26:38]

A lower–earlier-Ray person who encounters a Green-Ray person might want to attach themselves to the Green-Ray person because of their neediness and possessiveness, with the hope that this will impel their spiritual growth, although they might not recognize it as such. My observation is that, generally speaking, people in Green Ray learn to sense this unhealthy (for them) pattern sooner or later, and then avoid sexual intimacy with people who are not as advanced in sexual–psycho–social–spiritual development as they are; Green-Ray people are simply not interested in the drama that lower–earlier-Ray energies generate.

In other words, the potential trap for people who are functioning in Green-Ray is that they really want to help other people indiscriminately, but the situation is that at the Green-Ray level of development, they do not have enough ‘positive’ energy to fully satisfy needy people who are functioning in the lower–earlier Rays. They must learn that they cannot be all things to all people. They must learn to not get entangled romantically and intimately with just anybody; they must learn that wisdom trumps compassion. After they graduate to Blue Ray (see below), then they can be more indiscriminate in radiating their positive energy abroad without so much risk of de-energizing themselves.

The Green Ray energy transfer occurs as a result of the vibratory rate of each entity being undistorted in any vital sense by the [service-to-self polarization of] Yellow or Orange Ray energies [need to possess and/or control]; thus the gift, shall we say, being given freely, no payment being requested either of the body, of the mind, or of the spirit. The Green Ray is one of complete universality of love. This is giving without expectation of return. [31.05]

The typical metaphysical student will recognize this “giving without expectation of return” as what is called unconditional love or “Agape”. It is also referred to as Balanced Man in the Michaelian teachings, a term borrowed from the Gurdjieffian teachings. In all three teachings it refers to a person who has cleared the lower Centers of their negativity and who is comfortably seated in Green Ray, aka the neutral (Impulse) Center, aka the Heart Chakra.

With the Green Ray transfer of energy you come to the great turning point sexually as well as in each other mode of experience. [32.05]

In the Ra material, Green Ray is the fourth stage of seven, in the middle of the spectrum. It is in between the lower–earlier Rays and the higher–later Rays. It equates with step four in various septenaries of the Michaelian teachings, the Neutral step. The Ra teaching and the Michaelian teachings are congruent on this particular point.

The Green Ray may then be turned outward, the entity [person] then giving rather than receiving [being now mostly polarized as service-to-other]. It will be noted that once Green Ray energy transfer has been achieved by two mind/body/spirits in mating, the further Rays are available without both entities having the necessity to progress equally. Thus a Blue Ray vibrating entity or Indigo Ray vibrating entity whose other Ray vibrations are clear may share that energy with the Green Ray other-self. Until an other-self reaches Green Ray, such energy transfer through the [higher] Rays is not possible. [32.05]

A person radiating Green Ray and higher energy can be perceived and recognized by sensitive people who are also in the higher–later Rays. People who are devoted to a truly “enlightened guru” often report that, when they are in his/her physical presence, they feel the unconditional love energy that emanates from their guru. There are reports that a very high guru can radiate sensible, blissy, loving energy to large groups of people, not just individuals in close proximity.

The Green-Ray activation is always vulnerable to the Yellow or Orange Ray of possession, this being largely Yellow Ray but often coming into Orange Ray. Fear of possession, desire for possession, fear of being possessed, desire to be possessed: these are the distortions which will cause the deactivation of Green-Ray energy transfer. [32.14]

Green Ray is the Neutral Ray, between lower–earlier (Ordinal) and higher–later (Cardinal) Rays; consequently it does not have enough positive energy to override the negativity of the lower–earlier Rays. Possessiveness and jealousy come from spiritual–sexual immaturity and function in Orange and Yellow Rays, wherein people are working through control and ownership issues. If you never feel insecurity with your partner or mate, the relationship might very well be functioning in Green Ray. If you do feel controllingness, possessiveness, jealousy, and/or insecurity, you still have work to do in “crystallizing” (see below) the lower–earlier Rays before you can graduate to Green Ray and become comfortably seated therein.

Ra mentions several times that possessiveness — attributed to Orange Ray and Yellow Ray — kills Green Ray exchange. My personal experience with that is very limited; by nature I have almost never experienced jealousy. On those few occasions when I did, I immediately dismissed it as bizarre: “Where did that come from?!?” When I see it depicted in entertainment media, I can hardly relate to the sentiment, it seems so absurd. I attribute my ‘nature’ in this regard to the fact that I am an older soul (Holism Worldview), a Scholar soul, and have numerous Cardinal Overleaves. The only Orange Ray or Yellow Ray Overleaf that I have is the Artisan Role. Also note that Orange Ray corresponds to the Traditionalism Worldview, and Yellow Ray corresponds to the Materialism Worldview; therefore one can reasonably expect people in those Worldviews to have the most trouble with possessiveness and jealousy, and the most difficulty graduating to Green Ray, which corresponds to the Collectivism Worldview. More is said about these correlations of Rays to Overleaves further on. The point to be emphasized here is that a person’s entire array of Overleaves will influence which Ray or Rays they gravitate toward in their journey.

The awareness of all as Creator is that which opens the Green energy center [chakra]. [84.09]

If both entities are well polarized [toward service-to-other] and vibrating in Green-Ray love, any orgasm shall offer equal energy to both. [84.16]

Recall from the previous division on the Michaelian teachings source material that the Michaels claim that physical orgasms are satisfying to the body, but not necessarily satisfying to the soul; they present the phenomenon of “cerebral orgasm”, which takes place in the Cardinal Centers, and they also mention the “Ecstasy” that is experienced when kindred souls mate. Ra does not describe the qualities of experience of the higher-later Rays using these Michaelian terms; apparently they only refer to physical orgasm. The esoteric understanding is that, by delaying or foregoing the physical orgasm, one can elevate the Kundalini energy to higher—later chakras/Centers during sexual energy exchanges. According to Tantra Yoga and my experience, having an orgasm of the nervous system short-circuits the rise of the Kundalini to higher chakras and Centers — it limits the energy exchange to the Sacral Chakra, aka Motion Center. My names for the experiences of sexual energy in the Motion Center are –Failure/Frustration and +Success/Satisfaction. My speculation is that there are ‘orgasms’ of the other chakras and Centers, and these also include both Negative and Positive Poles, namely: Emotion Center = –Cry and +Laugh; Intellect Center = –Question and +Answer; Impulse Center = –Ill-being and +Well-being; Concept Center = –Alienation and +Intimacy; Sympathy Center = –Depression & +Elation; Excitation Center = –Exhaustion and +Energization. One of the aims of spiritualizing one’s sexuality is to experience these higher-later-Ray ‘orgasms’, mostly in their Positive Poles.

If both entities [in Orange or Yellow Ray] are blocked [due to possessiveness], both will have an increased hunger for the same activity, seeking to unblock the baffled flow of energy. If one entity is blocked and the other vibrates in love [Green Ray], the entity baffled will hunger still but have a tendency to attempt to continue the procedure of sating the increasing hunger with the one vibrating Green Ray due to an impression that this entity might prove helpful in this endeavor. The Green-Ray active individual shall polarize slightly in the direction of service-to-others but have only the energy with which it began. [84.18]

People in Green Ray can benefit people in lower-earlier Rays energetically, but they are not themselves benefited energetically by “intercourse” (energy exchange) with people in lower-earlier Rays, even when they give the sex as a service to another. People in Green Ray become weary and wary of the ‘games’ that people in lower-earlier Rays ‘play’. Therefore, people in Green Ray may or may not participate in sex, depending on their overall evaluation and understanding of potential partners. If people in Green Ray do not find a suitable long-term partner who is also in Green Ray or higher-later, they might prefer to be celibate. It typically takes long-term bonding to develop from Green Ray into the higher-later Rays, because of the increasing subtlety of successively higher-later Rays.

The root cause of blockage [of lower-Ray sexual energy transfers] is the lack of the ability to see the other-self as Creator; or to phrase this differently, the lack of love. [87.21]

Recall Ra’s other statements about sexuality being a way for the Creator to experience itself. In Green Ray and higher-later, one acknowledges one’s own divinity as well as the divinity of others. This is the meaning of the word “namaste” among many students of spirituality.

The following paragraph provides some background history of sexual energy transfers:

Let us deal with the sexual energy transfer. Before the veiling such a transfer was always possible due to there being no shadow upon the grasp of the nature of the body and its relationship to other mind/body/spirits in this particular manifestation. Before the veiling process there was a near total lack of the use of this sexual energy

transfer beyond [other than] Green Ray. This also was due to the same unshadowed knowledge each had of each. There was, in third density [humanoid-level consciousness] then, little purpose to be seen in the more intensive relationships of mind, body, and spirit which you may call those of the mating process, since each other-self was seen to be the Creator and no other-self seemed to be more the Creator than another. After the veiling process, it became infinitely more difficult to achieve Green-Ray energy transfer due to the great areas of mystery and unknowing concerning the body complex and its manifestations. However, also due to the great shadowing of the manifestations of the body from the conscious mind complex, when such energy transfer was experienced it was likelier to provide catalyst which caused a bonding of self with other-self in a properly polarized configuration. From this point it was far more likely that higher [Ray] energy transfers would be sought by this mated pair of mind/body/spirit complexes, thus allowing the Creator to know Itself with great beauty, solemnity, and wonder. Intelligent Infinity having been reached by this sacramental use of this function of the body, each mind/body/spirit complex of the mated pair gained greatly in polarization and in ability to serve. [86.20]

The “veiling” of the sub-conscious and the super-conscious from the conscious mind was said to occur in the prehistory of the human race. We read here that it was implemented intentionally by the managers of the incarnation process for the purpose of increasing polarization, and for more souls to experience the Creator in the higher Rays. It made it more difficult to achieve Green Ray, but it made the higher-later Rays more easily accessible once Green Ray had been achieved. Experience of Green Ray and the higher-later Rays is still rare, as Ra says further on, but apparently the experiment has worked satisfactorily. The conscious technique I call “attuning and communing”, advocated elsewhere in this *Tao of Relationships* book, is one way of penetrating the veil of shadow and mystery between people, most easily achieved between kindred souls.

The penetration of the veil may be seen to begin to have its roots in the gestation of Green-Ray activity, that all-compassionate love which demands no return. If this path is followed, the higher energy centers [chakras] shall be activated and crystallized until the adept is born. Within the adept is the potential for dismantling the veil to a greater or lesser extent that all may be seen again as one. The other-self is primary catalyst in this particular path to the piercing of the veil, if you would call it that. [86.18]

There are ways of penetrating the veil other than with intimate relationships, but hey, sexuality is an effective and efficient method. The word “crystallization” in the Ra Material refers to the process of fully assimilating and understanding the qualities of the Ray being experienced during the spiritual growth of the soul. Ra uses the same word as the Michaels when referring to people of the higher rays, namely “adept”.

Once the Green Ray has been achieved, the ability of the entity [person] to enter Blue Ray is immediate and is only awaiting the efforts of the individual. [32.14]

The “efforts of the individual” are elsewhere in the Ra Material called “disciplines”. A search for this word in the Ra Material database is very instructive for one’s spiritual path. Seekers on all spiritual paths, when the person begins to consciously and intentionally assist the process, become familiar with these disciplines. Energy transfers with partners in the higher Rays is just one of the disciplines. Refer to the following website: ><https://www.lawofone.info/results.php?q=disciplines%2Bof%2Bthe%2Bpersonality><.

The transition from the lower-earlier three Rays (which are “negative” or “insufficient”) to Green Ray (which is “neutral”) is a big change in quality. Because it is “neutral”, Green Ray is not in itself self-sufficient; that does not happen until one graduates from Green Ray to the first “positive” Ray, Blue Ray. That is also a big change in quality, as we see in the following description. In the higher Rays, one’s energy becomes super-abundant, meaning that the person has an inherent supply that is sufficient to give some away with no need for a return.

Blue Ray (Throat Chakra, Concept Center)

The Blue Ray energy transfer is somewhat rare among your people at this time, but is of great aid because of energy transfers involved in becoming able to express the self without reservation or fear. [26:38]

In esoteric lore, the Throat Chakra is typically associated with communication of all kinds: all manner of expression and exchange, not just verbal. Clarity in this chakra and seating in this Ray shows up in relationships as ease in interactions of all sorts. Do you know anyone to whom you can tell anything and everything, even your dumbest, darkest thoughts? That is Blue-Ray exchange. This might be common between best friends, but unfortunately it is uncommon between lovers. Is your lover your best friend? If not, what then?

The first giving beyond Green Ray is the giving of acceptance or freedom, thus allowing the recipient of Blue Ray energy transfer the opportunity for a feeling of being accepted, thus freeing that other-self to express itself to the giver of this Ray. [32.05]

A typical Michaelian student will see in these descriptions, above and below, the correlation of Blue Ray with the Cardinal Expression traits on the Overleaf chart, namely Acceptance Goal, Sage Role, Power Mode, Holism Worldview, Concept Center, and Idealist Attitude. People with one or more of these traits have some inherent understanding of this Ray, and find it easier to experience and express this Ray should they develop it in their love life. People who do not have any of the Cardinal Expression Process Overleaves in their array will find it more difficult to achieve this stage in their love life.

Radiation [giving] without the necessity of response [receiving] begins with Blue Ray, although the Green Ray, being the great transitional Ray, must be given all careful consideration, for until transfers of energy of all [lower and transition] types has been experienced and mastered to a great extent, there will be blockages in the Blue and Indigo radiations. [54.31]

That statement is about one of the practical implications of energy exchanges between people in terms of the abstractions called Cardinality (positive) and Ordinality (negative) in the Natural Sequence schema. The Cardinal Rays (Blue, Indigo, Violet) radiate their excess energy, whereas the Ordinal Rays (Red, Orange, Yellow) are needy for energy; Green Ray can go either way, so people in that Ray must be “careful” that their energy is not drained or blocked. Another way to say this is that the Cardinal Rays have positive energy so they transfer it from self to not-self, whereas the Ordinal Rays have negative energy so they seek to transfer energy from not-self to self.

Another word that Ra uses for “mastery” of the rays is “crystallization”. We saw this in the presentation of Green Ray in the previous subsection, and it is mentioned in the next quotation, and even further on. The metaphor here is that the ‘structure’ of the person’s psyche is no longer chaotic or muddy; it is consistent and unbroken like an unblemished crystal; therefore it is able to transmit the energy cleanly and purely. The presence of any non-crystallization in lower-earlier Rays limits how much higher-later Rays can transfer energy.

Another metaphor — one especially consistent with Blue Ray ‘communication’ — is that of information theory with its notion of signal versus noise: the more noise the less the signal and *vice versa*. Ascent through the Rays involves reducing the ‘noise’ and increasing the ‘signal’ of intimate and authentic communication with others and with Intelligent Infinity:

In the Blue-Ray energy transfer the quality of love is refined in the fire of honest communication and clarity; this, shall we say, normally — meaning, in general — takes a substantial portion of your space/time to accomplish, although there are instances of matings so well refined in previous incarnations and so well remembered that the Blue Ray may be penetrated at once. This energy transfer is of great benefit to the seeker in that all communication from the seeker is thereby refined, and the eyes of honesty and clarity look upon a new world. Such is the nature of Blue-Ray energy, and such is one mechanism of potentiating [activating, initiating] and crystallizing it. [84.20]

Ra mentions reincarnation here, but so far as I know, Ra does not mention kindred souls — as the Michaels do — and does not mention how much easier and quicker it is for kindred souls to experience the higher-later Rays than it is for non-kindred souls.

The mention of “honesty” in that passage fits with names for the fifth stage in the Natural Sequence schema, namely “Truth” and “Integrity”. Being honest, truthful, and in integrity with another person is dependent on how honest, truthful, and integrated one can be with oneself. Therefore, the kind of “love” that exists in this Ray is not the emotional or inspirational sort; rather, it is the conceptually unitive sort, by which I mean that oneself is an integrated, not fractured, self, and this allows one to be integrated with others. I am reminded of the ancient psychological and philosophical maxim to “know thyself”.

What I call “Misunderstanding”, with a capital M, is much more likely to happen with a non-kindred soul, but it still might be worth it to attempt intimacy with a non-kindred soul if they are at least as advanced in the Rays as oneself. As the Michaels say, nothing is wasted. One should exercise whatever wisdom one can muster in order to minimize the Misunderstanding in whatever relationship one chooses to explore. Another point is that, in the Michaelian teachings, Old souls (in the Holism Worldview) are said to search for, find, and hang out with their kindred souls much more than Mature (Collectivism Worldview) and younger souls do. In these

relationships, they are more likely to experience the higher-later Rays than non-kindred souls. These energy exchanges while incarnate foreshadow the reuniting of kindred souls on the upper levels of the Astral Plane.

My observation is that people who are functioning in the lower-earlier Rays are less likely to meet and mate with a kindred soul because there are so many crude lessons to learn from difficult relationships with non-kindred souls. Typically, in those relationships, when dealing with a non-kindred soul, when both are in the lower-earlier Rays, there is a selfish calculation by both parties of the “cost/benefit ratio”; they ask, “Is this person a benefit or a detriment to *me*.” This phenomenon is mostly non-existent when kindred souls in the higher-later Rays meet and quickly enter into intimate relationship; they just do not ask the question, “Is this relationship worth it”, because they *know* that it is. There is a third type of relationship, mentioned by Ra, where a spiritual aspirant has achieved Green Ray or above and meets a person not that advanced, and they make a cost/benefit guesstimation about whether the potential benefits to *self and other* outweigh the potential detriments. People who are functioning stably in Blue Ray and above know that their interactions will almost always be beneficial.

As we approach [discussion of] Indigo-Ray transfer we find ourselves in a shadowland where we cannot give you information straight out or plain, for this is seen by us to be an infringement. We cannot speak at all of Violet-Ray transfer as we do not, again, desire to break the Law of Confusion. [84.20]

Unlike the Michaels — who apparently are willing to answer any question — Ra withheld some information at their discretion, equating the Law of Confusion with the Law of Free Will. Thus, Ra did not wish to influence or prejudice their students regarding certain matters. I do not see this as an endorsement of the old saying, “Ignorance is bliss”; rather, I see it as an endorsement of the saying, “There are just some lessons one must learn for oneself, and often learn them the hard way”.

By the way, some people (including myself) have reported having a mystical experiences while kissing. I regard these as Blue Ray energy transfers. Recall that there is a correlation of Throat Chakra = Cardinal Expression = Concept Center, and all of these are about “unification”. My speculation is that kissing is widely regarded as an expression of “love” because of its connection with what might be called the mystic union chakra.

Indigo Ray (Brow Chakra, Sympathy Center)

This [brow chakra] is the sacramental portion of the body complex whereby contact may be made through Violet Ray with Intelligent Infinity. The Indigo Ray transfer is extremely rare among your people. [26:38]

The Indigo Ray is the Ray of awareness of the Creator as self; thus 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 your bisexual reproductive act. It is unique in bearing the allness, the wholeness, the unity in its offering to other-self. [32.06]

The Indigo Ray is opened only through considerable discipline and practice largely having to do with acceptance of self, not only as the polarized and balanced self but as the Creator, as an entity of infinite worth. This will begin to activate the Indigo Ray. [32.14]

Ra provides no description of the subjective experience of this Ray, but I remind you that my experience of this Ray via eye-gazing with a kindred soul was revelatory, awesome, blissful, and spiritually orgasmic. And I had a second experience with another kindred soul which was also spiritually orgasmic. There are correlations between Brow Chakra and Cardinal Inspiration and Sympathy Center, and these are about “transcendent intimacy”. My speculation is that staring is widely regarded as an expression of intimacy because of its connection with what may be called the soul-connection chakra. These experiences did not happen because I am consistently and perpetually functioning in Indigo Ray, but because the soul kinship made the Indigo Ray exchange easily accessible. At any rate, Indigo Ray corresponds to the Cardinal Inspiration Process of the Overleaf system, namely, Growth Goal, Passion Mode, Arrogance Shadow, Priest Role, Spiritualist Attitude, Sympathy (aka “Higher Emotional”) Center, and Transpersonalism Worldview. People with one or more of these Overleaves will have an introduction to this Ray, and find it easier to experience and express this Ray should they develop it in their love life (I have two such Overleaves). The point of this paragraph is to suggest that if your consciousness has evolved to the higher-later Rays, and if your gaze, your focus, your attention, is irresistibly drawn to some other person, there might be the potential for exchange of Indigo Ray energy, and the exchange will not evoke telepathic thoughts as the Blue Ray exchange typically does; rather, the exchange will be blissful.

These workings [of white magic] are facilitated by the enhancement of the activation of the Indigo Ray energy center [brow chakra]. The Indigo Ray energy center is fed, as are all energy centers, by experience, but far more than the others [it] is fed by what we have called the disciplines of the personality. [71.15]

Elsewhere in the Ra teaching, the “disciplines of the personality” are revealed as the practices and exercises one finds in many spiritual teachings, such as meditation, concentration, study, assimilation of catalyst, ritual, yoga, mindfulness, and service. Advanced Michaelian students will not be unfamiliar with any of these. For more information about this subject, refer to ><https://www.lawofone.info/results.php?q=disciplines><.

Violet Ray (Crown Chakra, Excitation Center)

Violet Ray corresponds to the Cardinal Action Process traits of the Overleaf System, namely, Dominance Goal, Aggression Mode, King Role, Realist Attitude, Messianic Worldview, and Excitation (aka “Sexual”, aka “Higher Moving”) Center. People with one or more of these Overleaf traits will have more vitality in this Ray than those who have no Cardinal Action Overleaves.

The remaining center of energy influx [Violet Ray] is simply the total expression of the entity’s [person’s] vibratory complex of mind, body, and spirit. It is as it will be; “balanced” or “imbalanced” has no meaning at this energy level, for it gives and takes in its own balance. Whatever the distortion may be, it cannot be manipulated as can the others, and, therefore, has no particular importance in viewing the balancing of an entity. [15.12]

No blockages may occur at these latter two levels [Indigo and Violet], since if both entities [persons] are not ready for this energy it is not visible, and neither transfer nor blockage may take place. It is as though the distributor were removed from a powerful engine. [26:38]

But, if the partners are ready for this, the distributor is on the powerful engine, and wonderful things can occur.

In four other passages, Violet Ray is compared and contrasted with other Rays:

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. [32.07]

The energy ingress [from below] ends with Indigo [at the top]. The Violet Ray is a thermometer or indicator of the whole. [54.30]

The Violet emanation is a resource from which, through Indigo, Intelligent Infinity may be contacted. The radiation thereof will not be Violet Ray but rather Green, Blue, or Indigo depending upon the nature of the type of intelligence which Infinity has brought through into discernible energy. The Green-Ray type of radiation in this case is the healing, the Blue-Ray the communication and inspiration, the Indigo that energy of the adept which has its place in faith. [54.31]

The great key to Blue, Indigo, and finally — that great capital of the column of sexual energy transfer — Violet energy transfers, is the metaphysical bond which has the name among your peoples of unconditional love. [84.20]

General Comments on the Rays

Sometimes Ra made comments about more than one Ray in one of his answers, so it seemed expedient to me to gather them into a separate section, this section. This sometimes results in a repetition of some information that was given in previous sections.

The experience of higher-later Rays does not go unnoticed in the physiological awareness or in the psychological awareness. Especially, the unblocking or initial activation of a chakra via a polarized energy exchange can be perceived:

One who feels this activation [of an energy center or Ray] is experiencing instreamings at that energy center [chakra] to be used either for the unblocking of this center, for its tuning to match the harmonics of its other energy centers, or to activate the gateway to Intelligent Infinity. [54.32]

When a chakra is first activated by an energy exchange, with or without another person, there can be a physical sensation at the site on the physical body of that chakra. I speak from personal experience; that is what happened to me in the case of Indigo Ray/brow chakra, and Green Ray/heart chakra. This proved to me that the chakras are a real thing, not an ancient traditional superstition thing. These were sudden and unexpected life-changing experiences; they altered the course of my life.

After puberty, every person knows when they are feeling a physiological Red-Ray turn-on:

In sexual or other energy transfer the circuit opens always at the Red or base center [chakra] and moves as possible through the intervening energy centers. If baffled, it will stop at Orange. If not, it shall proceed to Yellow. If still unbaffled it shall proceed to Green. It is well to remember in the case of the mind/body/spirit that the chakras or energy centers could well be functioning without crystallization. [84.10]

A Red-Ray turn-on is perhaps the most common and obvious prelude to an energy exchange in a Ray higher-later than Red, but in my own experience this is not usually the case. Most of my highest Ray exchanges were not preceded or accompanied by a Red-Ray sexual turn-on. The transfer did not in fact start at the base chakra and move upward as stated here; the transfer was exchanged straight across, higher chakra to higher chakra. Based on personal experience, I can also say that, in other cases, the presence of a Red-Ray turn-on and exchange enhanced whatever energy turn-ons and exchanges there were in a higher chakra. This phenomenon is very much a situation where what actually happens depends on the polarizations and potencies of the chakras of the two people, where generalizations such as made by Ra do not capture the subtleties of the potential range of experiences. I impart the above and the below information so that readers will know that their case might also be different from what was said above.

My guess is that the above declaration (“moves as possible”) means that some people have no significant ‘libido’ or potency in any chakra after puberty; they are asexual in many ways. Obviously then, sexual energy exchanges from Red-Ray upward will not be their path to enlightenment. Sexual energy might be a readily-available resource to propel spiritual growth for many people, but it will mean nothing to those asexual people among us. Any intimate relationships that they have can still be driven by other polarity factors in Rays higher-later than Red-Ray; amiable companionship and friendship and partnership and other “Platonic” relationships are in that category.

Because of other statements made by Ra, I take the word “crystallization”, found in quotations above and below, to refer to chakras in their positive manifestation. This is somewhat like what is said in the Michaelian teachings about the Centers: they can function in the Negative Poles, but the Positive Poles are so much better.

The uncrystallized, lower [Ordinal] centers cannot deliver the higher ‘voltage’ [so to speak]. The crystallized centers may become quite remarkable in the high voltage characteristics of the energy transfer as it reaches Green Ray, and indeed as Green Ray is crystallized this also applies to the higher energy centers until such energy transfers become an honestation [adornment] for the Creator. [84.11]

The entire creation is of the One Creator. Thus the division of sexual activity into simply that of the bodily complex is an artificial division, all things thusly being seen as sexual equally, the mind, the body, and the spirit; all of which are part of the polarity of the entity. Thus sexual fusion may be seen, with or without what you may call sexual intercourse, to be the complete melding of the mind, the body, and the spirit in what feels to be a constant orgasm, shall we say, of joy and delight each in the other’s beingness. [32.10]

There are bonds of intimacy way above mere physical intimacy. This passage emphasizes that ‘sexual energy’ exchanges occur not just with physical sexuality of the body, but with all other polarized aspects of the person, such as emotions and mind and soul and spirit. It is useful to realize that beyond (#1) sexual intercourse there is (#2) emotional intercourse, (#3) mental intercourse, (#4) psychic intercourse, (#5) philosophical intercourse, (#6) spiritual intercourse, and (#7) energetic intercourse. It is not as if this phenomenon is unknown to the general population: I have seen many videos where a person characterizes some really exciting emotional or mental ‘intercourse’ with another person as “orgasmic”. The fusion and melding of the polarities via energetic exchanges, of whatever Ray, is what love is all about.

It is also worth emphasizing here that the “energy exchanges” in the Rays are not limited to the male/female dichotomy; it is available to all bodies, emotions, minds, souls, and spirits regardless of the gender of the physical body, but they still depend on a polarization of some kind in some realm other than body gender. In other words, it can be just as meaningful and orgasmic and enlightening to have a hearty laugh and a scintillating conversation with someone of the same body gender as it is to have those with someone of the opposite body gender.

Red Ray is the foundation; Orange Ray the movement towards Yellow Ray which is the Ray of self-awareness and interaction. Green Ray is the movement through various experiences of energy exchanges having to do with compassion and all-forgiving love, to the primary Blue Ray which is the first Ray of radiation of self regardless of any actions from another. The Green-Ray entity is ineffectual in the face of blockage from [lower Ray] other-selves. The Blue-Ray entity is a co-Creator. [41.25]

People in the higher-later Rays have usually eliminated negativity within themselves, so they have a positive influence, or “pressure”, you might say, on other people in their orbit; therefore they can deflect and overcome the negativity expressed by others. Green Ray people are in the neutral zone of the Ray spectrum; therefore they are susceptible to negativity. The same can be said for the Neutral Assimilation Process Overleaves (Equilibrium, Stubbornness, Pragmatism, Collectivism, Impulse, Scholar, Observation) — they can easily slide to other Overleaves, into a positive or a negative manifestation.

Ra claimed in one passage that it was orgasm that propelled the energy exchange:

We refer now to the ... physical body or, if you will, body complex.... The male orgasm which motivates the sperm forward to meet its ovum is essential for the completion of the Red-Ray desire to propagate the species. The female orgasm is unnecessary [for Red Ray exchanges]. Again, as mind/body/spirit complexes begin to use the sexual energy transfer [in Rays higher than Red] to learn, to serve, and to glorify the One Infinite Creator, the function of the female orgasm becomes more clear. [87.23]

My experience is that it is not necessary to have an orgasm of the nervous system for male or female to propel an energy exchange in any of the Rays. Physical proximity for an extended period of time is enough, but physical touching often helps; beyond that, “making out” helps some more, and genital intercourse is the most effective. However, “intercourse” resulting in energy exchange happens with other than the genitalia, and there are “orgasms” other than with the nervous system and that do not involve paroxysms of the body. This is discussed at length in Part Two of this *Tao of Relationships* book; it is implied in the next quotation:

In many ways it is quite meaningless to speak of orgasm of male and female in higher densities [Rays] as the character and nature of orgasm becomes more and more naturally a function of the mind/body/spirit complex as a unit. It may be said that the veil in fourth density [Green Ray] is lifted and the choice [to develop in higher Rays, in service-to-others] has been made. In positive polarities [higher Rays] true sharing [of energy exchanges] is almost universal. In negative polarities [lower Rays, service-to-self] true blockage so that the conqueror obtains orgasm, the conquered almost never, is almost universal. In each case you may see the function of the sexual portion of experience as being a most efficient means of polarization [toward service-to-self versus service-to-other]. [87.25]

Acolytes of enlightened gurus have reported that the mere physical proximity of their guru provoked insights, or was enlightening, or was blissful, or was otherwise psychologically ‘orgasmic’. Therefore, a lover in the physical or sexual senses is not required. Not many people have access to an enlightened guru, so we work with what is available.

In the quotation below, because of my personal experiences, I am inclined to expand the definition of “orgasm” beyond the usual nervous system paroxysm to include whatever sensations are experienced with energy transfers at chakras higher than the Sacral Chakra.

The energy transfer occurs in one releasing of the potential difference. This does not leap between Green and Green energy centers but is the sharing of the energies of each from Red Ray upwards. In this context it may be seen to be at its most efficient when both entities have orgasm simultaneously. However, it functions as transfer if either has the orgasm, and indeed in the case of the physically expressed love between a mated pair which does not have the orgasm there is, nonetheless, a considerable amount of energy transferred due to the potential difference which has been raised as long as both entities are aware of this potential and release its strength to each other by desire of the will in a mental or mind complex dedication. You may see this practice as being used to generate energy transfers in some of your practices of what you may call other than Christian religious distortion systems of the Law of One. [84.13]

Those “other practices” are Tantra and Kundalini Yoga; see next quote. There are techniques in those systems for increasing polarization in whatever Ray, thus driving stronger energy exchanges, with or without orgasm; these are discussed in Part Two. The “practices” are the higher-later Ray equivalent to ‘making out’ or ‘foreplay’ in Red Ray, which are Sacral Chakra energy exchanges. In my experience, the energy exchanges can also happen without actually thinking anything or doing anything other than having physical proximity or contact, and then “attuning and communing” with focused awareness on the polarity differential. That is, partners can simply enjoy the “turn-on” for its own sake without acting on it. The turned-on feeling will gradually subside as the partners become energetically balanced, rather than having a “climax” in the standard definition of “orgasm”. “Cuddle parties” (>www.cuddleparty.com< — there might be one in your geographical area) use this phenomenon as the basis of their practice. The energy exchange that happens is similar to the way two physical objects in physical contact that start out at different temperatures end up at

the same temperature if the contact is prolonged. This is a subtle form of “orgasm” in that there are not the usual nervous system ‘fireworks’.

We preface this example with the reminder that each [esoteric, metaphysical] system is quite distorted and its teachings always half-lost. However, one such system [for energy transfers] is that called the tantric yoga. [84.14]

Refer to ><https://en.wikipedia.org/wiki/Tantra>< for an introduction to tantra yoga. There you will read that tantrism is a broad and ancient system of spiritual development that covers a lot more territory than spiritual sex; it is about the union of all opposites or polarities, not just the male and female sexes. Mixed with it are teachings about Kundalini and chakras.

If both entities are well polarized and vibrating in Green-Ray love, any orgasm shall offer equal energy to both. [84.16]

Perhaps the most critical difference of the veiling, before and after, was that before the mind, body, and spirit were veiled, entities were aware that each energy transfer and, indeed, very nearly all that proceeds from any intercourse, social or sexual, between two entities has its character and substance in time/space [metaphysical, etheric realm] rather than space/time [physical, material realm]. The energies transferred during the sexual activity are not, properly speaking, of space/time. There is a great component of what you may call metaphysical energy transferred. Indeed, the body complex as a whole is greatly misunderstood due to the post-veiling assumption that the physical manifestation called the body is subject only to physical stimuli. This is emphatically not so. [84.17]

As indicated in the paragraph, despite the comparison to electricity and magnetism and light that Ra makes in discussing sexual energy exchanges, it is not in fact electromagnetic energy that is being transferred. Sexual energy cannot be detected by a *physical* scientific instrument, because it is a *metaphysical* energy that is only detectable by living humans whose metaphysical energy fields are tuned to it — it is in the “aura”; it is in the “subtle bodies”. According to the Michaelian teachings (and others), the Physical Plane has seven levels. Only the “lower” four are known to modern science. In many esoteric cosmologies, the “higher” three levels are referred to as the “etheric” levels, with the fourth level being the bridge between the two. Parapsychological — “supernatural” — phenomena are of the etheric levels. Various esoteric practices use the “energies” (i.e. “chi” and/or “prana”) present on these non-material levels of the Physical Plane: they have effects on living creatures. Pure sexual energy is the best known of these, and the most easily accessible in our everyday experience.

“Lifting the veil” is yet another metaphor for enlightenment, as are “awakening from sleep” and “liberation from prison”, discussed in various esoteric cosmologies.

In regard to “veiling”, Ra says that there was a time in human prehistory when people typically functioned in Green Ray, so they were not encumbered by a value or belief system that prevented the free exchange of energy in whatever Ray it was encountered. But then a ‘veil’ over this open awareness was implemented by the overseers of the incarnation process. In modern humanity, the potential for people to develop through the Rays is often encumbered with values and beliefs in the individuals, and in the religion or culture in which the individuals live.

Ra does not dwell on the situation where a person is in a committed relationship with one partner and then meets another person that they are ‘electrically’ and ‘magnetically’ attracted to in one or several of the Rays. In some cases, the energy can be exchanged in Orange Ray laughter and/or Yellow Ray conversation, but in many cases the inclination is to express it via Red Ray intimacy — sex. In some cultures this is accepted, and one may have a paramour as a mistress or a lover without shame or guilt or fear, but most cultures down through history have frowned on fulfilling the natural impulse outside of the betrothal or marriage contract. The conflict between nature and culture is often intense; historical records and romantic novels galore are filled with the stories thereof; lives and families and organizations are broken by conflicts of interest.

Ideally, an encounter with another person who is oppositely polarized in the Rays would lead to a permanent pairing, such that the two could ‘lift the veil’ together and ascend the stages of Rays all the way to the top, but that is rarely the case. Many internal and external factors other than their respective Ray configurations determine the characteristics and the nature and the duration of the coupling.

Ra said that the path of sexual energy exchanges is littered with metaphorical ‘jewels’, where jewels are appropriate instantiations of another metaphor they like to use, namely ‘crystallization’:

We may say that these jewels, though dearly bought [via what Ra calls “disciplines” and “assimilation of catalyst”], are beyond price for the seeker, and might suggest that 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 [what I call “attuning and communing”]. [84.20]

The Cardinal Rays (Blue, Indigo, Violet) have a significant measure of self-awareness built in, whereas self-awareness is usually not nearly as developed in the Ordinal Rays (Red, Orange, Yellow). Progress is made in the Ordinal Rays, but it is semi-automatic, ‘stumbling in the dark’, as it were. Therefore, people who are newly initiated into the Rays beyond the Ordinal, finding out where they are on the path, become able to intentionally participate in the process of progressive enlightenment; they are able to do an “evaluation, analysis, and synthesis” at each subsequent stage of the process. Self-awareness assists growth, and that is why it is so common for spiritual teachings to provide a map of the stages of spiritual development. It is good that there is a consistency in the description of these stages across many spiritual teachings down through history, that being the seven-step path to enlightenment. However, because all people are unique, the metaphorical ‘jewels’ found on the ‘path’ to enlightenment will be specific to the mated pair, even though the overall trend of advancement ‘up’ through the numbered archetypal Rays is predictable as the Natural Sequence:

If the energies have flowed so that love is made whole, Green-Ray transfer has taken place. If by the same entities’ exchange, greater ease in communication and greater sight has been experienced, the energy has been refined to the Blue-Ray energy center. If the polarized entities, by the same energy transfer experience, find that the faculties of will and faith have been stimulated, not for a brief while but for a great duration of time, you may perceive the Indigo-Ray transfer. We may not speak of the Violet-Ray transfer except to note that it is an opening to the gateway of Intelligent Infinity. Indeed, the Indigo-Ray transfer is also this but the veil has not yet been [completely] lifted. [84.21]

The Hierarchy Principle is present in all instantiations of the Natural Sequence schema in living beings. This principle means that awareness becomes self-awareness becomes meta-self-awareness and so on up the Natural Sequence scale as a fractalic reflection or recursion process where each higher-later stage includes and transcends the lower-earlier stage(s).

The following final comments speak for themselves.

The bisexual knowing of the Creator by Itself has the potential for two advantages. Firstly, in the Green-Ray [and beyond] activated being there is the potential for a direct and simple analog of what you may call joy, the spiritual or metaphysical nature which exists in intelligent energy. This is a great aid to comprehension of a truer nature of being-ness. The other potential advantage of bisexual reproductive acts is the possibility of sacramental understanding or connection, shall we say, with the gateway to Intelligent Infinity, for with appropriate preparation, work in what you may call magic may be done and experiences of Intelligent Infinity may be had. The positively [service-to-other] oriented individuals concentrating upon this method [exchange of sexual (polar) energy] of reaching Intelligent Infinity, then, through the seeking or the act of will, are able to direct this infinite intelligence to work that these entities desire to do, whether it be knowledge of service or ability to heal or whatever service to others is desired. These are two advantages of this particular method of the Creator experiencing Itself. As we have said before, the corollary of the strength of this particular [Green Ray and beyond sexual] energy transfer is that it opens the door, shall we say, to the individual mind/body/spirit complex’s desire to serve in an infinite number of ways an other-self, thus polarizing towards positive. [31.3]

There is an energy in each of the centers [chakras] needed to keep the mind/body/spirit complex, which is the vehicle for experience, in correct conformation and composition. Both negative [service-to-self] and positive [service-to-other] entities [souls] do well to reserve this small portion of each center for the maintenance of the integrity of the mind/body/spirit complex. After this point, however, the negative will use the three Ordinal Centers for separation and for control over others by sexual means [Red Ray], by personal assertion [Orange Ray], and by action in your societies [Yellow Ray]. Contrariwise, the positively [service-to-other] oriented entity will be transmuting strong Red Ray sexual energy into Green Ray energy transfers and radiation in Blue and Indigo and will be similarly transmuting selfhood [Orange Ray] and place in society [Yellow Ray] into energy transfer situations in which the entity may merge with and serve others and then, finally [at the three highest Rays], radiate unto others without expecting any transfer in return. [54.25]

... sexual magic ... 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. Any purpose which you may frame should, we suggest, take into consideration this basic union with the One Infinite Creator, for this union will result in service to others of necessity. [71.17]

... the sexual energy transfer ... takes place upon a non-magical level by all those entities [persons] which vibrate in Green Ray active. It is possible to further refine this energy transfer when one instrument dedicates itself to the service of the One Infinite Creator. When the other-self also dedicates itself in service to the One Infinite Creator, the transfer is doubled. Then the amount of energy transferred is dependent only upon the amount of polarized sexual energy created and released. There are refinements from this point onward leading to the realm of high sexual magic. [73.22]

Scoring Ra's Rays against Natural Sequence Principles

At various places in the previous sections, I noted where some of the Natural Sequence principles appear in Ra's descriptions of the Rays. This section lists and describes those instances, and more. Ra's revelation is yet another indication that the Natural Sequence schema applies to many phenomena of the Cosmos. Recall that the Natural Sequence schema consists of seven developmental stages, with a triad of Ordinal stages, a triad of Cardinal stages in the reverse order of the Ordinal triad, and a Neutral stage between the two triads. As you read the following, it might be helpful if you refer to the Table of Correspondences near the beginning of this chapter, on the Ra Material.

- **THE SEPTENARIAN PRINCIPLE:** If one is familiar with the Natural Sequence schema, when one sees that Ra's Rays are seven in number, one might be led to suspect that the Rays are yet another instantiation of the Natural Sequence schema. To validate that suspicion, one would naturally look for other defining characteristics of the Natural Sequence schema in the description of Ra's Rays. I have dubbed those defining characteristics as the "Natural Sequence Principles", and yes, Ra's Rays do exhibit some of them explicitly and some of them implicitly.
- **THE HIERARCHY PRINCIPLE:** Basically and briefly, this principle states that each stage in a developmental septenary is built on the foundation of previous stages. Thus, advancing through the Rays toward enlightenment, one does not forget or negate what one has learned in lower-earlier Rays; rather, hierarchical advancement means inclusion of lower-earlier Rays, but also means transcendence of them. I do not see where this is explicitly stated in the Ra Material, but it is a common feature of similar teachings that include a septenarian cosmology. Obviously, the more Rays that a mated pair masters, the greater the lower-earlier Ray intimacy and higher-later Ray Intimacy that is shared, to the glory of the One Infinity Creator; ideally, nothing would be lost as the pair ascends the hierarchy of Rays.
- **THE ATTRIBUTION PRINCIPLE:** Basically and briefly, in the Natural Sequence schema, each stage of the septenarian hierarchy has specific characteristics that I call Attributes. Of these, there are two types, the Dialectic Attributes of Ordinal, Cardinal, and Neutral, and the Axial Attributes called Action, Inspiration, Expression, and Assimilation. Add these together and we have the Septenarian Attributes. The Ra Material vaguely alludes to these with the terms negative and positive (= Ordinal and Cardinal Action), lower and higher (= Cardinal and Ordinal Inspiration), outer and inner (= Ordinal and Cardinal Expression).
- **THE DIALECTIC PRINCIPLE:** In the previous bullet point, I mentioned the Dialectic Attributes, Ordinal, Cardinal and Neutral. I see two manifestations of the Dialectic Principle (Ordinal + Cardinal = Neutral at the next higher level and/or later stage) in the Ra Material. The first one is that the assimilation of the catalyst of the transfer of masculine and feminine energies propels the mated pair along the spectrum of the Rays from Red to Violet. The second one is that the lower-earlier (Ordinal) Rays are transmuted into the higher-later (Cardinal) Rays via the exchanges of energies. This latter phenomenon is not mentioned explicitly in the Ra Material, but it is described in numerous other instantiations of the Natural Sequence schema, as documented in my book *The Tao of Cosmogony*. Obviously, lower-earlier Ray intimacy and higher-later Ray Intimacy are all about the union of opposites in a way that reverses or heals the primordial division of the One into the Two.
- **THE TRANSITION PRINCIPLE:** The Ra Material seems to have only a vague recognition that there are transition zones between the Rays, where the going gets rough for awhile — the Material alludes to an "activation" of a Ray. In my personal experience, particular Rays were activated via distinct and unmistakable and life-changing dramatic initiation experiences. After that, it took awhile for me to adjust to the new conditions and perceptions, and then another activation happened some time later.

- THE FRACTALICITY PRINCIPLE: So far as I know, the Ra Material did not note that the septenary of Rays is nested within other septenarian time-tracks in the so-called “Great Chain/Nest of Being”. However, I noted in my discussion of Ra’s Rays that Enlightenment during a lifetime via a septenarian path of spiritual evolution follows the same Natural Sequence pattern as three longer septenaries, namely the Life-Stages (that occur during a complete lifetime from birth to death in old age), the Worldviews (seven stages in the lifetime of a soul during its series of many reincarnations), and the Cultures (stages that humanoids go through during their life cycle on a planet).

Some Concluding Comments

There is a lot that could be said about the value of ordinary mundane companionability that many partners find with each other — such relationships are without the intensity of polarity and concomitant aspiration to ascend the spectrum of the Rays — and those things have been said in numerous other publications, so there is no need to say it here. Furthermore, there are so many mundane drivers for relationships that higher-later Ray energy exchanges are rarely the actual driver at work in any given pairing. That rarity and irrelevance in most people’s lives is why I often wonder if it is even worth my talking about it. But here I am, doing it anyway, because in my heart I believe what I say here should be said by someone somewhere sometime. Ra thought it was important, and I concur.

It helps me to clarify my thoughts and to get my thoughts in order by putting them into a numbered list.

1. Let’s consider the role of Rays in mating ‘dances’ because there are some notable implications. There are so many things going on in any mating dance that it might be difficult to tease out all of the factors and relate them to the Rays. For instance, what Ray or Rays are we experiencing when we “fall in love” with someone versus when we agree to have sex with someone versus when we agree to have children with someone? During our reproductive years, Red Ray is often empowered by hormones, whereas psychological attraction is mostly from Orange (emotional) and Yellow (intellectual) Rays and can occur throughout adulthood. When our adolescent sexuality is initially activated, sometimes it is at the Red Ray (horny lust) level, sometimes it is at the Orange Ray (romantic infatuation) level, and sometimes it is at the Yellow Ray (intellectual scintillation) level. (Women have said to me that smart guys turn them on, which is a Yellow Ray exchange leading to a Red Ray exchange.) From what I have read and observed, generally speaking, when it comes to perpetuating the species, women chose potential fathers who maximize the survival potential of their children — the “breadwinner” type of man rather than the “homebody” type. In other words, when it comes to parenting, women are attracted to a potential father not as much by the emotional and mental companionability factor as by the worldly “successful man” factor, and I see this as their preferring Red Ray over Orange Ray or Yellow Ray. In addition to being driven by Orange Ray loneliness and Yellow Ray boredom, women are also driven by Red Ray libido, but they are perhaps not as selective about mere sexual partners that do not produce offspring as they are selective about who they bear children to. For mundane functionality, it is nice to have all three lower-earlier Rays covered with every sexual encounter, but it does not generally work out that way. All too often, women marry a man that they believe will sire good children, and then only get their Orange Ray emotional and Yellow Ray intellectual urges satisfied via their companionable female friends.
2. Sexual turn-ons when in the mere proximity of another person — “sexual energy transfers” — are rarely spoken of in civilized societies. (At least, I have never heard it come up in casual conversation.) It is so unusual that one might not realize that it exists until one experiences it personally. And if one does experience it spontaneously and unexpectedly, does one mention it to the other person? One certainly does not act on it spontaneously and unexpectedly; one can get in trouble for that. Because of the “veiling” spoken of by Ra (within oneself and between selves), it can take a while to broach this subject with another person, and explain it to a potential intimate partner. It takes a while to reach an understanding about the appropriateness of acting on an uninvited sexual energy transfer.
3. Per list item #2, sexual energy transfers can happen with only aura touching aura. In some cases, it is a distraction for body to touch body. And beyond that, sometimes it is a distraction for genitalia to touch genitalia. The discernment about what is appropriate in particular cases should be this: what does IT want, IT being the Ray of the polarized energy that is noticed when two people are in proximity with each other. Focus on that IT and what that IT wants, not on what the body might want or on what the personality might want or on what the society might want.

4. So, what does IT want? — by 'IT' I mean the 'intimacy energy' that is exchanged. IT has a mind of its own, and IT is an expression of the 'mind of God', which might not be congruent with the minds of the two people who are experiencing IT. So, achieving Intimacy is not about what either person wants when they notice IT; the question is whether or not to allow IT and foster IT. The mind of IT is already made up, but the people who discover IT also have to make up their minds what to do about IT. Now that this phenomenon of 'sexual energy transfers' has been pointed out and explained to you, you might remember previous occurrences, but probably you had no name for IT, and you did not know what to do about IT or with IT. Henceforth, you can deal with IT appropriately; you now have an informed choice.
5. The subtitle of this book refers to chemistry and alchemy: "*The Chemistry and Alchemy of Service and Intimacy*". In the context of this book, "chemistry" is of the body/personality whereas "alchemy" is of the soul/spirit. Chemistry can drive intimacy in relationships that function in the lower-earlier Rays, but it takes alchemy to drive Intimacy (with a capital "I") in relationships that function in higher-later Rays. In Chapter 4N, "Casting Concerns", of my book *A History of the Overleaf Chart*, there is discussion of the various types of kindred souls that have unusually strong alchemy with each other.
6. Being horny in body and lonely in personality is not the same thing as having an accumulation of sexual/polar energy. The sort of hornyness that is driven by hormones starts at puberty and declines to the vanishing point in old age (believe me), but the alchemical polar energy of souls urgent to unite with other souls does not. If all you have ever experienced is one or the other, this differentiation will not be understood. Polarized soul energy, alchemy, is not driven by gender attraction, whether hetero or homo, which is of the body and the personality. Alchemy is driven by polarizations in souls. It is pleasurable and satisfying to experience those spiritual polarizations in a way that chemistry does not produce; alchemy is deeper and more subtle and longer-lasting. It is Good Work to learn to discern chemistry from alchemy, so as to be less confused about what is driving any particular relationship.
7. Many if not most of the books that help intimate couples with their inter-personal romantic relationships are all about dealing with the chemistry of the lower-earlier Rays. This is all good, because it is necessary to deal effectively with the issues that arise in the lower-earlier Rays if one is to advance to the higher-later Rays. However, my speculation is that normally, only if there is a soul kinship can couples advance into the higher-later Rays via assimilating and understanding the catalyst provided by alchemy. There might be a zone between lower-earlier and higher-later Rays where non-kindred souls can have a mutually beneficial relationship that functions above the lower-earlier Ray games. I do not see how one can do spiritual sexuality with other than kindred souls, where the "barriers" to psychic Intimacy are the lowest, where the "veil" is the thinnest.
8. It is absolutely essential for the person on the path of spiritual sexuality to learn to distinguish between sexual attraction driven by hormones and pheromones and other physical factors that aims toward perpetuation of the species, and sexual attraction driven by "pure sexual energy" that aims for the perpetuation and enrichment of "the one infinite creator", as Ra likes to say. spiritual sexuality engages with the divine self, not just with the animal self, as is so often the case when physical factors are the sole influence. If it is just two horny people driven by physicality, this does not result in Intimacy, or at least not positive Intimacy, and mayhem can result. The encounter might satisfy the body, but it will not satisfy the personality or the soul. You might as well — or perhaps you might *better* — just masturbate.
9. Speaking of "games", that is often what is going on in the lower-earlier Rays: False Personality and Maya often operate to deceive and manipulate the partner in order to get what it wants. However, in the higher-later Rays, the games have ceased, and the real living begins.
10. By the way, Platonic (non-Romantic, asexual) male/female friendship relationships are also generally predicated on and driven by the physical chemistry and metaphysical alchemy of polar energy exchanges in chakras above the Sacral Chakra (Red Ray), after Clarity or Crystallization is achieved in the Rays higher-later than Red.
11. Sexual energy from the Excitation Center/Crown Chakra is simply the strongest type of energy exchanged via the chakras/Centers — it is the "king" of energies. The Negative Pole of this energy, the Motion Center/Sacral Chakra, has been appropriated by the animal organism for providing the urge to

perpetuate the species. There are other types of energy which are polarized yin/yang, and which can be correlated with other Centers/chakras. They serve other functions, and are more subtle.

12. What this whole book boils down to is this: if you are Motion-, Emotion-, Intellect-, Impulse-, Concept-, Sympathy-, and/or Excitation-Centered, then you can accelerate your development by being alert for people who activate, who turn on, those Centers in you and you in them. Assuming the other person is willing to go along with it and reciprocate, the procedure is to intentionally and mindfully cultivate exchanges with those people — what I call “attuning and communing”. Actually, the principle applies to all of the Overleaves, and actually it applies to all other manifestations of polarity. Refer to the chapter on Monads in my book *Study Papers on the Original Michaelian Group* for a description of this most fundamental principle, the Dialectic Principle; namely, that progress is made by experiencing both sides of a polarity, and thereby reconciling them and then transcending them: moving on to the next dialectic opportunity, thereby stepping yourself up the color spectrum hierarchy on the journey of your personal psychotherapeutic and spiritual path.
13. “Spiritual” teachings often serve the purpose of providing a high-level overview of what is happening in our lives. Of ourselves, we may not be able to ‘connect the dots’ of events in a meaningful way. What imbues the events in our lives with significance is when we see them in the context of a pattern or system, such as the Michaelian teachings or the Ra Material. Scientists seek to perceive the subtle regularities in nature and thereby come to ‘understand’ it in the context of the universal physical system as a whole; spiritual teachings seek to perceive the subtle regularities in the psyche and thereby come to ‘understand’ it in the context of the universal spiritual system as a whole.
14. One subject that is not discussed in the Michaelian teachings or in the Ra Material is about the variation in hormones over the span of a lifetime. After puberty, when men are young, they are filled with testosterone; likewise, when women are young, they are filled with estrogen. These provide so much of the impetus of mating urges in males and females. These urges are so strong that they often override any other considerations about whether or not the mating is appropriate or healthy; that is one reason that promiscuity is rampant and divorces are common. These hormones diminish through middle and old age. This allows their distorting influence — in terms of blocking higher levels of intimacy — to diminish over the last few decades of life, almost to nonexistence. It is then that other factors of polarity attractions can come to the fore and allow an intimate relationship to more easily ascend into the higher Rays, even with people who are clueless about this phenomenon.
15. Therefore, to make this system work, it is not enough to be horny because of hormones; one must have a strong Excitation Center, and one must find an appropriate partner or partners who is/are oppositely polarized in ways that lead to the exchange of Intimacy energy in Rays above the foundation Ray. So, unless there is more than a Red-Ray turn-on and exchange, that will be the end of the psycho-social-spiritual development; there will be no ascent up through the spectrum of Rays.
16. Intimacy is a ‘moving target’ in that, as a person ages in body and psyche through a lifetime and through lifetimes, the place to initiate a new intimate relationship tends to rise in the spectrum. Instead of starting intimacy from the ‘bottom’ (Red Ray Physical attractiveness), it starts from the top (Violet Ray spiritual attractiveness, kindred souls). Those are the extremes, but everything in the middle can also be a starting point.
17. Heartfelt emotional intelligence and vulnerability and a good sense of humor are the ‘aphrodisiacs’ of Crystallized Orange Ray. Intelligence and integrity are the ‘aphrodisiacs’ of Crystallized Yellow Ray. Gracefulness and graciousness and centeredness are the ‘aphrodisiacs’ of Crystallized Green Ray. Openness and honesty and wisdom are the ‘aphrodisiacs’ of Crystallized Blue Ray.
18. So ... in a few personal encounters with higher chakra energy exchanges, I have had a few fleeting glimpses of the peace, love, bliss, and non-dual consciousness that one may have in the Cardinal Centers/higher chakras, higher-later Rays. Those experiences do make the mundane experiences of daily life — even with a typical amount of personality and soul satisfaction and fulfillment — seem lackluster. On the other hand, these mere temporary glimpses of “heaven” are reward enough to make the dreariness of my ordinary life more bearable. You also might find such experiences worth pursuing.

There is so much that I do not know about these finer points, that Ra did not comment on, that I have not experienced, that I can merely speculate about. There are some speculations in Part Two, but they are

reasonable extrapolations from the overview theories provided in the Michaelian teachings and in the Ra Material, and they are built upon my personal experiences and practices.

With that source material 'under your belt', you have now been 'fed' with the information that will allow you to effectively and efficiently 'digest' Part Two of this book, which is mostly based on the understanding that the source material gave to me.





Part Two

THE SPIRITUAL PATH — OF INTIMACY

Introduction

Part One was about the psychotherapeutic path, the part where we get the Personality self healthy, get the “barriers, buttons, and baloney” out of our heads. That is the physical component of the human experience. That we can do on our own. After we have done that, the spiritual path truly begins. That is the part that needs the intervention of Essence, the spiritual component of the human experience. That is what Part Two is about.

Part One of *Tao of Relationships* was completed in early 1990. As soon as I finished it, I tumbled to some new realizations that have been evolving ever since. The realizations concerned the Michaels’ teaching on the seven stages of love, and information channeled from Ra concerning sexual energy exchanges, and certain experiences in my sexual relationships. From that time to late 1991, I worked sporadically on Part Two. Then I worked on it even more sporadically until it was published.

Part Two is predicated on the assumption that you have read and understood Part One. Part Two is mostly about what we generally call “the spiritual path”, picking up where psychotherapy leaves off. In Part Two, I will further explain how two simple and fundamental abstract principles have far-reaching practical implications for the spiritual path. The two principles are “Polarity” and “Octaves”. The version of this Process/Aspect System chart which shows Traits arranged according to “structure in space” has the Polarities juxtaposed. The Process/Aspect System chart version which shows Traits arranged according to “structure in time” shows the sequences of the Octaves. Those two charts are near the beginning of this book. It would help if you photocopied those two charts and kept them handy to refer to as you read this book.

The Goal of the Soul

There is a hierarchy of needs that we all have. Once we satisfy a lower need, we naturally turn our attention to the next higher need. This was an insight explored in detail by Abraham Maslow, as one may see from this Wikipedia article, >https://en.wikipedia.org/wiki/Abraham_Maslow#Hierarchy_of_needs<, and many other internet resources. To begin with, the goal of the body is survival and comfort, and it is necessary for us to care for the maintenance of our body — with food, water, shelter, clothing, exercise, and so on. Once we take care of the needs of our body, we usually deal with emotional needs — for companionship and affection, for instance. After that, we may concern ourselves with intellectual needs — for communication and mental exercise, for instance. While all this is going on, some spurious needs of False Personality also assert themselves, such as for security, possessions, esteem, success, power, wealth, status, and fame. After we diminish the Negativity of False Personality through experience and/or psychotherapy, we usually turn our attention and intention to the fulfillment of our True Personality. This might be for some creative outlet such as a hobby, or special projects, or social life, or recreation, or whatever. Of course we all want to be happy, whatever that means to each of us. This is one of the primary goals of the personal self, but the search for happiness is not a *spiritual* path. There is something quite beyond physical, emotional, and mental health — beyond any kind of therapy. For some of us, even happiness is not enough.

I do not care to try to prove it, so I make the assumption in this book that there is a transpersonal self, herein called soul. I also assume that the soul exists in a realm quite beyond the needs and desires of the physical body for health and comfort, and of the Personality for happiness. I further assume that the soul seeks a transcendent happiness. This is a sense of satisfaction and fulfillment that I perceive as a combination of peace, union, joy, and vitality — which for brevity’s sake I henceforth call “*bliss*”.

Bliss is not a sense of well-being and good humor *per se*, although these may result from it. Neither is it the automatic product of physical, emotional, and mental health. Even when they fully achieve these conditions, many people are still dissatisfied with their lives, and they begin to become aware that there is something more. They begin to hear the faint but persistent call of soul. They begin their spiritual path, their quest for bliss. The spiritual path is the conscious quest of the personal self to align more clearly with the goal of the soul. Joseph Campbell, an honored student and teacher of the spiritual path that is found in the mythology of various peoples, has counseled us to “follow our bliss”. In this he has succinctly stated the idea that we would be happy in our personal self if we paid heed to the fulfillment of our transpersonal self — by learning to express its bliss through our minds, emotions, and actions.

The Spiritual Path — of Relationships

When the time comes in our lives that we feel there is something more to life than physical and psychological well-being, we begin our search for enlightenment or truth — spiritual and metaphysical and religious experience of some kind — whatever we may call it and however it may manifest specifically with us. This often involves questions of such things as life after death and God. However, we will not be dealing with these kinds of things in this exposition. I assume that you have answered these questions reasonably to your satisfaction and are ready to deal with your spiritual life in the present.

Many people who become aware of their spiritual path seek out some codified teaching or organized group to aid them. There are many types to choose from. Most of these formalized teachings have basic tenets, such as “Know thyself” and “Practice what you preach”. Other systems are more specific, with dogmas and rituals to go with the principles. There are many types of yoga, for instance, each with different premises and practices. A common feature of most of the various methods is some teaching about love in relationships with others. In this exposition, learning to love in relationships is the particular type of spiritual path that we examine. The spiritual path presented herein is not a metaphysical belief system, or an airy-fairy, hocus-pocus teaching about alleged supernatural realms. It is a way of life — a practical, every day, nitty-gritty, real-world, down-to-earth path that promotes intimacy with your associates, and promotes service to humanity.

All people learn about love in their relationships, but those people who are self-aware on a spiritual path are attempting to accelerate this learning. One important factor in spiritual progress is that we “*assimilate*” our experiences. By this I mean we reflect on what happens to us and in us till we understand it viscerally, emotionally, intellectually, instinctively, philosophically, and spiritually. One of the things I do to assimilate my experiences is to write expositions about them. This drives the lessons home for me. Many people write in a daily journal. Some people prefer to learn by teaching. Whatever comes naturally to you for this purpose, of course do that.

This book, *ML*, presumes to present another important (I believe) tool for accelerated progress on the spiritual path: a “map” of the spiritual path — my path at least — from which others may be able to glean some information suitable for their path. Others have trodden the path before us, and while their experiences are not exactly the same as ours, we can find valuable clues in their experiences for assimilating our own. We walk single file on our path, but we are not alone on it. On the path of love, we reach forward and take the hands of those ahead of us. We also reach backward and take the hands of those behind us. Many spiritual teachings say that you must take someone with you before you can achieve enlightenment. So it is with the path of love.

Love and Fear

The spiritual path of personal relationships is subject to the principle of Polarity. It can Polarize or increase in two directions: the so-called “left-hand path” or the so-called “right-hand path”. People on the left-hand path are attracted to “Fear” — they prefer self-serving behavior, feelings, and thoughts. People on the right-hand path are attracted to “Love” — they prefer other-serving behavior, feelings, and thoughts. I doubt that there are people who are not moving one way or the other, although I suppose it is possible. People who are truly on the path of Fear (such as career criminals, drug lords, mobsters, and political despots) are in the minority. Psychologists call such a person a “malignant sociopath”. Adolph Hitler may be the best modern example. Saddam Hussein of Iraq is a more recent example of a person who is probably Polarizing on the path of Fear. These people Clarify the Negative Poles of their Traits on the Process/Aspect System chart. By “Clarify” I mean they refine the Negative Pole to its purest form of Fear, unencumbered by the Positive Pole, the Pole of Love.

The vast majority of people on this planet are Polarizing on the path of Love. They are basically good people, whatever their flaws and shortcomings may be. These people Clarify the Positive Poles of their Traits

on the Process/Aspect System chart. Hence, there is emphasis in religion, politics, and philosophy on learning to Love. People on the path of Love tend to perceive people on the path of Fear as truly evil. They find them disturbing and repulsive. Nevertheless, the path of Fear is just as legitimate and spiritual as the path of Love. Both ultimately lead to the one infinite Being. Both paths end in “Agape” — a word that the Michaels like to use for the ultimate goal. Most people believe that “God” is biased toward love, good, truth, happiness, prosperity, health, and so on — the “positive” experiences. This is not so. Creator and creation as a whole are perfectly neutral. This is my understanding of Agape. Hatred, fear, evil, falsehood, misery, poverty, sickness, and so on — the “negative” experiences — are just as legitimate as the positive. So it is with “good” and “evil” people.

You do not have to be aware that you are on one of these paths to pursue it — it just comes naturally to you, since it is an aspect of your “soul”, that part of you that transcends the personality, and even survives the death of the body. The purpose of a spiritual teaching is to assist and accelerate the process of Polarization, whichever way it may be. I address this exposition to those who move toward Love. If you are Polarizing toward Fear, you will have to look elsewhere for guidance.

As infants, we all — in terms of Personality — start out as innocent or neutral. During childhood and youth, the accumulation of False Personality and Maya usually distorts this innocence toward Fear. As mature adults, if our soul seeks to Polarize toward Love, then we do so. The path of Love moves away from the behavior of controlling and using towards the behavior of accepting and supporting. We can estimate our Love/Fear ratio by comparing our need to use and control others with our unconditional benevolence toward others. The majority who are Polarizing toward Love have nevertheless not yet achieved a high degree of it. They still have much Fear, but they are not truly evil. It is just that they do not have a mature expression of Love, or they may have misguided good intentions.

One distorted expression of Love is a need to teach and help others who do not ask for it — in other words, change them to the teacher’s/helper’s value/belief system. This often results in evil. Not that all teaching and helping is wrong of course, but the person must have a mature understanding and motive or they will misapply their desire to Love. It takes a protracted period of introspective examination of one’s motives to purify the consciousness of Fearful thoughts, feelings, and actions. One goal of the path of Love is to be sure that all transactions with others are beneficial, and never Fearful, especially at the expense of others. Those who are attempting to Polarize toward Fear use the opposite approach. They apply subterfuge, deception, and covert manipulation if not actual force to serve their needs, often at the expense of others. The spiritual path of Fear is as extensive and arduous as that of those who seek Love.

From here on we will be discussing Polarization toward Love.

How does this Polarization toward Love occur? By free-will choice. Our soul made its original choice long ago. On the spiritual path we seek to align more fully with our soul’s Polarity. We often encounter opportunities to choose Love or Fear. In the Ra Material, these situations are referred to as “catalysts”. We experience a “charge” associated with this choice — we are “perturbed”, not “centered”. The circumstance will be an “issue” for us — “shall I do this or shall I not?” The Shadow and the Negative Poles of the Traits provide this charge — a Fear of Loving equivalent to the desire to Love. By this means, free will is preserved. There is no failure, no stupidity, no condemnation, no guilt or error, if we choose Fear. It is still a situation from which we and our soul can learn. We only retard our growth when we repress or reject the function of Fear in the process. Other similar catalysts will appear until we choose Love. Then the issue is “resolved” — it has lost its charge. Acceleration occurs the more we choose Love. Issues become more subtle as we mature, and the nature of the issues changes. According to the Michaels, we have achieved “enlightenment” when we extinguish False Personality, Instinctive Behavior, Maya, the Shadow, and the Negative Poles — the sources of Fear. We then fully align with our soul. In reality, this virtually never occurs, but on the spiritual path we may experience more bliss along the way than those not consciously choosing Love. When we make choices that are in accord with our soul’s Polarization there is an experience of bliss. Nothing else satisfies so deeply.

Intimacy and Service

In the following sections there is discussion of the personal happiness and transpersonal bliss that can happen in relationships. In Part One the word “Love” was used to describe the Clear interaction of personal selves, and “Agape” was used to describe the interaction of souls, which is always Clear. Here in Part Two I amend this somewhat. The personal self alone is incapable of Love and Agape. I now attribute Agape (total absence of

“issues”) only to “Essence”, the innermost core of the soul, the highest Self, which has no Polarization. I attribute Love (and Fear) to the soul, which has Polarization, either Positive or Negative.

The word “love” is ordinarily used so loosely and subjectively that it causes much confusion. Therefore, I would like to present the words “Service” and “Intimacy” for your consideration, and minimize the use of the word Love. “Intimacy” I apply to close relationships, usually sexual, and “Service” I apply to not-so-close relationships. This is another Polarity: inner and outer Love. I believe these two words are particularly suitable for the points I want to make henceforth, and aptly represent the Clear interaction between personal and transpersonal selves that a spiritual path fosters. These words convey the idea that Love is very fulfilling and practical for self and other. These words are detached from the sentiment, romance, and eros to which the word “love” has been improperly attached. However, Intimacy and Service do include the humanitarianism, altruism, sexuality, sensuality, and spirituality with which the word Love is properly attached.

Besides the principle of Polarity, the spiritual path of Intimacy and Service is also subject to the principle of Octaves. That is, there are seven stages of maturity in Love. In the following sections, we will first examine the Octave of Intimacy in sexual relationships, and after that we will discuss the Octave of Service to humanity. The combined degree of Polarization in Intimacy and Service is henceforth referred to as “Level of Being”, a phrase borrowed from Gurdjieff. The further along in the Octave one is, the higher one’s Level of Being. This has nothing to do with the ultimate worth of the individual or their soul. It has only to do with their location on the Octave of the path of Intimacy/Service. It has nothing to do with their level of intelligence, social status, development of talent, state of health or wealth, or any one of a number of other things that people commonly measure others by. It is not even the same thing as degree of Clarity, because one can be relatively Clear while still in the beginning stages of Intimacy/Service. Level of Being is a product of experience fully assimilated.

We are going to discuss Intimacy at great length in the next many sections. Then there will be a relatively brief discussion of Service in several sections.

The Polarity of Intimacy

In Part One we saw how to use the principle of Polarity to work *inside* the personal self to develop a healthy psyche, using understanding of the Positive and Negative Poles of the Traits, and Circulation through Complementary Traits. In Part Two we see how it works *outside* the personal self, in relationships with other people. As within the personality itself, there is a strong attraction between various Polar opposites between people. Two people often experience the pull of the Polarities in True Personality as the potential for intimacy. The more of these Polarities that exist between two people, the greater the potential for intimacy, other things being equal.

Most people instinctively seek relationships with the opposite gender that are challenging, stimulating, and interesting. There has to be some “hook” that grabs both of the people, or there has to be some “issue” for the two to work through. The more different the two people — the greater the Polarity — in the hook or issue, the more they learn from the situation. This is fine when both have some Clarity and healthy issues and hooks are involved, but often there is a “sick” hook or issue and the two play out some toxic game that causes them grief. Eventually the unhealthy issues are resolved and people go on to more pleasant experiences. The Polarities we discuss below are healthy hooks involving healthy factors. With them one can experience less suffering and more bliss.

Difficulties arise when Polarity factors create a strong attraction, but other factors create a strong repulsion. A typical example is that you are strongly attracted to a person sexually, but the person has personality traits that are equally repulsive. It is of course frustrating when it happens the other way around also — attractive personality but not attractive physically. It is this sort of thing that causes us to examine ourselves and our values. What value will we choose? This is another type of Polarity, and not a very pleasant one. Nevertheless, we learn from it — who we are and who we are not.

The Polarities that we will discuss are within these four realms: gender, Traits, and Casting. The more of these Polarities you have operating in the relationship, the greater the potential for intimacy and/or the more intense the intimacy you can achieve, other factors being equal.

The Physics of Polarity

Where would we be without Polarity? Nowhere. Nothing would exist without Polarity, and nothing would happen without Polarity. Cardinality and Ordinality have been defined and discussed in Part One and in my

other books, particularly *The Tao of Personality*. These two terms are in fact just words for the ultimate abstract division of the One into two halves. They are the essence of Polarity in whatever form it takes — space and time, yes and no, light and dark, positive and negative, good and evil, life and death, essence and ego, yin and yang, objectivity and subjectivity, and so on. We will not discuss these abstractions here, but we will discuss something nearer and dearer to us: *intimacy*, the topic of this division. Here also, nothing exists or happens without Polarity. Understanding and applying the principle of Polarity will increase our competence in intimacy. Various factors of Polarity have been mentioned throughout this book, but in this section we will discuss the phenomenon in general. Then in the following sections we will discuss some factors of Polarity that drive intimacy in particular.

A “monad” is a unity that is made up of two opposite poles of a duality — a “dyad”. That which is a dyad on one level of reality is a monad on the next “higher”, or more integrated, level of reality. On the Physical Plane our experience is fragmentary; specifically, it is polar in nature. The unity of the monad exists in the next higher dimension of reality. Male and female humans are polar opposites on the Physical Plane, but the genders are unified on the next higher plane of reality, the Astral Plane. There is no gender there; souls are androgynous. For this reason the male/female relationship experience can be an intense catalyst for spiritual growth. If we work on intimate relationships and assimilate their catalyst well, it propels us to get over our differences and unite at the next higher level of our own consciousness. *That* is the essence of the spiritual path of relationships. Thus, polarity is a very significant factor in the human experience, and, in principle, it has cosmic implications.

The Complementary Roles, such as Sages and Artisans, form a similar monad. They are dyadic on the Physical Plane, but in the next higher level of integration on the Astral Plane they are dialectic — an Expression Axis being, you might say. Spiritual growth from one level of creation to the next “higher” level of creation involves unifying dyads into their monad. Our process of “spiritual growth” is the opposite of the fragmentation process in All That Is. The unmanifest Tao is neutral, unbiased — beyond monads even — but in manifestation the Tao is a hierarchy of dualities. We humans exist and function in that phase of the cycle of All That Is where we are biased toward reintegration of dyads at our level to their monad in the next higher level. Our spiritual development therefore involves the unification of opposites, the forging of monads.

Another way to understand this process of development via Polarity is to consider the analogy of human reproduction. The polar quality of sexual energy drives the union of male and female which leads to the production of a baby, which is a combination of themselves. In simple mathematical terms, adding a plus (male) and a minus (female) equals a neutral (baby). The baby also happens to be a male or a female, and the cycle repeats *ad infinitum*. In this process, progress is made in the human race.

Everything you do is based on attraction and repulsion. Do you want or do you not want *it* — whatever “it” is. To the kid who says to another “do you want to play marbles”, to the man who says to a woman “do you want to make whoopie”, the principle of Polarity operates or nothing would happen. If there were no Polarity, there would be no “want”, no movement toward “fulfillment”. It is not likely you can want nothing and do nothing and be nothing. So then, just allow what you and your transpersonal self wants and you will eventually find satisfaction in the integration that results.

Exchange of energy in the various Polarities is a continual “balancing act” that leads to higher, livelier, and more complete experience. Lack of exchange is a dead end — nothing significant or meaningful happens. In physical chemistry, there are positive and negative electrical ions that combine to neutralize the medium. In personality chemistry between males and females, being horny in the physical sense is a desire to exchange sexual “ions” in order to balance these two into the Positive Pole of Cardinality (maleness), namely +Lucidity and the Positive Pole of Ordinality (femaleness), namely +Responsiveness. We seek to find the complement — the yin to our yang, the yang to our yin — in order to find the balance. It is a never-ending process.

The chemistry of Polarity happens in *three dimensions* — the three dimensions shown on the Overleaf System charts near the beginning of this book. (You did photocopy them for handy reference as you read the book, didn’t you?) These are most easily seen on the version of the chart showing structure in space. The Polar energy exchange in the 1-D realm leads to greater vitality. In the 2-D realm it leads to greater harmony and bliss. In the 3-D realm it leads to greater integration and truth. In the P-D (Pan-Dimensional) realm it leads to greater awareness, understanding, and peace. Energy exchanges in the Polarities are all experienced as “love” or Love. When we experience the exchange, we feel complete or whole. Our missing half has been added. We are filled, balanced, centered.

The “chemistry” of intimate relationships is driven by psychological Polarities which produce a “turn-on”. The chemistry of Polarity occurs in *seven stages* of turn-on. We all know that certain types of interaction between the bodies of a man and a woman produce a sexual turn-on in the Sacral Chakra. However, it is a little-known fact that there are experiences similar to sexual turn-on (but even better) that can be had in higher chakras. It happens when two people with certain Polarities (who are developed sufficiently in Level of Being) get together and do certain things. The basic sexual “turn-on”, as well as the higher turn-ons, function as if an energy is generated when these actions increase Polarization, and then the energy is exchanged in various forms, depending on the type of Polarization. Sexual orgasm is the lowest form of pleasurable exchange involving male and female interaction. There are also “orgasms” of the emotions, the mind, the heart, and the spirit. All of these experiences involve what we will hereafter characterize as an energy exchange between the Polarities. This “energy exchange” will be explained in greater detail further on.

The buildup which enhances and propels exchanges of Polar energy all involve a “feedback loop”. In case you are not familiar with the term, this is where any interacting process characterized by: first, a Cardinal stimulus or starting action, and then an Ordinal response to that action that “feeds back” and elicits another stimulus from the initiator, and so on, again and again (the “loop”). Cardinality in the Positive Pole of +Lucidity is a responsive activity. It is sensitive to the Positive Pole of Ordinality, called +Responsiveness, which is an active passivity. The feedback loop activated between the two Poles continues to build up the interaction until the limits of the interacting system are reached. (The Negative Poles — Cardinal –Activity and Ordinal –Passivity — will not provide proper feedback to drive an energy exchange to the limit.) (These Poles of Cardinality and Ordinality were publicly revealed in *More Messages from Michael*, p. 29.)

We will cover this in great detail in subsequent sections, but the feedback loop of energy exchange happens in the seven chakras. In the case of sexual excitation at the Sacral Chakra, the feedback loop ends in orgasm. In the case of emotional excitement (Navel Chakra), it ends in laughter. In the case of mental excitement (Plexus Chakra), it ends in understanding — the resolution of a question. (A mental “question” is an unbalanced Polarization toward the negative. Balancing happens when the answer, the positive, comes.) In the case of Heart Chakra, it ends in an outpouring of balancing, centering, and healing energy for the partners. In the case of the Throat Chakra, the end result is a perception of union with other and the universe — a “mystical” experience. In the case of the Brow Chakra, the end result is gratitude and ecstasy — a “religious” experience. Actually there is no limit or “climax” in the latter four cases, just a fading of the experience when the feedback is discontinued.

According to this principle of Polarity, everything that happens in the universe involves three factors: Cardinal/positive/yang, Ordinal/negative/yin, and Neutral. If any one of these three is missing, there is nothing happening. For instance, in the subject under discussion (sex), male is Cardinal, female is Ordinal, and “intercourse” is Neutral. By intercourse I mean any kind of feedback interaction between the two as discussed in the previous two paragraphs, not just sexual intercourse. Intercourse is neutralizing because it is an exchange of energy of a type each has in excess with respect to the other (Polarity, in other words), so that each moves toward the other and becomes more like the other as a result of the exchange, and this is experienced subjectively as “intimacy”. All forms of attraction, not just sexuality, involve Polarity. If there is no difference in Polarity between a man and a woman, they are simply not attracted to each other. Lack of Polarity in sexuality is like the proverbial kissing your sister/brother — nothing happens. Therefore, if you allow that experience to which you are attracted by the opposite sex, you will grow in intimacy, whether physical, emotional, intellectual, and/or spiritual. This will raise your Level of Being. It may not seem spiritual to some, but if you truly want to act like a ‘playboy’ or a ‘slut’, by all means do so, and you will grow thereby, and, if the spiritual catalyst is assimilated, you will grow up through the seven stages of intimacy represented by the seven chakras.

Spiritual growth by means of energy exchange goes something like this: The attractions of Polarity in True Personality tend to break down artificial barriers in False Personality so that an energy exchange can occur. When energy is exchanged between two people, this produces a greater balance of yin and yang, Cardinality and Ordinality, and both become more than they were before. They then proceed to the next Polar experience of energy transfer and the cycle repeats. By gradually integrating what they lack from others who have it, they gradually approach being everything — becoming All That Is. The physics of becoming All That Is is really rather simple, but it is done with unlimited variety.

So much for a discussion of the principle of Polarity. What follows is a thorough discussion of some of the various Polarities that drive intimacy. We have already mentioned *gender* Polarity, which is the primary driver

of intimacy on the Physical Plane. *Soul Casting* (Cadre Group, Cadre, Entity, Greater Cadence, Cadence, and Position) determines the Polarities inherent in one's soul. Complementary Casting provides Polarity to drive energy exchanges in the spiritual realm where the soul has its consciousness. They create soul bliss. The *Role*, especially, but also the other *Traits*, are both spiritual and physical factors because they involve the True Personality — Traits chosen by the soul for the incarnation. Therefore Complementary Roles and Traits provide Polarity at the interface between physical and spiritual, the realm of the Personality. Therefore they provide personality bliss. We will discuss each of these in greater detail in following sections, and some other Polarities besides.

Gender Polarity Dynamics

In most cases, we expect and achieve the most intimacy in an enduring sexual relationship. The polarity that exists between male and female (or perhaps masculinity and femininity in the case of homosexuality) is responsible for this. Sexuality is a powerful force of attraction, and it includes a lot more than the urge to copulate. Doing sex is just one expression of intimacy with the other half of the gender Polarity. However, when the only purpose of the sex act is to alleviate hornyness, then the other aspects of gender polarity go unsatisfied and full intimacy is not realized. The sex act can lead to transcendent experiences that unite the partners in love and Agape. This happens when intimacy is present in all seven aspects of male/female polarity discussed further on in this book: Physical, Affective, Mental, Systemic, Mystical, Spiritual, and Cosmic.

There is a factor of Polarity within the Gender Polarity that figures prominently in achieving intimacy. That is the spectrum of masculinity and femininity. There are people (male and female) at both extremes, and there are people in the androgynous middle. If a man is androgynous, he will probably prefer a woman at the feminine extreme. This will Polarize what masculinity he has. If a woman is androgynous, she will probably prefer a man at the masculine extreme. This will Polarize what femininity she has. The wider the spread in Polarity between the two, the stronger is the attraction and the more likely is the possibility of achieving intimacy with the help of this factor.

Gender Polarity is such a strong factor that it often brings and holds together two people who can be no more than mildly intimate with each other. The following Polarity factors provide bases for greater intimacy, whether or not gender Polarity is present.

Trait Polarity Dynamics

So far we have discussed Gender in relation to Polarity. Those two factors are often the “chemistry” that brings two people together; they provide the Polarities that *initiate* the dance of intimacy. However, they are not always enough to keep an intimate relationship together for the long term. In this subsection I introduce the Polarities inherent in the Overleaf System of Personality Traits, because this type of Polarity dynamic is very important for fostering and maintaining a satisfying intimate relationship at the Personality level, which is beyond the physical level of Gender.

Recall that fifty-six Traits in eight Overleaf categories on the chart (Modes, Roles, Centers, Ages, Levels, Attitudes, Shadows, Goals) pertain to the Personality. All the Traits except those in the neutral Assimilation Process (Observation, Scholar, Impulse, Pragmatist, Stubbornness, Equilibrium) and the Neutral Assimilation Aspects (Level and Age) have complementary opposites, which is to say that they are Polarized as Ordinal and Cardinal. For example, (Cardinal) Acceptance is obviously the opposite of (Ordinal) Rejection, and (Cardinal) Arrogance is obviously the opposite of (Ordinal) Lowliness. So it goes for the eighteen pairs of Polar Traits — they all partake of the Polarity dynamics described in this section. This Ordinal/Cardinal Polarity is most easily seen in the Space Structure version of the Overleaf Chart shown near the beginning of this book; the Ordinal/Cardinal pairs are shown juxtaposed. After the next section on Casting Polarity, there is an extensive description of the types of interactions of the Traits between people in relationships; there is more to it than Polarity dynamics.

Casting Polarity Dynamics

[[This subsection is garbled.]]

You have probably heard it said that opposites attract when it comes to intimate relationships. We seem instinctively to seek out people who are our “missing half”. The Polarity dynamic functions in Gender and Personality Traits as mentioned above, but it also functions when it comes to souls, and that is the topic of discussion in this subsection.

It is widely understood in esoteric circles that souls come in “families”. In the Michaelian teachings, the word “Casting” is used to cover the topic of the various levels and types of soul kinship. Soul kinship is not unlike physical kinship: siblings and cousins and second cousins and so on. There are sections on Casting in the Prelude and in the Interlude. As a review, and for your convenience, refer to the following table for a graphic representation of Casting. This table can be considered an extension of the Time Structure version of the Overleaf System chart provided near the beginning of this book.

CASTING — TIME STRUCTURE								
A T T R I B U T E	DIALECTIC	+Responsiveness ORDINAL –Passivity			NEUTRAL	+Lucidity CARDINAL –Activity		
	AXIAL	ACTION	INSPIRATION	EXPRESSION	ASSIMILATION	EXPRESSION	INSPIRATION	ACTION
C A S T I N G	POSITION	Warrior-ish	Server-ish	Artisan-ish	Scholar-ish	Sage-ish	Priest-ish	King-ish
	CADENCE	Warrior-ish	Server-ish	Artisan-ish	Scholar-ish	Sage-ish	Priest-ish	King-ish
	GREATER C	Warrior-ish	Server-ish	Artisan-ish	Scholar-ish	Sage-ish	Priest-ish	King-ish
	ENTITY	Warrior-ish	Server-ish	Artisan-ish	Scholar-ish	Sage-ish	Priest-ish	King-ish
	CADRE	Warrior-ish	Server-ish	Artisan-ish	Scholar-ish	Sage-ish	Priest-ish	King-ish
	CADRE GRP	Warrior-ish	Server-ish	Artisan-ish	Scholar-ish	Sage-ish	Priest-ish	King-ish

Comments on this table are as follows:

- DIALECTIC: The first row shows the Dialectic Attributes and their Positive and Negative Poles. The Poles of Cardinality and Ordinality were first made public in *MMFM*, p. 29.
- AXIAL: The second row shows the Axial Attributes. Dialectic and Axial Attributes combined are referred to as the Septenarian Attributes. For instance, Server-ish is Ordinal Inspiration. The Septenarian Attributes are listed in the Natural Sequence from left to right.
- CASTING: The third-through-eighth rows show the Casting of the soul in various family sizes: Position is the individual soul; a Cadence has 7 souls; a Greater Cadence has 49 souls; an Entity has ~1029 souls; a Cadre has ~7203 souls; a Cadre Group has ~50421 souls. Position in Casting has the strongest influence on the incarnate Personality, Cadence has the second strongest, and so on such that the Greater Cadre in Casting has the weakest influence on the incarnate Personality. The Casting factors have the qualities and characteristics of the Septenarian Attributes at the headings of the columns. For convenience, these qualities and characteristics are personified as the Roles; therefore I refer to these as “Role-ish”.

The following table can also be regarded as an extension of the Overleaf System Chart provided near the beginning of this book. However, it is an extension of the Space Structure version; it shows the Ordinal and Cardinal Polarity factors juxtaposed in the three Axial dimensions.

CASTING — SPACE STRUCTURE								
A T T R	AXIAL	ACTION		INSPIRATION		EXPRESSION		ASSIMILATION
	DIALECTIC	ORDINAL	CARDINAL	ORDINAL	CARDINAL	ORDINAL	CARDINAL	NEUTRAL
C A S T I N G	POSITION	Warrior-ish	King-ish	Server-ish	Priest-ish	Artisan-ish	Sage-ish	Scholar-ish
	CADENCE	Warrior-ish	King-ish	Server-ish	Priest-ish	Artisan-ish	Sage-ish	Scholar-ish
	GREATER C	Warrior-ish	King-ish	Server-ish	Priest-ish	Artisan-ish	Sage-ish	Scholar-ish
	ENTITY	Warrior-ish	King-ish	Server-ish	Priest-ish	Artisan-ish	Sage-ish	Scholar-ish
	CADRE	Warrior-ish	King-ish	Server-ish	Priest-ish	Artisan-ish	Sage-ish	Scholar-ish
	CADRE GRP	Warrior-ish	King-ish	Server-ish	Priest-ish	Artisan-ish	Sage-ish	Scholar-ish

Comments on this table are as follows:

- **AXIAL:** The first row shows the Axial Attributes, juxtaposed to make clear the Cardinal-Ordinal Polarity that figures into certain attractions between souls.
- **DIALECTIC:** The second row shows the Dialectic Attributes. Dialectic and Axial Attributes when combined into a phrase are referred to as the Septenarian Attributes.
- **CASTING:** The third through eighth rows show the Casting of the soul. Of the Casting factors, Position influences the Personality most strongly, then Cadence less so, Greater Cadence less so, Entity less so, Cadre less so, and Cadre Group least of all. The Casting factors have the same qualities and characteristics of the Septenarian Attributes shown in the headings of the columns. However, for convenience, these qualities and characteristics are personified as the Roles; therefore I refer to these Casting factors as “Role-ish”.

As explained in a previous section, the seven Casting “Positions” (and lesser Casting factors) have the same qualities and characteristics as the seven Roles. Therefore, what I say about Roles in subsequent paragraphs also applies to Casting factors. Everything said below about Role is also true of Casting Position, the strongest Casting factor. Casting Position is almost as strong a determinant of personality as Role is. To a large extent, the Role and Casting factors are all interchangeable in terms of this interaction. For instance, a Sage Role person is very much like a person in the Fifth (“Sage-ish”) Casting Position. This person will experience Polarity with an Artisan Cast person almost as well as an Artisan Role person.

Typically, Role-ish, because it is a factor of the soul, is not as strong a factor in relationships during incarnation as is the Role (and other Traits of Personality). What is said about Role-ish in the following paragraphs also applies to Role (and other Traits of Personality). One point to be made here is that when a person becomes aware of the transpersonal dimension of existence, then that person might be interested in finding a “soul mate”. In the Michaelian teachings, Casting defines the nature of souls.

A popular name for Polarity between men and women and their Personalities is “chemistry”. I like to say that when there is Polarity between souls, there is “alchemy” — *spiritual* chemistry. Most people seek a partner with whom they have chemistry in body and Personality. This is fine. The chemistry will promote the development of body and Personality. This is a necessary beginning, but there is more. Many people who are aware of soul seek a partner with whom they have alchemy. This will promote the development of their soul. The following paragraphs explain how some of that alchemy works. (There are other special soul kinships not described here, but they are described elsewhere in this book and other Michaelian teachings books and websites.)

Most people would agree that there is something inherently stimulating and interesting and exciting about dealing with a member of the opposite gender with a satisfying body energy. Few are aware that there are interesting members of the opposite soul type. This is not to say that souls have gender in the physical sense, but there is polarity that provides attraction in the spiritual sense. Libido and body energy complementarity provide the necessary Polarity to ignite the fires of intimacy in the physical realm. There is also Polarity in the spiritual realm that produces the energy exchanges in Rays on the high side of the spectrum. The forces that

bring souls together for bliss are more subtle than the fireworks of body appearance attraction, but eventually, with increasing Clarity, it works.

Regarding the complementarity of souls, there is the pairing of the Role-ish Polarity opposites of Sage-ish with Artisan-ish, Priest-ish with Server-ish, and King-ish with Warrior-ish. The Neutral Casting, Scholar-ish, is not paired. These Casting pairings attract each other and form complementary dyads in a way not unlike the pairing of male and female. That is why, if you are seeking an intimate relationship, it works well to find a person of the opposite Role-ish as well as of the opposite gender. There is a type of excitation that occurs between people of opposite Role-ishes. For Sage-ishes and Artisan-ishes it is primarily a mental excitation, involving thoughts. For Priest-ishes and Server-ishes it is primarily affective excitement, involving emotions. For King-ishes and Warrior-ishes it is primarily physical excitement, involving action. Scholar-ishes, being the Neutral Role-ish, are not as interactive in any of these ways; they depend more on other types of Polarity for intimacy, or just the contentment of being with another like-minded being.

Get two people together with the proper Polarities and a high degree of Clarity and the exchange of intimacy is automatic. This is just like getting together two people who are sexually attracted with nothing to inhibit them. You don't have to know techniques to get turned on with sex or bliss. Have compatible or complementary body energy and sexual attraction to get things going in Red Ray, and intercourse between bodies yields orgasm. Remove False Personality and Maya, have "intercourse" between souls, and you have bliss.

In terms of soul bliss, if there is soul kinship, this can override any other factors. The next strongest factor is Casting complementarity, then identity. Next is Role complementarity, then identity. If there is complementarity of Casting or Role along with soul kinship, the intimacy is especially powerful. Role and Casting Complementarity can bypass Clarity in usefulness of achieving higher levels of intimacy. Soul kinship with complementarity is almost required to reach the highest levels of Intimacy. Casting is a deeper factor than Role, so superficially it is easier to operate with Role complementarity than Casting complementarity to achieve intimacy/ecstasy. However, it really helps to have a Casting Complementarity or two.

Regarding the complementarity of Roles and other Traits, look, if you will, to the Overleaf Chart provided near the beginning of this book (or the one that you photocopied as I suggested), the version showing Space Structure. The seven vertical columns are the seven Processes. There are three opposite pairs and a neutral. The three pairs of opposites are what drive energy exchanges between people with those Traits. For instance Kings and Warriors are paired 1-D, Servers and Priests are paired 2-D, Artisans and Sages are paired 3-D. The paired Roles are to the Personality what the genders are to the body. The equation is simple: as Male + Female + intercourse = pleasure/orgasm, so Cardinal Role + Ordinal Role in the same Dimension + "intercourse" = bliss. Therefore, it is obvious that since the soul seeks bliss, it will likely do it with the complementary Casting, and/or Role, and/or Traits, in addition to the necessary body energy compatibility. It seems likely to me there has to be alchemy at the soul level to ignite higher intimacy. The word that works best for me to describe the energy exchange between polar souls is "fascination" in 3-D between Sages and Artisans leading to unification. The word is "inspiration" in 2-D between Priests and Servers leading to harmonization. The word is "invigoration" leading to congruence in action in 1-D between Warriors and Kings. Souls have the "hots" for each other in different ways, and bodies have the hots in ways different from souls.

While we are discussing the subject of souls, there are a few comments that ought to be made about "soul mates". Among those who seek to spiritualize their sexual relationships, there are a number of misconceptions about the role of a soulmate in all of this. In the previous subsection where I presented the concept of polarities between souls being among the drivers for bliss experiences, you can get the wrong idea about this. Many people have a long list of characteristics in their minds or even on paper about what they want in an ideal mate. They might add a list of characteristics that they themselves have to offer to a prospective mate. What they really have in mind when they do this is a "personality mate", not a "soul mate". A true soul mate does not necessarily have an array of traits that their Personality would choose for its ideal mate, so to turn down a relationship based on personality characteristics can lead to turning down a soul mate. A true soul mate is simply someone with whom you have a pre-incarnate soul Agreement for mating during the lifetime. This agreement might be with a kindred soul — a member of your Cadence, Greater Cadence, Entity, Cadre, or Cadre Group — or it might not. If this Agreement exists, it tends to override other factors in the chemistry of intimate relationships.

Polarity Interactions

So then, how do these body energy, Personality Trait, and Casting Polarities interact in relationships? We all know we get along with some people, and others we don't, but do we really know why? There are often reasons in False Personality, but we will not discuss those — it is far too complicated; the books on the subject fill libraries. Here we only discuss how the Traits on the Overleaf System chart — factors in True Personality — work with each other in intimate relationships.

There are eight basic Trait interaction types. The first seven given below do not apply to Soul Age/Level. These are therefore considered separately. Any two people in a relationship may have several of these eight types operating. An “S” in parentheses indicates the Affinity type of *similarity*, and “P” indicates *Polarity*. More is said about Affinity in sections further on.

IDENTICALITY (S): This is when two people have the same Trait (or Traits). Obviously this provides much affinity. Interactions motivated by the Identical Trait are comfortable and pleasant. Such transactions are relatively effortless because there is neither attraction nor repulsion at work. This is one of the most enjoyable interaction types, but there are two potential problems. If the two people are in the Negative Pole of the Trait, this will exaggerate the Negativity. Also, if there are too many Identical Traits, the relationship may become stagnant, since it lacks dynamism.

COMPLEMENTARITY (P): This is when two people have Traits in the same Aspect but in opposite Processes, such as Dominance and Submission, or Arrogance and Lowliness. People attract people who have the Complementary Trait or Traits. They sense that the other is their missing half. Indeed, the dynamic tension here is like the attraction between male and female. The problem is, in spite of the attraction, there cannot be a reconciliation of the two. This makes Complementarity difficult to deal with until both learn their proper place and give each other space. Complementarity can also help you stay in the Positive Pole of your Trait as we saw in the section on Positive and Negative Poles. This is the second most intimate interaction type. Recall the discussion in a previous division about using Complementary traits to help each other stay in the Positive Poles.

RAPPORT (P): This is when two people have Traits in the same Process but in opposite Aspects, such as Rejection and Caution, or Stubbornness and Scholar, or Realist and Excitation. People attract people who have Traits in Rapport with theirs. There is a positive feedback between the two. Interactions are agreeable and harmonious. Rapport has the advantage that it is dynamic like Complementarity, but it lacks the degree of stress of Complementarity. Rapport is therefore stimulating and fulfilling without contradiction. It is the most Intimate interaction type. A problem to watch out for is the potential that the Negative Poles of the two Traits will exacerbate each other.

COMPATIBILITY (S): This is when two people have Traits in the same Process but not in Rapport, such as Rejection and Skeptic, or Stubbornness and Observation, or Realist and Impatience. The interaction is similar to Rapport in that there is attraction and harmony, but it is not as strong as Rapport because they are not in the same Aspect Dimension. People with Compatible Traits are on the same “wavelength” or “vibration” in the areas of life covered by their Compatible Traits. This Affinity is enjoyable and comforting, with no significant drawbacks.

OPPOSITION (P): This is when two people have Traits in opposite corners of the groups of four Traits, such as Priest and Lowliness, or Dominance and Perseverance. People with Traits in Opposition are both attracted and repelled by each other. There is attraction in that there is interaction between two people with Opposing Traits, but there is repulsion in that the two Traits are antagonistic to each other. Between some people this produces a “love/hate” relationship. The best that can come of Opposition is to let the contrast purify or define yourself. The worst outcome of Opposition is the destruction of the relationship. This factor often produces the negative intimacy discussed in another section.

INCOMPATIBILITY: This is when two people have Traits of the same Dimension, either in Process or Aspect, but not both. Examples are Priest and Impatience, or Priest and Reduction, or Priest and Sage. Because they share a Dimension, there is significant interaction, but it is of an inharmonious type since another Dimension is not shared. Interactions between such Traits produce misunderstandings. They are uncomfortable and unsatisfying, sometimes repulsive. There is no benefit to Incompatibility other than learning tolerance. There is no positive intimacy generated here, and perhaps some negative intimacy.

INDIFFERENCE: This is when two people have Traits that are neither in the same Process nor Aspect Dimension. It covers all interactions not covered above. About half the Traits are Indifferent to each other. Examples are Aggression and Artisan, or Acceptance and Stoic. There is no significant interaction between such Traits, either of attraction or repulsion. They are neutral or meaningless to each other. There is no intimacy here, positive or negative. The advantage of this Transaction type is that Traits in Indifference to each other even when expressed in their Negative Poles are not that offputting.

MATURATION (S): Maturation (Level and Age) is much like chronological maturity in that the closer two people are in Maturation, the better they understand each other, and the more similar their perceptions will be. Younger Maturation people cannot understand the perceptions and values of older Maturation people — they find them incomprehensible, or even “crazy”. Older Maturation people perceive younger Maturation people as simple-minded, immature, or even foolish. People are uncomfortable or bored with those not of their Age — the further the separation in time, the worse the situation. The closer two people are in Maturation, the more they have in common, and the more similar are their behaviors, beliefs, and values. (Level has about one quarter to one third of the force that Age has.) This is a huge factor in achieving positive intimacy.

For those who have interest in this topic, Part Three of *The Tao of Personality* book is a lengthy exposition on these Trait interactions. Some brief comments will suffice here.

Generally speaking, the more two people have of transaction types Identicality, Complementarity, Rapport, and Compatibility, and the closer the Level and Age, the greater the potential for intimacy. Dynamic Polarity types such as Complementarity and Rapport are most conducive to intense interpersonal involvement. Identicality is most conducive to comfortable relationships and harmonious work on outer projects. Ideally an intimate relationship will have a little Identicality to make it comfortable, a little Rapport and Complementarity to make it dynamic, and a little Opposition to make it challenging.

[[Do I want to copy the Michaelian teachings matrix table from the Personality manuscript?]]

My Meaningful Transaction Index

There are many things that determine how “meaningful” a relationship will be, but I have found that the Traits of the two people have a lot to do with it. You can determine roughly how “meaningful” a relationship will be — in terms of the Traits — by counting how many “meaningful transaction” cases (Identicality, Complementarity, Rapport, and Opposition) occur between the Traits of the two people. Following are the rules. Note that Opposition even when it produces “negative” (unpleasant) intimacy is nevertheless “meaningful”, no matter how unpleasant.

Action, Inspiration, and Expression count as Axis, aka Dimensional, pairs, so they have the potential for all four meaningful transaction types. Level and Age are not a Dimensional Pair, and they have potential for Identicality only. Entity, Cadence and Position are a Dimensional triad, and they have potential for Identicality, Rapport, and Complementarity, but not Opposition. For simplicity’s sake, count only the primary and secondary Traits. Add up the total quantity of these three cases, then diminish the total of above cases by 1/6 for each Age that separates the two people. Further diminish the total by 1/8 for each Level that separates the two people. I call the result of the calculation the “Meaningful Transaction Index”, or MTI.

On average, by chance you can expect to have an MTI of about 3 or 4 with another person. This is not very much and it does not make for a very meaningful or intimate relationship. Fewer than this and you will find the relationship even less than normally meaningful, other things being equal. If the MTI exceeds 5, then the relationship becomes significantly meaningful. An MTI of 7 is very meaningful, and 9 is extremely so. I have not experienced an MTI greater than 11. The maximum possible is 26. In all of this, please do keep in mind that having a high MTI with another person does not mean that that particular potential relationship should necessarily be pursued; there are so many other factors to consider, and some of them will have a greater impact on its viability, and some of them will be greater determinants of the nature and quality of the relationship than the MTI.

All the above may seem kind of silly and complicated, and generally speaking it is, since most people size up other people rather quickly and they know how meaningful the relationship is without all this mathematics. The reason I bring it up is to emphasize that the higher the MTI the easier it is to find intimacy, other things being equal. People with some Clarity can determine quickly and easily how intimate a relationship can be without knowing about all these transaction types. However, people at the beginning of the Clarification process could perhaps use some help in what to look for. The more of the favorable transactions there are

between two people, the more “transparent” are the personalities, False and True. In other words, with high affinity (similarity and polarity), there are few personality differences to keep two people from interacting easily and naturally with each other. Thus it becomes easier to recognize intimacy, other things being equal. Knowing this, you can wittingly be on the alert for such relationships, if you like. I remind you: as Clarity increases, the importance of affinity in achieving intimacy decreases.

The MTI is one measure of the potential for energy exchange in the Body, Personality, and soul. The physical polarities are easiest to recognize and they provide the raw energy which couples can learn to refine in the personality and soul realms. The spiritual polarities, if present, draw the physical energy up from the Sacral Chakra to meet the spiritual energy coming in from the Crown Chakra.

The *Meaningful Transaction Index* indicates the quantity of Polarized pathways on which energy can be transferred in True Personality. The *Level of Being* (a composite of the stage of development in Service and Intimacy) determines what type or types of energy will be transferred — the higher the Level, the broader the spectrum and the more spiritual the energy. The *degree of Clarity in a particular Ray* determines how good the connections are for energy exchange therein. Clarity controls how efficiently the energy is transferred. Just as some materials are much better conductors of electricity than others, and some lose all resistance to electrical flow at very low temperatures, Clarity is analogous to getting the Negativity out of one’s personal self so that the transpersonal self can exchange energy with others in the higher Rays.

Libido and Sexual Energy

Sexual energy has a whole range of expression, as we shall see in the Spectrum of Intimacy to follow, but for this section let’s just consider its most primitive expression: “libido”.

The measure of one’s “libido” indicates how much and how often one wants sex. It indicates how sensitive one is to internal and external sexual stimuli. People with a strong libido have sex on their minds all the time — they are preoccupied with it. They think about it and they make remarks about it. They can turn every situation and every statement into a sexual innuendo. Neurologists have located the seat of sexual desire in the “limbic” area of the brain, but less-educated people locate it elsewhere. The advantage of having a strong libido is that, when handled properly, it can be a lot of fun, one of the greatest experiences there is. The disadvantage is that, at best, it can distract one at inappropriate times, and at worst, it can get people into some of the worst trouble they will ever experience.

The libido is not quite the same thing as sexuality — the entire male/female relationship thing. People who have very weak libido can still be strongly attracted to the opposite sex, but for reasons other than sexual. Many people are attracted to the other gender for “romantic” reasons, for instance — they want someone to fill their loneliness and their need for affection. This type of desire comes from the Emotion Center. Some people play dominance/submission power games with sex. Do not confuse the libido with any of these. The libido is involved in the physical excitation and energy transfer that is associated with an actual sexual encounter. When people are actually “horny” and not merely lonely or pair-bonded, then you know they are acting out of libido.

People with a weak libido wonder what all the excitement is about. They may even be offended by talk of sex. They do not think or talk much about it. They do not dress or groom with sexuality in mind. They may miss sexual innuendos in the conversation of others. They do not seek sexual stimulation through pornography, fantasy, or whatever. When they are involved in a sexual relationship, they do not want sex very often, unless they have a strong Emotion Center and enjoy sex for the affection they receive along with the sex.

The Positive Pole of libido is +Amor. It is exhibited in people whose hornyness leads them to actively, aggressively seek sexual gratification. This is considered “masculine” in our culture, but it is not at all unusual for females to express this Pole, or so I’ve heard. In either gender, these people are turned on sexually, and they seek to turn others on with their words and manners. People in +Amor prefer to be the initiators in the mating/seduction/courtship game. They say in effect “I want to make love to you”. They will dress, groom, and act in such a way as to exhibit their sexual intentions. If these devices are successful, they prefer to take the more active role in the sex act. Even after they bond with a long-term mate, people in +Amor want to look macho in public. It is a part of their nature. The extreme expression of this Pole is satyriasis — a man who can’t get enough.

The Negative Pole is –Eros. This is considered “feminine” in our culture, but it is not unusual for the male to express this Pole. In either gender, it is exhibited as people whose hornyness leads them to attract sexual gratification by alluring means. They get turned on sexually by seeing that they turn others on. Such people prefer to be the one sought-after in the mating/seduction/courtship game. They say in effect “I want you to make love to me”. They will dress provocatively, groom attractively, and act flirtatiously — whatever it takes to arouse potential sex partners. Women show skin, men show chest hair, and so on. If these devices are successful, they prefer to take the more passive role in the sex act. Even after they bond with a long-term mate, people in –Eros want to look sexy in public. It is a part of their nature. The extreme expression of this Pole is nymphomania — a woman who can’t get enough.

Many sexual games are played in relationships, and some of these have to do with the Poles of libido. Most mates prefer a situation where one is Positive and the other Negative — one active/masculine and the other passive/feminine as defined by our culture. Ideally both would be Positive — both equally willing and able to pursue the sexual pleasuring of the other. The Negative Pole of –Eros is driven by the fear that sexual desires will not be met. It occurs where there is a lack of assertiveness in the personality. The way to overcome this is, rather than attracting just anyone, keep your sexual energy sustained because it may take a long time to find what you really want. Stamina and staying power is a big issue in sex or anything else.

The Spectrum of Intimacy

My book *The Tao of Cosmogony* has several chapters on various types of levels of psychological development. They explain how we can refine and expand our consciousness, going from the merely physical (personal) to include spiritual (transpersonal) consciousness. In this book, *The Tao of Relationships*, we will discuss this same process of spiritual development as it applies to sexual relationships.

By “sexual” I don’t mean just having to do with copulation. I do mean all the interaction with an intimate partner, in and out of bed. Hereinafter I call this “Intimacy” with a capital “I”. Like so many other things in creation, Intimacy exists and functions per the principle of Octaves — in seven stages. The first three (lower) stages are considered to be negative, or Ordinal to use the Michaels’ term. They involve progress in physical realms. The last three (higher) stages are positive, or Cardinal to use the Michaels’ term. They involve progress in metaphysical realms. The middle stage is “neutral”: it encompasses both the lower and the higher, the physical and the metaphysical, the Ordinal and the Cardinal. It serves as a bridge between the lower and the higher.

According to the principle of Octaves, the seven stages of Intimacy are each divided into seven Steps. The word “Steps” was chosen to go along with the metaphor of spiritual “path”. These seven Steps have the same order and meaning as the seven stages, but are like a dimmer version of the stages: there are three Ordinal, a Neutral, and three Cardinal Steps in each stage of Intimacy. People in the Ordinal Steps tend more to the physical, and people in the higher steps tend more to the metaphysical, which includes psychological, spiritual, and philosophical interests.

There is, of course, apart from the quality of Intimacy mentioned above, a continuum of the quantity of Intimacy from zero to infinite, but for convenience I ignore the degrees of acquaintanceship and distinguish three levels of Intimacy. The level of Intimacy is not the same thing as the level of closeness or involvement. My experience has been that you can only just get so Intimate with people — some people more so, some people less so. There seems to be an approximate upper limit that depends on the degrees of Clarity and Affinity in their personal selves. Clarity was discussed at length in various sections of Part One. I use the word “Affinity” to refer to how similar two people are and how much attraction and how little repulsion they experience in True Personality.

At the first and lowest level of Intimacy, you are unable to see the other person with much more depth than their False Personality, no matter how long you are around them. This is false intimacy since it is based on False Personality. There is not much if any contact with the True Personality or Essence of the other person. Offenses often accumulate and keep the relationship strained. Misunderstandings abound. Pretense is common. Negativity keeps the people apart. The reason for this is that Clarity and Affinity are both low in such cases. This category often includes the people you work with, for instance. You may get to “know” them very “well” — superficially — but you do not have enough in common with them to relate to them deeply. Most families function at this level of Intimacy, unfortunately. That is why so many of them are unhappy or they fail. This level of Intimacy does not satisfy most people. Its highest expression is tolerance.

The second level of Intimacy takes place primarily in True Personality. For the most part there is openness, acceptance, appreciation, and happiness in each other's presence. Rarely do people at this level have to explain themselves to each other. They drop their usual barriers and pretenses. The relationship exists because it is mostly effortless and enjoyable. Close and enduring marriages, companionships, partnerships, and friendships exist at this level. Usually the two have a strong Affinity in True Personality. They overlook each other's Negativity. The level of trust is such that it is impossible to offend each other. If the Affinity is low, then high Clarity must function in its place to achieve this level of Intimacy. This level of Intimacy satisfies most people. Its highest expression is personal love.

The third and highest level of Intimacy most often occurs between those who have a high degree of Affinity and a high degree of Clarity and operate in their Cardinal Centers. In a truly Intimate relationship, the innermost being of the two is revealed and nourished. The two people know each other deeply and fully. They see each other for who they really are — Essence. They see beyond personality, False and True. Simply stated, this level of Intimacy is Clarity in a relationship. This level of Intimacy is the same thing as Agape — Essence Contact with another person. This level of Intimacy is known primarily to saints and mystics, but is also experienced occasionally by others, particularly kindred souls. This is, of course, transpersonal Intimacy, because it is beyond the personality.

To have as much intimacy as possible on as many levels as possible is a drive in some people. On the other hand, some people do not seek psychological intimacy, even in their physically intimate relationships. They have other things on their agendas for the lifetime. To them the following information in this book is irrelevant. If you are among those who do want emotional, psychological, and spiritual intimacy, please read on.

For many people, there is nothing more rewarding than an intimate relationship. They expect the most happiness in this relationship. Any two people who are Negativity-free can achieve intimacy quickly — and experience the happiness that goes with this. The problem is that none of us has perfect Clarity, and insofar as we lack Clarity, we will not recognize intimacy and we will not experience happiness in a relationship. People who lack Clarity go wrong in many ways. They are attracted to factors of Maya — money, power, glamour, status, romance, lust, intrigues, thrills, and adventures — rather than to true intimacy. This causes suffering and misunderstanding. They violate and manipulate other people rather than enjoy them.

Intense experiences tend to reveal our Negativity, and close relationships often provide this intensity. For many people, the thought of intimacy brings up fears because of what they have suffered in past intimate relationships. The suffering is a result of Negativity exposed by the intimacy when our intimate relationships function at the level of False Personality. When a measure of Clarity is achieved, intimacy can actually diminish what Negativity remains. When Negativity comes to the surface in an intense and intimate situation, wise and understanding people will recognize this experience as an opportunity for Negativity-reduction and greater intimacy. “Other-observation” is the key for dealing graciously with other people's Negativity, just as “self-observation” is with your own. This is commonly called “non-attachment” or “non-identification”. It is not detachment. You are involved and concerned with, but not identified with and lost in, the Negativity. This is a very important principle: be vigilant for intimacy without attachment, manipulation, pretense, or expectation.

The degree of Clarity is a big factor in who associates with whom. The reason for this is that it is uncomfortable to be closely involved with those of unequal Clarity. The Negativity of people of lesser Clarity is often an “energy drain” to those of significantly greater Clarity. This is just another way of saying that psychologically healthy people gravitate to healthy people, and psychologically sick people gravitate to psychologically sick people.

Clarity is the most important factor in experiencing intimacy, but the potential for intimacy also involves Affinity. The factors of Affinity do not constitute “specifications” for a successful intimate relationship. The specification for such a relationship is the recognition by two people who have some Clarity that intimacy already exists, and that it is their choice to pursue the experience of it. Therefore, the factors of Affinity are necessary for intimacy to occur. If all of them are present it does not guarantee intimacy. However, the more of these factors there are, the more likely or the more easily recognized and developed is the potential intimacy. There are other characteristics of Affinity that are very important in successful intimate relationships. For instance, similar cultural backgrounds and interests, and approximate equality in age, education, and intelligence are all significant. We will not discuss these since they are not part of the Process/Aspect System. There are two types of Affinity factors in the personality system: Similarity and Polarity. The Similarity factors

provide common bases for relating in True Personality. The Polarity factors provide attractions in True Personality. Both of these are strong enough to help overcome barriers to intimacy that are created by our Negativity. We will discuss Polarity at length because it is the more significant type of Affinity.

The following discussion is based mostly on my own experiences of Intimacy. These experiences have been interpreted within the framework of information given in the Michaelian teachings (channeled information), The Ra Material (channeled information), Kundalini and Tantra Yoga (traditional Hindu sexual/spiritual practices), various other teachings I have encountered along the way, and some theoretical extrapolation and interpolation derived from all of the above.

There are seven vertical columns on the personality Chart. These are the seven Processes. There are thirteen horizontal Rows on the Chart. These are Aspects of the Processes. Note that the septenary of Intimacy is an Aspect of the seven Processes. Stage One Intimacy is an Aspect of the One-Dimensional Ordinal (–1-D–) Process of Termination. Therefore Stage One has similarities in expression to the Perseverance Mode, Warrior Role, Motion Center, Infant Age/Conservatism Worldview, First Level/Resolution Zone, Cynic Attitude, Martyrdom Shadow, Submission Goal, Sacral Chakra, Infancy Life-Stage, and Protection Service. So it is with Stage Two Intimacy and the (–2-D–) Involution Process, and so on with the other stages and Processes. By understanding these other Aspects you will have insights into the meaning of the stages of Intimacy.

The word “energy” is often associated with the “urge to merge”. I had a little difficulty finding a name for this energy that suited me. I rejected the word “love” for reasons stated previously. Some have called it Kundalini, but, as we will see further on, this applies to the chakras and not to the Centers, and it can happen alone. Some call this “sexual” energy but this is also too limiting, because I want to apply it to the entire spectrum of energy exchanges, not just what is normally considered to be sexual. I finally settled on “Intimacy energy”.

The Seven Rays

The seven stages of development in the quality of Intimacy are named after seven colors of the rainbow: Red, Orange, Yellow, Green, Blue, Indigo, and Violet. This is in keeping with numerous metaphysical teachings which divide the one white light of all creation into the colors of the spectrum as does a prism. These divisions are called “Rays” in Theosophy, the Ra Material, and other metaphysical teachings, and thus shall they be called herein. The seven Rays are said to be types of a nonphysical energy, called “Chi”, “Prana”, or “Kundalini” in oriental metaphysical traditions. I will use the term Kundalini. Ra says that there are two opposite Poles of this energy, the positive and negative poles — another manifestation of the Polarity principle. In Taoist mysticism these two Poles are termed “yang” (which is masculine) and “yin” (which is feminine), and thus shall they be called herein.

Men and women are said to be transformers or accumulators for these two kinds of energy, so that they each tend to become unbalanced. In intimate sexual transactions, the male transfers excess yang energy to the female and the female transfers excess yin energy to the male. This benefits both by providing balance. Whether they are consciously aware of it or not, this energy exchange is that experience of Intimacy which males and females seek from each other, in the midst of all the complications and distractions in life, in whatever Ray or Rays they exchange it. In my understanding, by definition, a “meaningful relationship” with a “significant other” *must* have a yin/yang energy exchange to be “Intimate”. The Ray and amount of energy exchanged is determined by three things: 1) differences in whatever Polarities exist between the two in Body Type, Personality Type, and Fragment Type, 2) Level of Being, and 3) the degree of Clarity in their personal selves. The Meaningful Transaction Index (MTI) is a measure of some of the Polarities of item number one.

What is the difference between yang and yin energy? The female yin energy expresses as mental and emotional output. What do women do when they get together? A lot of talking and laughing with each other. Men tend to do this far less than women. A woman transfers this excess to the male during sexual encounters, which calms and centers him. The male yang energy expresses as physical activity. What do men do when they get together? Play ball. Women tend to do this far less than men. A man transfers this excess to the female during sexual encounters, which invigorates and centers her. There is an old joke that after sex, men fall asleep (because they have given up some of their physical activity energy), and women rearrange the furniture (because they have gained physical activity energy). This is a humorous recognition of the Kundalini energy exchange from male to female.

Yang energy corresponds to Cardinality in Michaelian teachings terminology. As quoted in *More Messages from Michael*, page 29, the Michaels call the Positive Pole of Cardinality +Lucidity and the Negative Pole –

Activity. Men tend to drift into the Negative Pole when they are not properly balanced by female energy. They are restless and agitated. An infusion of Yin from the female brings a man back to the Positive Pole. Yin energy corresponds to Ordinality in Michael's terminology. The Michaels call the Positive Pole of Ordinality +Responsiveness, and the Negative Pole –Passivity. Women tend to drift into the Negative Pole when they are not properly balanced by male energy. They feel tired and purposeless. An infusion of Yang from the male brings a woman back to the Positive Pole. If this energy exchange between male and female is missing or blocked or distorted for whatever reason for a long time, the negative Yang or Yin energy works for the ill health of the body, psyche, and soul of the person. It is well known that happily married people are healthier and live longer than those who are not so mated. The spiritual work is enhanced when the needs of the body are satisfied. It is not easy to concentrate on higher things if one is distracted by the desire of the body for food, water, sleep, comfort, exercise, recreation — and sex. Therefore a regular “feeding” of sexual energy is beneficial to our spiritual path, even if Intimacy is not our spiritual path.

The sexual turn-on is automatic. It either happens or it doesn't, depending on the various Polarities in the bodies, personalities, and souls of two people. The exchange of energy is also automatic — similar to the flow of electricity when a circuit is closed. Foreplay is one way to increase the Polarization of sexual energy. The circuit is then closed with intercourse and orgasm. This propels the exchange of yin/yang energy. It might be more proper to say that these exchanges are of “Polar” energy rather than “sexual” energy. Not just any man can pair up with just any woman and make the exchange. Two people of the same gender can also exchange this energy. Homosexuality is not a part of my experience, but I assume the principles of Polarity apply here also. Furthermore, you do not even have to “do it” to make the exchange. What is required is any two people who are properly configured in Polarity whose channels are Clear. Gender is just one of the Polarities that drive energy transfer.

I do not know whether or not there is an actual energy transfer involved in this. I doubt that it can be detected with a scientific instrument. There do seem to be psychological and physiological effects. I know for sure that some women turn me on sexually, some emotionally, some intellectually, some somatically, some philosophically, some spiritually, some none of, some combinations, of the above. And I have the same effect on them. There are similar psychological and physical changes in both of us that could be interpreted as energy, whether physical or metaphysical, being exchanged. The fact that the woman is turned on in the same way that I am could be considered evidence that something is passing between us. I could also cite as evidence of supernatural connection my experience that one woman who looks very “attractive” does not turn me on sexually at all, whereas another woman who looks less “attractive” in body and personality turns me on very much. Also, the same woman can be perceived to radiate sexual energy clear across a room when she is sexually available, or not radiate it when she is not. I could also cite my experience that fears and illusions block this turn-on as evidence of a super-normal activity. It is *as if* a nonphysical energy is being exchanged, and thus I write it below.

But the words “energy exchange” hardly describe the subjective experiences of exquisite beauty, union, joy, transcendence, gratitude, and sublime grandeur that occur in a high-level Intimate relationship. Some of the following discussion may sound like just so much physics. You can expect this from an engineer such as me. The actual subjective personal experience does not seem merely mechanical, or electrical, or magnetic.

The Seven Chakras

According to many teachings, ancient and modern, the energy of the seven Rays is exchanged between seven “energy centers” in the physical body — another manifestation of the principle of Octaves. These are the “chakras” of Kundalini Yoga. The Sacral Chakra is at the pubic bone, then up the front of the body there is the Navel, Solar Plexus, Heart, Throat, Brow, and finally the Crown Chakra at the top of the head. (Other sources have a little different naming and location of chakras below the Heart.) There is said to be a continual instreaming of energy from the two ends: physical energy to the Sacral Chakra and metaphysical energy to the Crown Chakra — yet another manifestation of the principle of Polarity. In our infancy we manifest Red Ray Sacral Chakra. According to Ra, as we grow in Intimacy, the meeting point of these two energies rises through the Rays and chakras, moving from Red Sacral toward Violet Crown. This is called the rise of the Kundalini in Yoga teaching.

The Seven Centers

In the following discussion it will be noted that the seven Rays and chakras correspond to the seven Centers in the Michaels' personality system. The Centers are the parts of the mind and consciousness that correspond to

the parts of the body, the chakras, and both are Aspects of the Octave of creation. The two are closely linked. A succeeding Ray becomes “activated” when the preceding Ray is fairly Clarified. This is called “initiation” into a Ray. When a person experiences the activation of a Ray in their consciousness (Center), they become aware of another aspect of Intimacy. There is often also a corresponding experience (awareness) in the corresponding chakra. This is a physical sensation at the specific location of the chakra — you actually feel it there at the time of activation. By Clarifying the transfer of these Rays with our sexual partner, we can “turn on” (energize) the locuses (chakras) in the body as well as the locuses (Centers) in the mind. This produces a balancing of the Centers and chakras, resulting in greater physical, mental, and spiritual health as we progress on the spiritual path of Intimacy.

The difference between Centers and chakras bears more explanation. The Centers process the experience of our lives in our mind complex: we act from the Motion Center, feel from the Emotion Center, and think from the Intellect Center, and so on. These functions appear to occur in different parts of the brain: the brain stem mostly does the motor functions, the limbic system mostly does the emotions, and the cerebral cortex mostly does the thinking. The chakras are said to be various specialized areas of the body that process the impressions of our lives in our body. Centers and chakras are not the same thing, but they are connected in meaning and function. The “Rays” are said to be types of metaphysical energy transferred between the Centers and chakras of the minds and bodies of two Intimate people. When energy is transferred, a turn-on is experienced in both the mind and body. We are all familiar with sexual arousal — body and emotions and mind all experience heightened awareness. This is just one of the seven Ray transfers, the Red Ray, Sacral Chakra transfer. Two people properly configured in soul Polarities can also experience a turn-on of the spirit. Thus the seven Rays have their spiritual manifestation as well as of body (chakra) and personality (Center). A complete Intimate relationship involves energy transfers in all three aspects of our being: body, mind, and spirit.

Catalyst and Issues

At this point I need to expand on some terms and concepts also covered in the section on Service further on. Hereafter I will refer to any distortion or blockage of the free exchange of Intimacy energy as an “issue”. The goal of the spiritual path of Intimacy is to achieve Clarity — to have no issues. I apply the word “issues” to all Negativity in Intimate relationships. Recall from Part One that Negativity exists in False Personality, Maya, Instinctive Behavior, Negative Poles of the Traits, Acculturation, Peer Pressure, and the Shadow.

Quite often two people in Intimacy will evoke each other’s issues, and these can be valuable learning experiences. True Personality and Essence have no issues, but they do have the characteristics of their identity. There are oppositely polarized factors in identity. Polarity drives energy exchanges. Intimacy is the exchange of polarized energy. Issues interfere with this exchange. Issues have a “charge” of Fear attached to them — a person experiencing an issue is “perturbed”. When one is “centered”, one is not at the moment perturbed with any issues. A “catalyst” — this is Ra’s word — is an experience that perturbs one with an issue. Some people refer to a catalyst as “temptation”. At any rate, “assimilating” the catalyst restores centering, and in a relationship results in Intimacy. Only the unClarified personality experiences the Polarity of Love/Fear.

So how does one assimilate a catalyst in Intimacy? When two unClear people meet who are configured in Body Type and/or Personality Type and/or Fragment Type for energy exchanges, a Polarization happens, creating an automatic ambivalence, the strength depending on the potentials for Intimacy. One of the laws of physics, codified by Isaac Newton, states that for every action there is an equal and opposite reaction. This is a consequence of Polarity. What this means in terms of Intimacy is that what we desire we also dread. Whenever we meet someone with whom there is attraction, there is also an equal and opposite force of repulsion — generally called “Fear” by metaphysicians. The Negative Poles of our Traits and our Shadow create Fear automatically. They cause the hate in an intimate relationship — the mixed feelings. They are the defense mechanism that causes us to perceive Intimacy as threatening — because Intimacy is indeed a threat to the Negativity. This phenomenon preserves freewill by balancing the forces of Love and Fear.

Here is the traditional image of the devil standing on the left shoulder whispering lies and hate and evil in the left ear, and an angel standing on the right shoulder whispering love and truth and beauty in the right ear. When this happens we have a choice to make. Will we choose Fear, or will we choose Intimacy? If we chose Intimacy, we will experience the energy exchange that balances our opposite but mutual imbalance. We will break the Love/Fear Polarity. We will Polarize toward Love. During the course of the relationship, as Love is chosen over Fear, as the Negative Poles and the Shadow are diminished through self-observation, as consciousness is Clarified of Negativity, as we rise in Level of Being, more energy will be exchanged, and at

higher Rays. This is the spiritual path of Intimacy. This is the way that issues are resolved. This is the way a catalyst is assimilated — by choice.

If we encounter an issue, experience the Fear, and then run off to meditate in order to get re-centered, we are avoiding a catalyst. We kid ourselves that we are being spiritual. We will not grow spiritually this way. Agape is the end of the path, the goal of Intimacy. Agape is not an extreme form of Love which denies or ignores Fear. Agape is the reconciliation of Love and Fear. It accepts the role of both in the grand cosmic scheme of things. It neither resists nor ignores either Pole. Perfect Clarity is achieved when we have no Fears, because we have faced all of them — not run from or denied or repressed any of them.

Some people may see in this description of Love/Fear the element of what is called “co-dependency” these days — a neurotic relationship that persists in its neurosis because issues are not faced. I suspect this is an accurate perception. We are all at least a little bit dysfunctional, if not actually sick, in our relationships. It has been estimated that seventy to eighty percent of us grew up in dysfunctional homes, so our model for a relationship has not been healthy. Even so, I say that the way out of this condition, for most people, will be *through* it, not around it.

It is important to realize that we become immune to our lover’s Negativity when we have assimilated or Clarified the same or the opposite Negativity from ourselves. Therefore, if we find ourselves blaming our lover when they “make” us suffer with their Negativity, we need to look at ourselves. In this way, we perceive our companion as our “mirror”.

It is good to learn to distinguish the Love/Fear Polarity from associations that cannot work. The disliking that comes from reactive Fear is different from cases where people truly turn us off — just plain repel us. Many people believe they can make a relationship “work” that isn’t working all by itself, because “love conquers all”. This statement is true, but this application is false. By “work” in this case they mean “provide energy exchange”, whether they know it or not. If the Polarities are not present in the Body Types, Personality Types, and/or Fragment Types, the energy exchange of Intimacy does not happen; it can’t “work”. There is no use trying to make something happen here. It is just that simple.

Then there is the other response we have with some people — mutual illusion. Shared Maya often causes artificial attraction. In this case each person seems totally attractive to the other — the answer to all their prayers, the fulfillment of all their dreams. This is always false, and the illusion will not endure. The value of this issue is disillusionment, resulting in greater recognition of true Intimacy, which is based on reality and identity, not belief and illusion. In a real relationship — where the possibility of Intimacy truly exists — the Love/Fear Polarity will exist until all issues are resolved. Most of us intuitively choose relationships where this ambivalence exists. We seek relationships that have issues and challenges. We pass up potential relationships that seem too easy, where there is only attraction and comfort.

Fullness and Emptiness

It is satisfying to the personal self to have a mate or lover who is intellectually, emotionally, and physically attractive — these are fulfilling to the Positive Poles of the Ordinal Centers. One can then elevate the relationship by experiencing the Cardinal Centers together. However, many people are driven to seek intimate relationships by the Negative Poles of the three Ordinal Centers — boredom, loneliness, and hornyness — and by other negative drives in False Personality. They believe the other person will fill the emptiness. They approach the relationship from need, and hope to find someone to fulfill the need. Other people seek intimacy as a reaction to a feeling of alienation. They are polarized toward strangeness, so they seek a companion to give them the sense of belonging that they otherwise lack. Such people often do find someone to play their game, and this type of relationship is being called “codependency” these days. This is sick. I want to emphasize that this is not the same thing as experiencing intimacy with the other half of one’s Polarity, which is a positive and healthy thing.

This negative approach leads to much suffering and disappointment. There is an energy drain in dealing with needy Negativity proportional to the amount of Negativity in both parties. If we live an intimate relationship from a positive position of fullness, we are energized. That energy is an expression of the Cardinal Centers, the Positive Poles of our Traits, and of Clarity. Healthy intimacy exists not in two people with certain specifications to fill their lacks but by both being whole and self-contained. Without Clarity we will always be dissatisfied with a mate or a lover or anybody else because they will never be just right.

An exaggerated expression of the needy lover is their romantic fantasy about meeting a “soul mate” who will exactly fill all the emptiness. There may or may not be such a person for us. We don’t know. They might or might not fill our emptiness, even if we meet them. If we lack Clarity, we may not perceive or understand intimacy when we encounter it. What do we do? In the intimacy achieved through Clarity there is happiness regardless of any soul kinship. The principle is this, that we cannot find intimacy with others until we first find intimacy within ourselves — Clarity. We must be able to maintain Clarity fairly consistently, or we will likely screw up our intimate relationships, whatever the Affinity or soul kinship may be. People who lack Clarity pursue not real intimacy with those close to them, but manipulation to get what they “need”. The more Clarity we achieve, the more these “needs” transmute to positive drives. Then we will recognize intimacy and value it above all other considerations. When we perceive intimacy with someone, we can choose to follow wherever it leads without attachment, distraction, expectation, or specification.

We will know we are doing it wrong if it seems like work.

Summary So Far

How do you know if the path of Intimacy is a part of your life plan? The two key elements are that sexual attraction is very important to you, and you also experience the Desire/Dread polarity rather intensely. People who do not have Intimacy as part of their spiritual path do not select companions based on these two factors. They select a partner based on whatever else is on their soul’s agenda, their “Life Plan”.

The point of all this discussion about sexuality and spirituality is this: when two people are sexually attracted to each other, that means they have a gift for each other — the potential to experience some aspect of Intimacy. Whether or not the gift is exchanged depends on their recognition of the opportunity to experience Intimacy, and on their evaluation of the circumstances. One or both can judge that it is not appropriate to act out this attraction with actual sex and involvement in issues. They either repress and deny the urge, or they express it in other ways, or they move on to other opportunities. If both judge that it is appropriate to act out their attraction and explore the potential, then Intimacy can result. I advocate neither promiscuity nor celibacy in these matters; use your own judgment.

In male/female relationships, because sexuality is such a strong force, the temptation to be self-serving (Fearful) is great. The potential to be other-serving (Loving) is also great. This is why male/female relationships provide such intense catalysts for the spiritual path. They bring up Negativity so easily. Experiencing issues and assimilating catalyst is not usually effortless or painless. It helps if we are consciously willing to suffer to grow, but it will happen whether we welcome it with our awareness or not.

We cannot create Intimacy in the sense that I intend — an automatic energy exchange. A “romantic” candlelit dinner for two with wine and music does not make Intimacy, no matter what the cultural myth may say. Intimacy simply exists between two people or it doesn’t. We can deny or ignore an Intimacy that exists, or we can choose to remove artificial barriers to a preexistent Intimacy. This Intimacy I speak of usually starts with a sexual turn-on. Sexual attraction is automatic. You can turn it off, but you cannot turn it on if the potential isn’t pre-existent. It is similar to electricity or magnetism — positive and negative ions, north and south poles of magnets — opposites attract. This goes for attraction in all of the Rays, from Red to Violet. As we mature in our ascent through the Rays, we seek corresponding Ray exchange from our lover. The laws of the physics of Polarity require an equivalent exchange of the same Ray of opposite Pole. Otherwise, there is no Intimacy. Likewise, we must find a partner with whom to work through our issues. Usually this means two people working on the same issues or on opposite sides of the same issues. It is unlikely we can choose someone at random with whom to experience Intimacy and work through issues.

We cannot choose whom to “love”, in this sense of the word. If we go to the local singles bar to pick someone up, we look for someone who turns us on. There is nothing wrong with this *per se*, whether the one who turns us on is only Red Ray activated or is all the way up to Violet. “Whatever turns you on” is a popular saying these days, and it fits here. In pairings where the Body Types, Personality Types, and/or Fragment Types are not properly configured in Polarities, it is simply not realistic to expect Intimacy to be revealed, no matter how much we try. Whether or not it pre-exists, it cannot be forced in any case. It can only be allowed. If it seems like work, we are doing it wrong.

The quality and quantity of the exchange of energy depends on Clarity. Engineer that I am, I have a physics analogy in regard to Clarity and the Rays. Heat causes resistance to the flow of electricity in wires. Remove the heat to near absolute zero and some wires become superconductors — all resistance to the flow of electricity

disappears. Clarity (absence of issues) in regard to the Rays is like absence of heat in wires — all resistance to the flow of Intimacy disappears. This results in health for body, Personality, and soul.

The Rays may be described as successively higher plateaus, with a steep side leading up to each Ray. The transition to our next higher plateau is usually difficult or traumatic. As we climb the approach to our next higher Ray, we experience frustration, resistance, and depression. We realize that we are searching and questing, but we may not know why. Then there is a breakthrough to insight or enlightenment, and excitement mixed with relief. After we have sorted things out somewhat, there is a period of settling in. The progress through the Steps within the Rays is similar but of lesser intensity.

Several years may pass between the time that we are “initiated” into a Ray and the time that we become comfortably “seated” in the Ray (these are Ra’s terms). This is an uncomfortable time of transition. There is a restless seeking to understand the initiation experience, whatever it was, and then to interpret the new and unfamiliar stimuli. The plateau after the seating will likely last for a number of years, during which the Ray becomes somewhat Clarified. Then we are initiated into the next higher Ray, and so on up the spectrum of Intimacy.

We do not lose interest in the previous Ray when we graduate to another — our experience becomes richer and fuller as we add the next experiences to the former. If we like sex — the lowest Ray — as a spiritual midget, we will still like sex if and when we become a spiritual giant, but the expression of it will greatly change. In my book, we do not have to give up sex in order to become spiritual giants. Quite the contrary. The higher Levels of Being can perhaps be achieved more quickly through the dynamics of sexual partnership than by any other means. For accelerated spiritual growth, an intense mating is hard to beat.

The real test of spiritual development is therefore in Intimacy. It is usually easier to be loving toward strangers and acquaintances than toward your beloved companion. You cannot easily kid yourself about your maturity in Intimacy.

Red Ray is the strongest, then Orange less so, and so on, up through the Rays. The successively higher Rays are more subtle, and it takes increasing sensitivity and Clarity to experience them. In each Ray there are ways to “attune and commune”, to foster “lovemaking” in that Ray. Each style of lovemaking is different from the one(s) before, but built upon the preceding Ray(s). In the beginning, the personal self may have only the goal to get laid with a Red Ray energy transfer, but the goal of the transpersonal self is still bliss. This goal can be achieved through Intimate relationships. These relationships usually start with a sexual attraction.

Of course Intimacy is a rather small part of most people’s lives. There are all the concerns with earning a living, raising a family, partying with friends, visiting relatives, housekeeping, partaking of entertainment, personal grooming, and so on — things that must be taken care of and that take priority over Intimacy. For most people there really is not much time to devote to intentionally developing themselves through Intimacy. Furthermore, most people mate based on considerations other than the type and amount of Intimacy exchanged, so this discussion will be of limited appeal to them. Even so, one can make the time and attention that one does devote to this facet of life more effective and efficient by the use of the information in this book. It helps to have an accurate map of the journey, whatever that journey may be.

I suspect that Intimacy is not the spiritual path or part of the Life Plan for most of the people who will be reading this document, so a lot of the following may not make much sense to them. Even so, these people grow spiritually in their love life. Therefore, I assume they can benefit from the following information. I believe the personal self cannot choose Intimacy as a spiritual path. It is apparently a choice of the soul for the incarnation: the soul sets up the situations and the relationship or relationships that make the magic and mystery happen. My highest and most intense spiritual experiences have been gifts from women, apparently by soul agreement. There are other paths, but I guess this is mine. I discuss my personal experiences herein. I have experienced a sequence of relationships which seem to have propelled me along a path I did not plan — or even know existed. I neither sought them nor earned them by any virtue of my own — they were gifts. From talking to others, I have found that experiences like mine are highly unusual. Therefore, it seems unlikely to me that they occurred by chance. They occurred to me because I was an appropriate vehicle to pass on this information: I like to write about what I learn, and share what I learn.

The Ordinal Rays

In the following sections, the name of the stage of Intimacy is first given, then the color assignment of the Ray, then the chakra, then the corresponding Center, then the Dimension and Polarity. The names of the stages are

my own invention. The names of the Rays and Chakras are traditional. The names of the Centers are from the Michaelian teachings with a couple of revisions by myself.

Behavioral Intimacy (Red Ray, Sacral Chakra, Motion Center, –1-D–)

The first and most primitive form of sexual or Polar energy transfer is called Red Ray. I call it Behavioral Intimacy and it includes all kinds of physical interaction, but for this discussion we will emphasize the sexual/physical component. This Ray is exchanged whenever sex is experienced with a partner. The interaction is fairly straightforward: the partners take off their clothes and explore each other's bodies, erogenous zones are stimulated, escalating the sensual pleasure and exciting the nervous system. When orgasm by both has been achieved, their bodies feel satisfied. The female generally experiences an energy increase and the male generally experiences a calming. Both feel more centered or satisfied in body and mind. hornyness is taken care of for a while.

One key word for Red Ray is “survival” — survival of the species in this case, and this factor drives people at the lowest Steps of the spectrum of Intimacy. They seek to express the simple, instinctive, animal drive for sexual activity, which results in reproduction if nature is allowed to take its course. People who are operating only in the lowest Step of this Ray want uncomplicated sex — the kind they get from prostitutes or one-night stands, or lovers who don't give them any trouble. Great sex is their main concern in a relationship, because they cannot deal with higher concerns. Such people shy away from real intimacy or involvement, and from long-term sexual association.

In a sense, this Ray is present from conception or birth, being the instreaming of energy for our physical lives. However, Red Ray “activation” in the realm of sexual of intimacy typically occurs in stages, beginning at puberty — there is the growing attraction for the opposite sex, the first orgasm, the first sexual intercourse, the deepening appreciation of the opposite sex and so on. People usually start out in the Negative Pole of sexuality — “–Eros”. This is the Greek word for what is glorified as “the Playboy Philosophy”. Physical attraction is perceived as love. Gender Polarity is the primary motivator. Therefore, most teenagers, at the beginning of their experience of Intimacy, are operating entirely from the lustful impulse to get laid. All they know is “I'm horny, you turn me on, so let's do it”. The primary factor that drives Red Ray energy exchange is gender Polarity — boy meets girl. Much of this is instinctive behavior of the body. Animals do it — the birds and the bees. This may not seem very exalted, but it is the foundation for all the Intimacy that follows. Therefore it is to be honored and accepted as part of the natural order. “It ensures the continuity of the Tao” is the way the Michaels put it — by providing bodies in which to incarnate souls, for their growth and development.

The secondary factor that drives Red Ray energy exchange is Body Type polarity. Not just any boy and any girl who meet are interested in each other. There are complementary Body Types whose energy is polarized in such a way that the attraction is strong. Similar Body Type energies are also fun, but there are Body Type energies that are not compatible. Behavioral Intimacy will flow naturally if male and female are properly configured in Body Type energy and there are no physical or psychological barriers. It works best, in whatever Ray you seek exchange, to have a partner who looks good to you. However, Body Type attraction is not limited to physical appearance — all five of the senses are involved. The person should also feel good, smell good, sound good, and taste good to you. If any of the sensory data is repulsive, you will have problems getting past this to other aspects of Intimacy. This factor becomes less important as we ascend the stages of Intimacy, but it is an essential factor in all of them.

While we are on the subject of Body Type, there is one important point to be made. It is necessary to accept the appearance of our own body if we are to fulfill Intimacy. If we have barriers to Intimacy with ourselves, we cannot expect others to crash our barriers. Often people have some shyness about their body because they do not look like a model or movie star. The society we live in glamorizes the beautiful people, but sexual energy exchange is not thus limited. Believe it or not, there is someone out there who will find us attractive, no matter what we look like. We may be short or tall, fat or skinny, beautiful or ugly, or just plain plain. Whatever we look like, we must be comfortable with our body or we will likely reject Intimacy that others may offer. After we accept ourselves and accept a partner, the issue then becomes to accept the body of our partner. For instance, men must accept their mate's stretch marks, and women must accept their mate's pot belly, if progress is to be made in Intimacy.

Another very important component of Behavioral Intimacy is, of course, how well the partners “work” together, in bed and out. Some partners have naturally compatible and comfortable behavioral and

lovemaking styles and some do not. I have had intimate relationships where our interaction was graceful and effortless. We simply understood each other's actions without misinterpretation or conflict. This made physical intimacy very easy. On the other hand, I have also had some intimate relationships where we were just clumsy and awkward with each other — we seemed to work against each other rather than with each other. It can be very challenging to Intimacy to get past this or through this. If one is to advance to succeeding Rays of Intimacy, it is, of course, necessary to come to terms with such behavioral differences.

If the usual expression and development of Intimacy is thwarted at an early age by a sexual experience perceived as traumatic, such as incest, rape or severe abuse by a parent or lover, then it can take years or even decades to work through the issue. Such people may have an intimacy problem throughout their lives, and it will affect all of their relationships, not just their love life. Other people find it excruciating to relate to the opposite sex, for whatever reason, so they seek sexual outlets such as masturbation, fetishism, voyeurism, and pornography. These practices are not evil or sinful in my view, but if they are a substitute for sexual energy transfers with an actual partner, then they circumvent what could be the normal impetus of sexuality within the evolution of the personality and the soul. I believe it is important for the physical, mental, and spiritual health of such people that they face the issue squarely and find their way through it. The rewards of Intimacy are well worth the pursuit.

The Sacral Chakra corresponds to the Motion Center. Sexual activity is only one facet of bodily movement. Other expressions are exercise, dance and sports. When this chakra is turned on sexually, the entire body becomes motivated, not just the genitalia. The question is, shall this activity be expressed for benefit or detriment? Relationships conducted in this Ray, especially in the negative three Steps, tend to involve power struggles, emotional anger, and verbal arguments in an effort to control the behavior of the partner. These activities can be physically energizing at this stage of Intimacy. However, as people move toward a more mature Intimacy, they seek to resolve their issues satisfactorily for both. They will stop trying to force each other to provide what they want. If people are to advance in Intimacy beyond this Ray, they must learn not to use their sexual power or other physical forces as weapons against the partner, but as a benefit to them. Self-serving manipulation through sexual abuse or blackmail must be outgrown. The sexual turn-on that occurs with domination or submission must cease. Instead, we must learn to stimulate and energize our lover for their benefit.

Partners in Red Ray, in one of its more subtle manifestations, are working through issues of feminine versus masculine role stereotypes. This does not mean they give in to the social requirements for their gender if it is not their true nature. Quite the opposite. They must learn to accept their gender identity, and work with it rather than against it, if they are to progress. If you are not the Marlboro Man or Top Gun, it is okay. If you are not the Playboy Bunny or Super Mom it is okay. If the man wants to be a househusband and the woman wants a career in business administration, it is OK. The partners must also accept each other's gender characteristics before they can move on to higher stages of Intimacy. We must accept our own and our partner's limitations or departures from our own ideal or the cultural ideal.

On the way to balanced and mature sexuality, many people experience things that are extreme or not culturally approved. A man may go through a phase where he is a playboy or a pervert, for instance. A woman may go through a phase where she is a slut or a tramp. Societies and individuals make negative judgments about such behavior. Spiritually mature people allow such excursions in themselves and others when it seems like something they have to do. It does not contribute to growth to repress or deny such expressions.

In some instances, sexual issues are virtually nonexistent. In such cases, the Ray is Clear and the energy flows freely. This rarely occurs. Our society is full of sexual repression and distortion, and few grow up without being negatively affected by it. I believe adolescence would be a lot easier and healthier if society provided an outlet for teen lust. The caution regarding disease and pregnancy is legitimate, but there are many culturally imposed inhibitions regarding the free expression of sexuality. Here are a few examples: don't get involved with someone of another race, religion, much older or younger; sex and nudity are private, not public; don't have sex outside of marriage; it is not okay for the female to be sexually aggressive. These ideas and many others block Red Ray energy transfers. These ideas must be overcome if we are to express Clarified Red Ray.

The ultimate positive expression of Physical Intimacy results in both partners being well satisfied in the sexual relationship through foreplay, intercourse and orgasm — they are “good lovers”, meaning “competent at sex”. There is no lack of ability to “do the job right”, and extraneous blocks have been removed. In Red Ray, power is a significant aphrodisiac. Lack of confidence — “performance anxiety” — can ruin your sex life.

Innumerable books have been written describing in great detail how to “do it” many different ways. By all means, we should use these guides and learn the techniques. Just as importantly, however, all negative sexual behavior, feelings, and thoughts should be expunged. Use of the other person only for self-gratification must cease. One cannot graduate to a higher Ray of Intimacy unless physical sex is practiced in a beneficial way.

In this regard, some people have the mistaken impression that they should only “give” in sexuality. It really works best at first if they take turns giving and receiving. They could alternate being selfish and unselfish until they both learn to gratify and be gratified, serve and be served. Gradually they will become attuned to each other’s desires and turn-ons so that the alternating is no longer required. The act will be mutually loving at once. When sexual and physical giving and receiving are the same thing, Red Ray is Clear.

There are people who have a very strong libido who do not usually need a warming up in order to want sex. They are ready to go most any time. Other people have a middle strength or weak libido, and they usually need to be turned on through one of their stronger Centers first. They need to perceive Intimacy in the stronger Center before they are interested in sexual Intimacy. For instance, if they have a strong Emotion Center, they want to feel a warm affection for their partner, usually through such things as touching and laughing or crying. If they have a strong Intellect Center, they want to be in mental harmony with their partner, usually through verbal discussion. When there is a difference in strength of Centers, the partners need to understand this factor and accommodate it or their sexual energy transfers may be blocked, with potentially disastrous consequences.

There are people who are genuinely asexual. They do not need it or want it. It does not arrest their development to pursue agendas other than Intimacy. They can grow spiritually through nonsexual Service. If asexual people do nevertheless take a mate, they can still grow spiritually very well through nonsexual interaction with the mate. They can Serve each other in ways other than with their bodies.

Personally, I have a fairly strong sexual desire. I was not comfortably seated in Red Ray during my teenage years. The lust and hornyness was not fun for me. I interpreted the sexual turn-on as uncomfortable. This was largely due to cultural and religious repression, because there was no approved expression of sexuality at this age. I wanted to repress it or relieve it through orgasm. During my marriage, I had an approved expression with a sexually compatible mate, and I became comfortably seated in Red Ray during my twenties. In my thirties, I again became uncomfortable with my sexuality because mere Red Ray sex became meaningless to me. It is in my forties now [*written in the early 1990s*] that I am learning that sexuality can be an expression of higher forms of love and a gateway to higher consciousness. This has provided the resolution to my ambivalence regarding my sexuality.

It usually takes a number of years to become good at sex, even when the partners are comfortably mated and have few issues. Perhaps in their twenties or thirties many will begin to want something more with their intimate companion. That something is probably Orange Ray Intimacy, an emotional involvement with their sexual partner. I say this because in my own twelve-year marriage, we were properly configured in personality and body to work through Red Ray issues rather well. Sex became good for both of us. We both became competent lovers. We learned to serve and be served sexually. Red Ray energy flowed easily and beneficially between us. However, our bodies, personalities, and souls were not configured in Polarities to exchange any of the Rays above Red. Therefore, when Red Ray was fairly Clarified, and Orange Ray, and later Yellow Ray, were activated in me after several years of marriage, there was a sense of frustration and dissatisfaction that grew until the marriage ended and opportunities for other energy exchanges were sought — although I did not understand it this way at the time. It is like this in many relationships. It is necessary that the partners be properly configured, and that both develop equally, or there will be no Intimacy, or the Intimacy that exists will wither and die. It is often necessary to change partners in order to make advances in Intimacy.

Some people, usually before their mid-thirties, begin to seek a higher expression in their sexuality. It starts with the thought or feeling that there must be something more to sex than mere sex with physical pleasure and orgasm. This causes much restlessness and frustration, and can lead to experimentation with kinky sex, or with sex and drugs, sex with many partners, or anything else the person can think of to find this elusive whatever-it-is that would give meaning to sex. On occasion the person develops an insatiable appetite for sex. This is an expression of the Negative Pole of Cardinality: –Activity. Some people give up sex entirely, or rarely participate for lack of purpose. This is an expression of the Negative Pole of Ordinality: –Passivity. Some people alternate between the two. Whatever the case, the person is obviously not happy with their love life.

Affective Intimacy (Orange Ray, Navel Chakra, Emotion Center, -2-D-)

“Affective” is defined as having to do with moods, feelings, and emotions. We get the word “affection” from the same Latin root. Affective Intimacy correlates with the Emotion Center. The energy transfer of this Ray is emotional rapport — laughing and crying together. A sexual relationship gets more complicated at this stage — it becomes mixed with emotional issues. Interactions have an emotional “charge” attached to them. A romantic relationship conducted in the early Steps of this stage tends to be an emotional roller coaster ride until the issues are resolved. The main aphrodisiac here is the thrill and excitement of emotional entanglement. There is a whole lot of fussing going on. Romantic illusion and infatuation is very common: he is looking for “Miss America”; she is looking for “Prince Charming”. People in the early Steps of Affective Intimacy usually desire “romance” — whatever that means to them — before there can be a Red Ray turn-on.

One of the things that the Emotion Center craves is affectionate touch. The problem is, we live in a culture that does not serve this natural inclination. In our touch-starved society, many people become addicted to various sensory substitutes for affection, such as cigarettes, food, and sex. We must overcome various emotional addictions and fears if we are to advance in this stage. The Emotion Center also craves companionship and physical closeness. If this is wounded in childhood, then the person might, for instance, have an issue of abandonment. This person must be freed from this attachment during Orange Ray experience in order to graduate to a higher Ray. Any other issues that we may have resulting from emotional deprivation or wounding by our parents or former lovers must be worked through. It is also here that self-serving emotional manipulation must be overcome. This means we must not use guilt or fear or withholding of affection to influence the behavior or feelings of our partner, and our own behavior must be relatively immune to these influences from others. We must also be disconnected enough from the negative emotions of others not to let our own mood be pulled down by them.

If the Orange Ray configuration of Polarity is poor in a mating, the two may start out expressing the full range of negative emotions toward each other — anger, guilt, vengeance, self-pity, hatred, despair, regret, shame, disgust, embarrassment, and so on. This is not fun. In fact, it is very draining. Eventually they will become emotionally frustrated and distanced — “cold” — toward each other. With a poor configuration, they cannot work through their issues beneficially together. Emotional offenses tend to accumulate as they wound each other’s sensibilities, and it is likely that the association will end. When the configuration is good, and they work through their issues well, the partners feel warm and affectionate toward each other. They laugh a lot and at the same things. They automatically feel happy when they are with each other. They are playful with each other when they are “up”. They are also able to support each other when they are “down”. The Ray is Clear when the partners are able to express any feeling in the presence of the partner and it is okay. They are able to attune to any mood of the other without resistance or insistence. They “nourish” each other emotionally. They are delighted with each other.

My own activation of this Ray occurred at age 26. I believe women typically do this at an earlier age, but it was the first time I became infatuated. It lasted for three years, and ended in a grand disillusionment. I became divorced a few years later. I subsequently become infatuated with each woman I dated, and consequently suffered the pangs of disillusionment. The infatuation became less of a problem with each one, till at age 39 this didn’t bother me anymore. In my mid-thirties, I became comfortably seated in Orange Ray. I had to feel an emotional connection with a woman in order to become involved with her. An affection was required to make sex legitimate. I had to have “feelings” for the woman. Otherwise it wouldn’t be a “meaningful relationship”. This became the definition of “love” for me at the time. Apparently I Clarified the Ray during the 13 year period from age 26 to 39. As we Clarify this Ray, romantic infatuation is gradually extinguished and is replaced with the ability to play affectionately and sensitively with our partner. That is, we go from the Negative Pole (–Sentimentality) to the Positive Pole (+Sensibility) of the Emotion Center.

During these years, there were long periods when I had no girlfriend, and I would accumulate Negative yang energy — I would be restless and agitated. I craved the closeness of a warm, soft female body with which to balance my energy to the Positive Pole, although I did not understand it this way at the time. I often wanted to proposition various females with just getting naked and holding each other but not having sex or a relationship. This method for transfer of Affective Intimacy would have been a more positive expression of Orange Ray than infatuation, and more mature yet than Negative Red Ray lust, but my understanding and intention was not very Clear at the time, so I never acted on the impulse. What woman would have trusted me anyway? I did not know that there might be women, older women, with sufficient Clarity to make this work in spite of my lack of Clarity.

Near the end of my marriage, I was initiated into the third stage of Intimacy, Yellow Ray Mental Intimacy.

Mental Intimacy (Yellow Ray, Plexus Chakra, Intellect Center, –3-D–)

Many people who are otherwise comfortably mated stop the development of Intimacy at Orange Ray. Physical and Affective Intimacy with the mate can be satisfying enough to maintain the association. Women typically turn to other women and men turn to other men for Mental Intimacy. However, many people, when they have worked through most of their Red and Orange Ray issues, begin to want a companion having more transfer of mental energy. This is the activation of Yellow Ray.

People in Orange Ray are typically not interested in understanding the personality of their partner. They are interested in how the partner feels, rather than how they think or why they feel and think that way. They are subjective and emotional in their relationships. However, when they become activated in Yellow Ray, they often get into psychology to understand their companion more objectively. In the Ordinal Steps of this Ray there is a tendency to mentally analyze their own relationship(s). They examine the parts of the puzzle to see how they look. In the higher Steps they examine relationships in general — the way the parts of the puzzle fit together. They want to “figure out” their relationship, usually in the context of personality theories or systems. Relationships become much more complicated in Yellow Ray because of the diversity of these mental issues.

Yellow Ray corresponds to the Intellect Center. Therefore, similarity in mental function is an aphrodisiac of Yellow Ray. Verbal rapport is the main indicator of this. Partners in Yellow Ray desire to be in mental harmony before they turn on sexually. Without it, there seems to be no “love”. In fact, the definition of “love” changes to “understanding” in Yellow Ray. If people in Yellow Ray are looking for a lover, it is important to have someone they can talk to. The transfer of Yellow Ray energy consists primarily of words — each letting the other know their thoughts. People at this stage tend to be argumentative or interrogative until their issues are resolved, at which point they may become verbally playful.

People in Yellow Ray often try to argue a person in Orange Ray out of an emotional state. If their partner is feeling down, for instance, they try to talk them out of it — to convince them mentally that there is no reason to feel low. This is an error. They should comfort them with affection. Massages will do them more good than messages. The lower Ray is stronger than the higher, so it governs the situation where there is a difference between two people. The person in the higher Ray should drop to the lower Ray and commune there.

At the beginning of Yellow Ray activation, many people desire verbal communication in order to work through Yellow Ray issues. Arguments may ensue, in an effort to convince the mind of the partner to see it their way. If there is no understanding based on similarity of personality, then explanations will fail, and Yellow Ray energy transfer will be blocked. (I know this from my own marriage.) They may come to see their relationship as a contest of words or ideas. They will likely slide to the ultimate negative expression — they will argue to the point of not talking to each other any longer. Many marriage manuals have been written to help people through the pitfalls of this stage of Intimacy. Some books have been written recently on how men and women communicate differently. However, the simple fact is that not all people have personalities that are configured in Yellow Ray Polarity. They simply cannot harmonize enough to communicate well. But if the partners are well configured, then they will likely move toward the positive expression. They will talk together to come to mutual mental understanding. The Ray is Clear when the partners can say anything to each other and have it be okay. It gets really beautiful when there is such a verbal rapport that their minds are lit up with fun.

It probably takes longer to work through Yellow Ray issues than any other Ray, because of the complexity of mental issues. It can get very convoluted. People who study personality typologies through such things as astrology, the Myers-Briggs personality types, the Enneagram, the Overleaf chart, and psychology, are involved in Yellow Ray energy. My own initiation into this Ray occurred at age 34 when astrological charts were done on my wife and me. It led me to face the fact that we were not very compatible emotionally, and that we did not have much in common mentally. I had noticed this before, but it hadn't mattered to me. With activation of Yellow Ray, it began to matter. A few months thereafter I became involved with the Michaelian teachings. I studied it diligently, and by applying the information, I worked through to considerable Clarity of Yellow Ray in about nine years, from age 34 to age 43. I analyzed and categorized people compulsively. Those who knew me at the time can testify that I was intense to the point of obsession. I wrote *The Tao of Personality* on the Michaelian teachings personality system during that time. The writing of Part One of *The Tao of Relationships* was the culmination of this phase of my life. Writing, reading, and talking are Yellow Ray functions. One can do these sorts of Yellow Ray things for a lifetime and never graduate to Green Ray.

Comments on Ordinal Rays

When an Ordinal Ray is activated, it is usually in the Negative Pole of the corresponding Center: lust in Red Ray (–Eros), romantic infatuation in Orange Ray (–Sentimentality), and over-analyzing in Yellow Ray (–Reason). People in these Poles operate by trying to take energy from their partner. They manipulate others in order to have their habits satisfied, their attachments fulfilled, and their expectations met. It is common to treat others as objects to be used. Men see women as “sex objects” and women see men as “romance objects”. Neither sees the other for what they are, but for what they want from the other. The so-called “battle of the sexes” takes place in the Ordinal Rays. Each thinks “How can I get him/her to do what I want?” Abuse of the woman by the man all through history is a result of the misapplication of Red, Orange and Yellow Ray energy. Also, mistrust of the man by the woman is something that commonly exists in the Ordinal Rays. The old saying that “we always hurt the one we love” applies to the Ordinal Rays. The fact is that “love” relationships in the Ordinal Rays are almost always difficult, with occasional ugliness. Marriage manuals and self-help psychology books almost entirely deal with issues of the Ordinal Rays. Consequently, there is no need for us to cover these things at length in this exposition. By all means read these books in the light of what little I have said herein.

People in the Ordinal Steps of Red Ray tend to promiscuity. Having orgies and mate swapping are extreme forms of this characteristic. Red Ray is fundamental and abundant. It is shared easily. When a suitable mate is found after some experimentation, the partners tend to want to stay together more permanently. This leads them to the next Ray. In Orange and Yellow Rays, the energy is perceived as scarce or limited. An exclusive, lifelong connection is considered ideal. “Cheating” on your lover therefore only applies to Orange and Yellow Rays because possessiveness is a characteristic of these two Rays only. People in them seek to own each other, to form a binding contract. Nevertheless, people who are not experiencing sufficient catalyst in their sworn relationship often look elsewhere. This results in issues about jealousy and guilt when a lover or mate is “not faithful”, meaning, “exchanges energy with someone else”. People in Orange and Yellow Ray perceive that the supply of energy is limited and that they need to hoard and guard it. There is a tendency to use stratagems to manipulate in order to get the energy that they need. They seek to change others to their way of doing (Red), feeling (Orange), and thinking (Yellow) in order to maintain energy exchanges. They experience bitterness when habits, attachments, and expectations are not met. They have psychological pain when connections to energy supplies are broken. If these people cannot Clarify Intimacy in the three Ordinal Rays, they will remain in this self-serving behavior all their lives — frustrated (Red), lonely (Orange), and bored (Yellow), believing that they aren’t getting enough “love”. The best “love” that most people in Ordinal Rays experience is compromise, tolerance, and understanding. Some few achieve great sex (Red), close affection (Orange), and mental rapport (Yellow). Yellow Ray is as high as the vast majority of people attain.

In the three Ordinal Rays, all experiences are of Polarity — attraction and repulsion, desire and dread, good and bad, happy and sad. We are driven by the devil chasing us and pulled by the angels calling us, metaphorically speaking. We are driven from pole to pole until we have learned to have and have not in many types of Polarity. We have no peace of mind, emotions, or body while we function in the three Ordinal Rays.

I want to emphasize that the spiritual path in the Ordinal Rays consists of reconciling the Love/Fear Polarity issues that we encounter. We must resolve our “mixed emotions”, our issues, rather than avoiding them, if we want to Polarize in Intimacy. “Intimacy” in the Ordinal Rays is the collapse of Polarity with sexual energy transfer. “Intimacy” in the Ordinal Rays is the working through of difficult issues. A factor of Polarity in the Ordinal Rays is that a very positive relationship will also have some very negative consequences. Where there is much desire, there will also be much dread. Love will provoke Fear into the open, and we will have to deal with this Negativity, our demons, if we want the Love. Fear and illusion do not die quietly. They provide much drama and trauma. If we understand the Fear and trauma as necessary aspects of Intimacy in the Ordinal Rays, we will not resent or reject the opportunity, even if it causes much suffering. We will deal with the ugliness as graciously as we can. We will look forward to the growth that results.

What was said in Part One, about Clarification by means of psychotherapy, almost entirely concerns the process of ascending through the three Ordinal Rays. Catalyst in the Ordinal Rays is usually psychologically painful. There is much suffering associated with spiritual growth in this phase, because it involves disillusionment — giving up habits, attachments, and expectations. It is necessary to slug and slog our way through the issues of the Ordinal Rays and their associated suffering if we are to achieve the higher (Neutral and Cardinal) Rays. In the Ordinal Rays there is a strong tendency to avoid physical, emotional, and mental

discomfort. We naturally seek pleasure, not pain. However, this retards our progress through unpleasant but necessary experiences. In the Neutral Ray, most of these issues are behind, and in the Cardinal Rays, progress is made with little psychological suffering and much blissful peace. Eventually men and women learn to stop hurting each other and start to help each other.

Psychological suffering is entirely the product of Maya (illusion) and False Personality. I divide illusions in the Ordinal Rays into two types, and of course they are the positive and negative types. Positive illusions are happy fantasies, dream-world visions of sweetness and light, imaginations that drift in la-la land. Cardinal personality people are prone to these. Negative illusions are the opposite — delusions of evil and ugliness. Ordinal personality people are prone to these. People in negative illusions deny themselves the good things in life. They impugn opportunities for prosperity, happiness and health that may be offered. They do not have much fun. Positive illusions can be fun for a while. They do not hurt until catalyst intrudes on them. In the Ordinal Rays, perception of reality rarely comes by an inspiration of Truth. Usually it comes as a trauma of disillusionment.

People in the Ordinal Rays tend to avoid or resent catalyst because disillusionment is painful. This is a natural reflex, of course, like avoiding a hot stove, but it retards their spiritual progress and prolongs their agony. Either they tend to get angry at reality when it presents painful catalyst, or they tend to blame other people when they act as painful catalyst. If we are suffering psychologically, the wise thing to do is to examine our beliefs and values and perceptions to see what our illusion is. It does little good to resist reality or find fault with other people. We alone are responsible for our suffering. We alone are responsible for our happiness. Best not give away our power to be happy. Suffering in the Ordinal Rays is replaced in the Cardinal Rays by empathetic sorrow for our suffering and that of others, not anger and blame toward others and the world. No person who has achieved Clarity suffers psychologically, no matter how harsh is their reality, or how mean are the people around them.

Some metaphysically oriented people get self-righteous about their supposed degree of enlightenment. They can see that they have more understanding than those not so disposed. They come to have a philosophical understanding of “unconditional love”. Some then fall into a certain trap. They encounter an issue, feel the Fear, and tell themselves they will “transmute” it with their “love”. Perhaps they run off to meditate until the Fear subsides, or they pray about the situation till they are “centered” again. Unconditional love only exists in the Cardinal Rays. Unless you have actually achieved this higher Level of Being, it is likely you are only avoiding catalyst if you respond to it this way. If you feel Fear, you obviously have an issue, and you are not functioning in the Cardinal Rays. If you don’t have an issue, there will be no Fear to “transmute”. It is just that simple. Therefore I repeat, face the issue. Don’t “transmute” it. Make the choice for Love and act on it, or you will have to face the issue again later. I have found that if I am not ruthless in facing my demons and mitigating my Negativity, reality is ruthless in bringing it to my attention.

In the Ordinal Rays we learn “personal love”. The Rays are based on the needs of the personal self — the body for activity and sex, the emotions for affection, and the mind for understanding. “Love” in the Ordinal Rays is therefore dependent on finding someone with whom to play out the other half of our issues. There is a lot of suffering in this, and the personal self alone would not put up with it because it does not see past the suffering to transpersonal love. It alone is not aware enough to consciously choose partners with whom to work through issues. It alone does not have the will to remain associated with a partner long enough to work through issues of the Ordinal Rays. Only a soul can make such an agreement with another soul and make the relationship stick, since it is the soul that seeks the spiritual peace, love, bliss, and vitality that comes after the suffering. Therefore, do not concern yourself with finding such partners in the Ordinal Rays. The soul is concerned, and it will provide the proper catalyst in the Ordinal Rays, knowing that the personal self has to go through this before it can get to the Cardinal Rays. It chooses partners who are “worth the trouble” they provoke. Only the soul can provide the willingness to grapple with the nitty-gritty problems, to endure the agony of confronting our Negativity. This is not very “romantic”, but it is reality, and it is ultimately very rewarding. Your soul will hang in there, even if you have “given up on relationships”. It helps to have a conscious realization that a soul Agreement exists. Just be open to the situations which your soul provides.

In the Ordinal Rays we process the events of our daily lives. However, none of these nourishes our transpersonal self. Essence is benefited only with Green Ray energy and higher. Only when we have had our fill of the thrills, intrigues, and adventures of the Ordinal Rays are we ready to graduate to higher Rays. Even so, our Ordinal Rays cannot be completely Clarified until we are initiated into the higher Rays. This brings the

Ordinal Rays fully into their highest expression. For instance, it does not seem likely to me that a person will fully achieve +Amor, the Positive Pole of sexuality, until they are comfortably seated in Green Ray.

Remember the discussion of Instinctive Behavior in Part One? A man has not been programmed by natural evolution to love a woman, only to impregnate her, and then go slay animals for dinner. He does not naturally linger and savor the subtler and higher aspects of Intimacy. He jumps a very high hurdle when he settles down and spends quality time with his woman, rather than with his job, his car, his hobbies, his buddies, and his sports. A man tends to take what he wants from a woman, and even if she allows it, it is a subtle form of rape if he does not provide the Intimacy that she seeks. Women have been programmed by natural evolution to capture and tame a man to protect and care for her and her children. Rarely does she receive the type of Intimacy she craves from a man, so she finds substitutes — she takes home and security from the man. This is a subtle form of prostitution. She jumps a very high hurdle when she gently but persistently teaches and trains a man to give her the kind of Intimacy she wants rather than settling for cheap substitutes. Nature and society have perpetuated these arrangements for millions of years. Only in Green Ray does this sad state of affairs turn around. Men and women can only rise above these natural impulses and cultural stereotypes by hearkening to the promptings of a spiritual force: the soul, which is eternal and infinite. Only in soul can men and women love in the spiritual sense.

Transition to Green Ray

Some people in the upper Steps of Mental Intimacy, approaching Green Ray, study the metaphysical overview of personality and relationships in general. Such people often believe they are spiritual. They do a lot of heady noodling about peace, truth, union, love, bliss, and energy. However, they have not actually achieved a spiritual Level of Being. Many who study metaphysics as knowledge, rather than practicing Intimacy and Service, end up in upper Step Yellow Ray. It takes more than head knowledge to make the transition to the higher Rays. It takes more than a mental understanding of spiritual principles to be spiritual. Yellow Ray is about thoughts and belief systems, but true spirituality is not a belief system. Green Ray seating is a state of being, not a state of action, emotion, or mind.

In the Ordinal Rays, we may be genuinely motivated by the desire to Love, but we do not know how to do so very well. No matter how noble our intentions, due to ignorance, we are still primarily self-serving. This is the natural order of things. It is necessary for us to learn to live lovingly at the personal Levels of Being before we can break through to the transpersonal Levels. It is necessary for us to assimilate thoroughly the catalyst in the Ordinal Rays, to mitigate our Negativity therein, before we can graduate to the higher Rays. We must overcome False Personality, Maya, Acculturation, Peer Pressure, the Negative Poles, and the Shadow to a considerable degree, and achieve a significant amount of Clarity in all Centers.

There is a sort of barrier between the three Ordinal and the four higher Rays. It takes more than the usual Clarification of Intimacy to advance from the Ordinal Rays through the barrier into the Green Ray. It takes a “quantum leap” to go from Ray to Ray, but the transition to Green Ray is the biggest leap of all. This is often a traumatic transition with considerable disequilibrium. Red Ray Physical Intimacy, Orange Ray Affective Intimacy, and Yellow Ray Mental Intimacy all come “naturally”. They are a part of the normal process of development during a lifetime. However, it is not natural to progress beyond the Ordinal Rays — it requires the help of the *supernatural*. Growth stops in the upper Steps of Mental Intimacy unless there is a strong influence from the Cardinal Rays. It usually takes an intense and traumatic experience or a special person to initiate one into Green Ray.

If you are approaching Green Ray on the path of Intimacy, you will likely feel the need for “spiritual” sex (meaning: Cardinal level Intimacy). You will find mere sex meaningless and undesirable. If you are an Ordinal personality person you might cease having sex. You might give up on relationships. Some spiritually minded people down through history have practiced celibacy as a way to supposedly force Green Ray activation. This is not always the best approach, because it is the assimilation of sexual catalyst in the Ordinal Rays that impels you the quicker to Green Ray activation. It may not foster your spiritual path to turn down viable relationships that may come your way. Those who are Cardinal personality people approaching Green Ray will also feel the need for spiritual sex, and will in their search perhaps attempt to force its activation by insatiable sexual activity, without taking the time to assimilate the catalyst they receive. This may not always be the best approach either, as it tends to keep the person anchored in Red Ray. It is perhaps best to tread the middle path of neither too much nor too little sexual activity.

Many people on the path of Intimacy experience alternating periods of Cardinal +Activity and Ordinal -Passivity (intense involvement and withdrawal) in physical and spiritual realms as they approach Green Ray. Cardinal personalities tend to neglect physical catalyst. Ordinal personalities tend to neglect spiritual catalyst. All people, Cardinal or Ordinal, can keep things moving toward Green Ray in balance by taking time to reflect on experiences, by assimilating both spiritual and physical catalyst in Intimate relationships.

When we are in the Ordinal Rays, we are seeking and we know we are seeking. We know we do not have that for which we seek. When we achieve the higher Rays, the search ceases. We have found it and we know it. We experience a measure of freedom from Polarity. We have a gentle communion in symbiosis with ourselves and the world. We find serenity and contentment rather than sound and fury. There is often an urgency to spiritual growth toward the end of Yellow Ray. When we make the transition to Green Ray, we lose this urgency. We experience a contented, floating, balance between physical and spiritual. We experience peace of mind, emotions, and body. There is a loss of resistance to experiencing reality as it is, without distortion.

Sexual relationships work better if they have a purpose beyond the relationship — a “metapurpose”. The partners realize that they are part of something bigger than either of them. That metapurpose traditionally has been to make a living and raise a family. This physical Service to family and community works fine as a metapurpose in the Ordinal Rays. When it comes to those in Green and Cardinal Rays, male and female combine their energy, and work together as a team for spiritual Service to others. This is their metapurpose.

Over the course of a lifetime, two people in the Ordinal Rays can develop considerable personal Intimacy with each other. However, personality alone cannot “love” in the sense of unconditional positive regard — only the soul can do this. It is revealed when we achieve soul-to-soul connection in the higher Rays. In Green Ray we experience impersonal Intimacy, and in the Cardinal Rays we experience transpersonal Intimacy. What is that like? In the Ordinal Rays, we perceive the personal selves in our intimate relationships: “Me Tarzan, you Jane”. In the Neutral Ray, our perceptions of self and lover become impersonal: “I am man and you are woman”. In the Cardinal Rays, our perceptions become transpersonal — “We are yin/yang interrelating” — we have awareness of the spiritual phenomenon existing between us and of the cosmic principles expressed by us. In other words, we see the creator/creation in each other, expressing as each other.

There is an interesting fact about Polarity that has nothing to do with energy transfer, but I throw it in for your consideration before moving on: no experience is complete without its opposite. The more you suffer, the more you want rejoicing. The less Intimacy you have, the more you want it. Either way you experience it, whether the positive or the negative, you experience a thing when you experience its opposite. This is because a thing is a whole, not the Pole you happen to be experiencing at the moment. You cannot assimilate an experience until you have experienced the opposite. The personality naturally tends to want only positive, happy, pleasant experiences, but this is not realistic in the Ordinal Rays. Remember this, and do not resist the negative half of your experiences, no matter how unpleasant they are. They are an essential part of life, the “necessary evils”. Do not hide your eyes from the ugliness that is in the world and in your own heart. Do not flee the suffering that is in the world.

The Neutral Ray

It is unlikely that a person will achieve Green Ray — the Neutral Ray — until they successfully transit the Fourth Life-Stage, which typically starts in one’s mid-thirties. This is the Life-Stage when False Personality usually diminishes enough that the soul can influence the person consistently. This is also the usual beginning of what in the Michaelian teachings is called the Life Task. The manifested influence of the soul is necessary in the life to activate this Ray. This means that the early forties is the earliest one can reasonably expect to achieve Green Ray. There might be some exceptions.

Systemic Intimacy (Green Ray, Heart Chakra, Impulse Center, =P-D=)

If you can think of a better word for this stage of Intimacy, let me know. “Systemic” may sound to you like a type of disease. In physiology, this word does refer to something that affects the entire body. I chose it to name this stage of Intimacy because Green Ray energy is the “Neutral” Ray, which means it bridges and encompasses all the other Rays, Ordinal and Cardinal. Therefore, it affects the entire being: the physical, emotional, mental, and spiritual aspects of our “system”.

This Ray is the first “spiritual” Ray. Most people who diligently follow a spiritual discipline for a number of years, and who achieve a significant degree of Clarity, can attain this Ray. One must “graduate” from “college” psychotherapy to achieve this stage. The book learning of Yellow Ray is now behind and real life

experience is now ahead. All the trauma one experiences with relationships in the Ordinal Rays is compensated with happiness in Green Ray and higher. Dabblers in spiritual knowledge — those who play with metaphysical information rather than live psychotherapy and a spiritual path of Service or Intimacy — will probably not achieve this Ray. It is rare among the general populace, and not very common even in the New Age subculture.

Intimate relationships in Red, Orange and Yellow Rays typically operate competitively — the partners scramble for limited energy supplies. This changes in Green Ray, where cooperation forms the basis of relationships. There is an egalitarian interaction with free exchange of Intimacy — a sharing that increases Intimacy. After we have worked through issues of doing (Red), feeling (Orange), and thinking (Yellow) with our intimate associate(s), there comes a state of “Being” (Green). I have heard it called “divine nonchalance” and “holy indifference”. Green Ray relationships sometimes baffle people in the Ordinal Rays because it often seems that not much is going on. At least there are not the power struggles, emotional outbursts, and verbal arguments — the pushing and pulling — of the Ordinal Rays. For people in Ordinal Rays these things are an integral part of the learning process, but people in Green Ray derive no fulfillment from them. When we graduate to Green Ray, we will still have many issues to resolve in the Ordinal Rays. On becoming neutral, we will more easily notice when we encounter them that these issues all have a “charge”. This charge used to excite us, but now it is uncomfortable.

When we achieve Green Ray, we prefer to experience life and relationships without resistance or insistence. More than in any other Ray, we tend to see reality as it is, without distortion, and we freely allow this. This is also the first Ray where barriers begin to break down. The desire/dread Polarity also begins to disappear. We become non-judgmental. We no longer see our Intimate and other experiences as success or failure, good or bad, righteous or evil, smart or stupid, pleasant or unpleasant. We simply perceive all events as catalyst — opportunities to learn and grow. We also learn to take responsibility for our response to others, instead of reacting automatically. We release our behavioral habits, we forgive our emotional attachments, and we forget our mental expectations. We live neither in the past nor in the future.

People in Green Ray are often aware of the spiritual aspect of their Intimacy, even if they are not religious or metaphysical in their belief system. Before this Ray, there is no spirituality to sexuality. In Green Ray, the partners nourish each other in an energy exchange that feels good to the entire being — not only body, emotions, and mind, but for the first time, the soul is fed also.

Green Ray relationships usually embody friendship and companionship as well as sexuality. Friendship is rarely seen in sexual relationships in the Ordinal Rays. Red Ray sexual attraction usually hooks and holds lovers together who would not have each other as friends — that is an extraordinarily instructive situation, and not to be disdained. Green Ray lovers seem more like friends than lovers. This may seem boring or meaningless to those in the Ordinal Rays. Green Ray attraction is not based on the “electric” sexual attraction of Red Ray, or the “magnetic” emotional attachment of Orange Ray, or the “gravitic” mental binding of Yellow Ray, but it is a powerful and enduring attraction. Green Ray sexuality serves soul attraction as well as physical pleasure, emotional affection, and mental rapport.

Carl Jung had a theory that in the core of every male psyche was a female that he called the “anima”, and in the core of every female psyche was a male that he called the “animus”. If this is correct, I suspect that during Green Ray these parts of the psyche reveal themselves and the personality becomes more whole, integrated, and androgynous. Men become more “feminine” — focused on their close relationships. Women become more “masculine” — self-sufficient and autonomous. Men and women come to have a much better physical, emotional, and mental understanding of each other in this Ray.

Systemic Intimacy corresponds to the Impulse Center, the Negative Pole of which is called “-Instinct”. This concerns the physical body. I call the Positive Pole “+Intuition”, and it concerns the mind. Green Ray energy activates the Impulse Center for Systemic Intimacy. If there are physical and mental health problems still remaining from the time of the Ordinal Rays, I suspect the person must resolve them during Green Ray or it is not likely the person will be able to advance to Blue Ray and beyond. Many people who become Green Ray activated therefore become seriously interested in various alternative and spiritual healing modalities for the body and the mind, such as: Bach flower essences, Reiki, bodywork, energy healing, macrobiotics, breath work, nutrition, therapeutic massage, Yoga, meditation, and crystals. People in the three Ordinal Steps of Green Ray may seek physical therapy or healing. People in the Cardinal Steps usually emphasize psychological or spiritual healing. Ordinal personality people tend toward physical healing modalities, and Cardinal personality people tend to spiritual healing modalities.

What metaphysically oriented people call “energy work” begins with Green Ray activation, because the people become more aware of nonphysical energies at this stage. This energy is not physical, emotional, or mental. It is something beyond these, generally called “chi” or “prana”. This energy is said to be manipulated in acupuncture (or acupressure) and massage. I regard this phenomenon as an aspect of the Negative Pole of the Impulse Center, –Instinct. I suspect that it is also manipulated through psychological loving in the Positive Pole of the Impulse Center, +Intuition. Clarity and Intimacy are the freeing up of the energy flow in the psyche. Meditation is a way to de-stress the mind, and Yoga is a way to de-stress the body, to promote mental and physical healing by freeing up the flow of this energy.

According to Ra, people in Green Ray are vulnerable to “deactivation” by people in Ordinal Rays. Sometimes people in Green Ray seek to give Service and Intimacy to a person in an Ordinal Ray. People in Ordinal Rays are much in need, and this tends to draw the person in Green Ray to Service. This is fine. They will increase their Polarization in service-to-other. However, if they get pulled into the Negativity of the person in the Ordinal Ray it will neutralize their Green Ray. It probably means they still have Ordinal Ray issues of their own to Clarify. When you have sexual intercourse with someone, unless you are Blue Ray and above, you tend to get involved in that person’s Negativity. If this describes yourself and you want to continue with the lover, then perhaps the thing to do is to look within for the place of effortless nonattachment. Newly activated Green Ray people may need to learn to detach themselves from other people’s Negativity in order to remain centered.

Once you arrive in Green Ray you may notice in retrospect that many relationships you had while in the Ordinal Rays de-energized you rather than energized you. This is a consequence of the fact that the Ordinal Rays are “negative”. People in the Ordinal Rays are usually trying to have their “needs” met. People who are comfortably seated in Green Ray (and above) have no such “needs” — they are now “full”. In the Cardinal Rays, they are overflowing.

Green Ray is an aspect of the Neutral Process, Assimilation. Relaxation and “getting centered” characterize this Ray. There is a lack of compulsiveness, and a movement toward avoiding or shedding stress. People in Green Ray do not like the pushing and pulling that typically occurs in the Ordinal Rays. They tend to turn inward to avoid or neutralize the negative vibrations and other pressures in their lives. Being “centered” applies especially well in the case of people in Green Ray. It means shutting out the external world and focusing on your internal body/mind/spirit system. This is similar to getting into your Impulse Center. A good way to do this is by meditations that involve breathing, because breathing is the one body function that is easily controlled both automatically (by the body) and consciously (by the mind).

Because this stage is Neutral, one of the properties of Green Ray people is that they are impersonal and nonattached. This does not mean they do not get involved, or that they have no sense of connection in relationships. They do seek freedom for themselves and others. An example of a Green Ray truth is a saying found now and then in metaphysical circles, “If you love someone, set them free. If they return, they are yours forever. If they don’t, they never were”. The type of connection Green Ray people seek in their companions is different from what it was in the Ordinal Rays — it is a soul connection.

Another key experience of this Ray is relaxation or effortlessness in their relationships. There is a letting-go of actions and emotions and thoughts: the Ordinal Centers. One popular motto for this Ray is “Be here now”. There is no need to do, to feel, or even to think when in the presence of the beloved. There is just “BEing”, as it is sometimes called. There is no desire to change the beloved to our way of doing, feeling or thinking.

Another Green Ray experience is reciprocity or mutuality. That is, there is sharing without attachment or expectation. With relationships, one of the major features of Green Ray is to be intimately involved with someone while remaining nonattached. There is no need to own, control or change the other person. This does not mean they are uncaring. In the Ordinal Rays there is competition leading to compromise at best. Here there is a combining of forces, male and female operating equally. Where before there was a balance of opposing forces at best, here there is a pooling of energy and resources that augments both.

Green Ray is half way between the ends of the Intimacy spectrum. In a sense it is the meeting point or composite of personal and transpersonal, physical and metaphysical, aspects of self. It is the place where physical Intimacy and spiritual Intimacy balance. For this Ray to become aroused there must be both physical and spiritual excitation: Body Type energy and Fragment Type energy, Ordinal Ray and higher Ray, Polarities. Mid-Step Green Ray is the turning point of the entire spectrum. Above this Step the barriers, limitations and distinctions which keep people apart in the Ordinal Rays cease to exist. The Polarities that keep the issues,

contradictions and strife going are no more. From here on up, growth is in “quality”, rather than “quantity”, so to speak.

As with all the other Rays, Green Ray Intimacy is contingent on finding a suitable partner (or partners), who is (are) also Green Ray at least, to work and play with in Clarifying the Ray. Because of the rarity of these, there may be some difficulty in finding a suitable partner. There may be experimentation with many partners in seeking such a one. People who are approaching Green Ray activation may subconsciously seek a person who is seated in Green Ray, hoping they can become “initiated”. In so doing, they may attach and cling to a person in Green Ray, thus potentially deactivating the person in Green Ray. People in Green Ray can only give Green Ray to people in Green Ray, or perhaps to those ready for Green Ray initiation. People in Ordinal Rays can transfer Ordinal Ray energy with people in Green Ray, however. Below Green Ray, it works best if the partners advance through the Rays and Steps within the Rays equally. This produces an equivalent exchange of energy. If advancement through the Rays is not equal, the relationship is likely to be strained, or even to fail. With Green Ray and above, there is no need for both to advance equally. People in Green Ray can give Green Ray energy to people in Cardinal Rays, and receive Cardinal Ray energy.

When two people with compatible Body Types, Personality Types, and Fragment Types discover their bliss in a Green Ray association, it is very possible they will freely bond in a long-term stable relationship. They will continue to Clarify their Ordinal Rays and all their Centers, diminish their Maya, False Personality, Negative Poles and Shadows. They will improve their Green Ray energy transfers in blissful sexual encounters. A mated pair in Green Ray and above can turn each other on to express higher forms of Service, and double their output of Service over what they could without each other. It is necessary to have a harmonious mate, of high Affinity and Polarity, in order to achieve and maintain the higher Rays of Intimacy. It cannot be done with short-term or incompatible partners. The issues are too subtle. I suspect it is also necessary that the partners be kindred souls and/or have many past lifetimes together. This is perhaps required because as the issues become more subtle in the higher Rays, the sensitivity required to experience them also increases. This takes time. It is easier and quicker to resume this process where we left off in other lifetimes.

Green Ray Lovemaking

It seems that Red Ray energy can be transmuted directly to Green Ray. At least this is apparently the way I received initiation into Green Ray at the age of forty. I met a young woman who wanted me to massage her sensuous body for hours while we listened to the music of the Grateful Dead. She turned me on in Red Ray very much, but a sexual relationship was not appropriate. Thus there was not the usual outlet for the sexual energy, but it had to go somewhere. It apparently went up the chakra system to Heart Chakra, as a result of another circumstance: I had recently been initiated into Indigo Ray — you will read about this further on. With the pull of the higher Indigo Ray now present in me, and the sexual energy being driven up from below, it was transmuted to Green Ray. This occurred on several occasions when we were doing massage, with improvisational dancing and music. What was it like?

There are certain prerequisites and procedures in Red Ray lovemaking that lead to orgasm — practically everybody over age 13 knows what they are. Something like this can happen with Green Ray lovemaking also, but few people know about it. Green Ray is much more subtle than Red (or Orange or Yellow). What I call “attuning and communing” in Green Ray takes more sensitivity than Red Ray, and the building of the excitation is slower. I experienced this in the massage with the platonic girlfriend. There was something about her that evoked my compassion and affection like no other person before or since. She encouraged me to play with her body. I did this any and every way I could think of for hours at a time. I arranged, massaged, pushed, pulled, squeezed, caressed, cuddled, rocked, and danced with her body with complete freedom and naturalness — as if we were lovers, except clothed and without actually being lovers. She was free to play with my body also. Sexual arousal was allowed but not encouraged by the usual means. After two or three hours of this, a feeling of pressure and ache in my chest built up to a burning sensation there. In my consciousness there was a yearning, escalating to a combination of affection and compassion with a need to express healing. However, this experience was much deeper and finer and stronger and fuller than the words “affection” and “compassion” typically convey. When the feeling built up to a certain point, I had the sensation of literally “pouring out the heart”. This would continue for an hour or so till the session ended. I presume this is the Green Ray equivalent of Red Ray orgasm. It satisfied the “heart” as orgasm satisfies the body. Much of this yearning remained, impelling me to seek further experience of this kind. I felt driven to do massage for the next three years, practicing non-sexual Service to women as I had with her, continuing to Clarify my

intentions toward them. Men and women typically do not know how to touch each other without sexual intent and meaning. These experiences helped me resolve issues about touching and being touched by the opposite sex. There was frustration and anguish as the psyche reconfigured. I like to say that this yearning was the “hornyness” of the heart. This type of hornyness is satisfied by a relationship that nourishes the soul as well as the body, with a heartfelt appreciation of the beloved’s entire being — body, mind and soul.

Near as I can tell, this experience was my initiation into Green Ray. I consider the platonic girlfriend to be my spiritual “mother”. Thank you, mom. The years I did massage compulsively was the time I spent in her “womb”, so to speak. She was in my heart continually. It was a three-year gestation before I was “born” into Green Ray. It happened like this: two years after this platonic relationship ended, when I was forty-two, I became involved with another woman. She was a few years older than I, and she was apparently initiated in Green Ray, although I had no idea of this at the time. Our Body Type energies were very comfortable and mutually nourishing. The personalities got along fairly well. The relationship was good in many ways, and we had a great time in bed. But lest you think this was all bliss, know that when her light shone on my darkness, the darkness did not die painlessly. Things about her evoked many of my worst issues — about a dozen of them upon post-mortem examination. The relationship ended traumatically because of my issues and demons, and it took a year to assimilate the intense and painful catalyst and mitigate much Negativity of the Ordinal Rays. The result was that I apparently became seated in Green Ray at age 43. It was then that I realized where I was among the Rays, and I began writing Part Two of this book. I now regard this woman as my spiritual “midwife”. Thank you, dear one. The fact that I have two Traits (Observation Mode and Impulse Center) and two soul factors (Cadence 4 and Position 4) in the Neutral Process probably helped me to achieve Green Ray, the Neutral Ray.

So how does one “make love” in Green Ray? In principle it is like meditation, except you do it with another person rather than with yourself or your Self — it is “interactive meditation”. Green Ray lovemaking is characterized by flowing effortlessly in all aspects of being with the beloved. The association is free of compulsion, stress, and tension. Needs, desires, habits, attachments, and expectations have been released. There is a spontaneous delight in playful exchanges with the beloved. It includes the three Ordinal Rays, and more. It is necessary to have sexual attraction, emotional affection, mental understanding and soul connection to make Green Ray energy flow. It is necessary to be comfortable with your beloved in the Physical (Red Ray), Affective (Orange Ray), and Mental (Yellow Ray) stages of Intimacy. Issues of the Ordinal Rays will have been Clarified in previous months and years of the relationship — or perhaps in previous lifetimes. There are also the daily cares and distractions that one must work through (assimilate) before one can achieve Green Ray transfer. I call this process of assimilation “attuning and communing”. It can take hours to attune and commune with your beloved in order to relax into Green Ray exchange. There is no such thing as “a quickie” when it comes to Green Ray exchange — at least not early in one’s experience of this Ray. An entire day is a reasonable block of time to devote to this purpose. Green Ray is subtle, and it cannot be hurried — or forced in any other way. It results from relaxation, the opposite of stress. Your body must be relaxed. Your emotions must be relaxed. Your mind must be relaxed. All your problems must be “resolved” — assimilated — if not solved. So how do you do this?

The basic principle for relaxing, resolving, assimilating the stress of your life while attuning and communing is to express what emerges spontaneously from your Impulse Center, the conduit of Green Ray. Simply (and Clearly) express your physical, emotional and mental impulses. You might want to begin the encounter with something that relaxes, such as Yoga. This gets you in touch with your own body. After that, for Behavioral Intimacy with the beloved, there is attuning and communing by “wallowing” naked in bed together, with massage and caressing and embracing and cuddling. This is not foreplay, but it is playing freely with the body of the beloved — not with any purpose other than getting to know them and please them sensually. This is not done for the purpose of stimulating the erogenous zones as in Red Ray exchange. It is done for the purpose of harmonizing the bodies of the two, to get them “in sync” in “vibration”, whatever that means — you will know when you have done it. If you feel like stretching, stretch. If you feel like napping, nap. If you feel like snacking, scratching, dancing, tickling, kissing, breathing each other’s breath — whatever your body feels like doing — do it to please and pleasure your body and the body of your beloved. This relieves the polarity tension in your body, in your beloved’s body, and between your two bodies. Do all this or something like it as it strikes you, not as a routine or technique. It must come spontaneously from the heart and not somewhere else.

What I experienced with my platonic girlfriend is a model for Physical Intimacy without erotic stimulation or genital contact. There was plenty of sexuality and sensuality, but the erogenous zones were ignored. In the

usual Red Ray sexual encounters, the nervous system is deliberately excited by stimulating the erogenous zones. In Green Ray, the Intimacy energy is intentionally excited by attuning and communing. The entire being is an erogenous zone for Green Ray, not just the body or parts of the body. By mentally, emotionally, and intuitively playing with the Systemic Intimacy without provoking Red Ray excitation, the Green Ray energy is cultivated rather than Red Ray. Red Ray is usually so much stronger than Green Ray, that if one concentrates only on the former, the latter is unnoticed. All of this Green Ray stuff can be done in a state of Red Ray arousal, but there is no cultivation of it. Instead of building up excitement as in Red Ray, there is letting go of tension in Green Ray. Perhaps it is best to save Red Ray exchanges for other encounters.

While you are relaxing the body, you will also relax the emotions with Affective Intimacy. If you feel like crying, cry. If you feel like laughing, laugh. If you feel like rejoicing, grieving, sorrowing, celebrating, or whatever, do so. If you have to sort out your emotions on some issue, do so now. In this way, you will release any emotional tension that you may have concerning recent events or between each other or with other people. Your feelings will become harmonious.

And we cannot forget the relaxing of the mind with Mental Intimacy. This is perhaps the most difficult part if you or your beloved are inclined to analyze and ruminate. Nevertheless, it is necessary to talk about whatever comes to mind, to clear up any misunderstandings, to let the other know what you are thinking. If you had an unpleasant experience at work, talk it over. If you had a misunderstanding in some previous communication, talk it through.

Most women are starved for affection — my experience with massage has taught me that. After a massage, some women have proposed marriage — jokingly, of course. But behind the joke is the very real desire for non-sexual physical intimacy that few women receive. Whether they admit it or not, demand it or not, they want a man to love them with their hands, their hearts, and their souls, not just with their genitalia. How do I know this? I have learned it from relationships where sexual attraction was present but sexual action was lacking. We should learn to love every inch of our beloved, not just selected parts and places. The entire body is an “erogenous” zone for affection and compassion and Green Ray energy exchange. The entire psyche — thoughts and emotions — of the beloved is also territory to be explored and enjoyed.

A key word for Green Ray energy exchange is *play* — physical, sexual, emotional, mental, spiritual play. It is the opposite of work. It is without agenda. It is fun. There are ways to play with the yin/yang during massage — to use rapport to feed back your interactions and build the energy not unlike sexual interaction, only the feelings are not so much of sexual pleasure but of physical bliss. It is not necessary to be sexually involved to be in a loving relationship. If there is sexual energy, learn to transmute it into affection/compassion. While massaging to music, look for the state of mind of art/play/dance, and the feeling of gentle bliss. As far as action is concerned, be actively passive, that is: responsive, not trying to make anything happen. Rock gently back and forth to slowly rhythmic music, say 60 beats per minute or slower. Let the music “make” it happen. It is not necessary to exchange body fluid to exchange Kundalini. Those who are approaching Green Ray activation probably will prefer massage from their lover or anyone else to “meaningless” sex no matter how “good” it is. After a few sessions of Green Ray lovemaking, you can build up such a sense of communion with another person that you automatically get “high” and connected with them in an altered state of consciousness.

The basic principle is this: it blocks Green Ray (or any Ray) to have unresolved, unassimilated or unexpressed distractions or issues running around getting in the way of the exchange of energy between partners. Once you get all this stuff assimilated, your body, emotions, and mind will be focused on the present moment, not the future or the past. This is all a form of meditation and concentration with self and other. It requires an unrelenting, free-flowing sensitivity to and Intimacy with self and other. Do not consider the expression of feelings and thoughts to be a distraction from Green-Ray lovemaking. Indeed, they should be a part of it. The “technique” then is to have no technique — to want nothing, to allow everything, to let go. You respond to energy flows from the higher Rays, rather than manipulate the body to force Ordinal Ray energy to flow. Each must feel free to say, feel, and do anything during this time. There must be a total, non-judgmental acceptance each of the other. You must “free fall” into it with abandon. The key word here is *fun*. If it seems like work, you are doing it wrong.

So what is Green Ray Intimacy like? It does not have the skyrockets of a huge Red Ray orgasm, but there is a satisfying release of energy that feels good. There is not the “heavenly” thrill of a romantic infatuation in Orange Ray, but there is some affection and laughter. There is not the mental excitement of a great conversation in Yellow Ray, but there are some mutual breakthroughs to insights and understanding.

Attuning and communing in Green Ray results in a contented, peaceful satisfaction for the body, emotions, mind — and soul. There is a very centered feeling of fulfillment in all aspects of being.

Your first experience of Green Ray lovemaking will almost surely not happen to you because you made it happen. It will probably occur spontaneously, when you are distracted from your Negativity, when you are with the right person in the right situation. I have given a few simple principles so that you will know what happened and why, and you can then allow these to facilitate the experience on other occasions.

Sex as experienced by people in the Ordinal Rays is badly distorted by incompetence, romantic illusions, and ignorance. The expectations created by neediness make it virtually impossible to see it and do it Clearly — it has to be like this and not that, this has to happen and not that, it must feel this way and not that way. People believe that their happiness depends on these conditions being met — and in the Ordinal Rays it does. When these specifications are not met, disappointment or anger often happens. But if we have no requirements other than guidance from soul, and we can give our sexuality freely, then whatever happens is inherently interesting and meaningful. We simply rejoice in the opportunity to experience another person. This happens consistently between partners in Green Ray and higher.

In my younger days, when I was operating primarily in Red Ray, it was the exterior shape of the female body that turned me on — the physical Polarity. Now that I am more mature, I find that arousal of Red Ray is determined by some type of energy connection that is not related to physical appearance. I still perceive it by looking outward at the woman, but I also look inward at a certain place in my psyche. I find there a metaphysical Polarity, usually undefinable and mysterious at first. This is the signal for some gift of spiritual Intimacy. If the Intimacy is allowed, the mysterious becomes known, and the soul experiences fulfillment.

The Cardinal Rays

Through Green Ray the person shifts from “What can I get from this relationship” in the Ordinal Steps to “What can I give to this relationship” in the Cardinal Steps. Middle-Step Green Ray is the pivot point of the spiritual path of Intimacy. Above this Step the person is greater than 50% service-to-others. Assertion of “ego” (False Personality and Maya) is primarily a phenomenon of the Ordinal Rays. People in the Cardinal Rays are not subject to the wounding of ego as in the Ordinal Rays, because they have mostly transcended ego. True Personality, soul, and Essence cannot be offended. Also, the Love/Fear ambivalence regarding the opposite sex disappears above this Step. There is delight and comfort with the partner, not competition. The Polarities are reconciled. The genders combine their resources for Service and Intimacy. I suspect that to graduate into the Cardinal Rays, Blue Ray and above, one has to have the Ordinal Rays almost completely Clarified.

When we experience a Cardinal Ray, it seems eternal and infinite, beyond space and time, or including all space and time. The principles that underlie the universe are directly perceived. They are enduring and sustaining, rather than temporary and limited. People in the Cardinal Rays — Blue, Indigo, and Violet — have a self-sustaining energy source within themselves. They have a positive pressure that is not subject to deactivation by people in the Ordinal Rays. They have enough positive influence or “radiation” in the expression of their Being to overcome the Negativity usually present in the Ordinal Rays. People even in Green Ray are not thus endowed. Contrariwise, people in Ordinal Rays are only marginally susceptible to the beneficial influence of people in the Cardinal Rays — it mostly baffles or unsettles them.

As people advance through the Ordinal Rays, life gets more complicated. The issues become more subtle, and there is a bewildering variety of them. In the Cardinal Rays, the reverse occurs. Life gets simpler as you advance through the Cardinal Rays. Issues continue to get subtler, but they become less complicated.

Interactions in the Cardinal Rays do not necessarily involve mutual transaction of energy between two people, as with Green Ray. By that I mean that people in the Cardinal Rays can give without the need for a corresponding return. There does not have to be an equal exchange of the same Ray of opposite Polarity. People operating in Blue Ray and above radiate their loving spiritual energy to all. They have so much that they give it away freely, caring nothing for whether others receive it, and if they do, how they use it. By contrast, Ordinal Ray people are primarily interested in receiving. They are “needy”.

Mystical Intimacy (Blue Ray, Throat Chakra, Concept Center, +3-D+)

People who are seated in Blue Ray are very rare according to Ra and the Michaels. Sages with a high opinion of themselves, in the upper stages of Yellow Ray, might tend to think they are in this Ray, but thinking and Being are two different things. It is one thing to have a mental idea of Mystical Intimacy from Fifth Step Yellow Ray awareness, and quite another to be actually seated in Blue Ray. I aspire to achieve it in this

lifetime because I have four Traits in the same Process, the Synthesis Process: Acceptance Goal, Concept Center, Fifth Level, and Old Soul.

Blue Ray energy exchange is an aspect of the Synthesis Process. I suspect that to achieve this Ray we must accept ourselves completely. We must own and take responsibility for our entire selves. This means the “lower” self as well as the “higher”. We must integrate the human and the divine aspects of ourselves. We must give up either liking or disliking ourselves, exalting or devaluing ourselves, asserting or disavowing ourselves. It does not work to deny or ignore any part of ourselves. If we are to exchange Blue Ray energy with another, then we would have to regard them similarly. The closer the soul connection and kinship, the easier this is to do.

I have already experienced this Ray a few times during Intimacy, vaguely and briefly with a certain woman. This particular experience seems to have been facilitated by a perfect physical compatibility — there was no perceptible difference between the “energy” or “vibration” of her body and my body. Thank you, woman, for the experience. There was the distinct perception that the other person was myself — in another body but not in another body because there was no difference between our two bodies. There was no action, emotion, or thought connected with this impression. There were no fireworks of any kind. It was just the awareness that the other and I were one being. There was a suspension of thought and “belief”. That is, there seemed to be no duality to existence. There was no separation in space or time — all was here and now. The apparent self/other distinction was reconciled in the One Universal Being. The division between outer and inner disappeared. Everything was just one. This is commonly called the “mystical” experience, hence the name I chose for this stage of Intimacy. I suspect that this is a routine experience between lovers seated in Blue Ray. The relationship was not compatible in personality or soul, so it was limited in its expression of Blue Ray to body mysticism. I suspect that other types of compatibility, such as emotional and mental, could produce a similar result during attuning and communing, with or without sexual stimulation. Soul compatibility would of course produce the highest expression of Blue Ray exchange.

Ra gives a brief description of Blue Ray, so we can expand on my limited experience with their information. Blue Ray people are aware of the spiritual component in their intimate relationships, whether sexual or otherwise. Wisdom is the harvest of Blue Ray catalyst. Therefore, Blue Ray is a kind of spiritual intelligence. The Blue Ray aphrodisiac is Truth. By that I do not mean just things that are true, but the kind of Truth with a capital “T” that is transcendent art or cosmic awareness that breaks through the illusion of everything that is false. Blue Ray experience is a lot deeper than being comfortable enough with someone that you can tell them anything, although it includes this. Blue Ray people are instantly incisive — they cut through lies and obscurity to get to the core of the matter. They are keenly perceptive — they look into the very soul. Their Clarity is irreproachable.

Blue Ray corresponds to the Concept Center, an aspect of the Synthesis Process. This Ray is love in the sense of oneness, unity, symbiosis. The energy transfers consist largely of “meaning” conveyed nonverbally — telepathically or artistically. Two people who are communicating in Blue Ray hardly have to talk, they know the other person so well. It is difficult for them to misunderstand each other. It is impossible for them to offend each other. It is almost as if they are one being. With this Ray and above, transpersonal self can routinely connect with transpersonal self. Two people relating in Blue Ray have almost a telepathic rapport. So-called psychic abilities such as clairvoyance and clairsentience can be present with Blue Ray. It is not always the case that psychics are in Blue Ray or that Blue Ray people are psychics, but there is perhaps a high degree of correlation.

The Service and Intimacy offered in Blue Ray are universal. That is, the range of its radiation goes beyond those people known to the Blue Ray person. It is radiated not only to friends, neighbors, and city, but to nation, planet, and beyond.

Spiritual Intimacy (Indigo Ray, Brow Chakra, Sympathy Center, +2-D+)

For someone to attain Spiritual Intimacy and live in it is extremely rare. It takes concentrated spiritual practice to achieve it by oneself. The other way to achieve it is through sustained contact with a special person. I have had this experience — on several occasions totaling a few hours. My initiation into this Ray came at age 39, but I will be surprised if I become seated in this Ray in this lifetime.

There was this woman. We regarded each other as kindred souls. This cannot be verified, of course, but what can be known is that we had several key Polarities in our personalities and souls — Polarities that sometimes provide the potential for experience of the Cardinal Rays. To experience the Intimacy of this Ray there was

nothing we had to do except be with each other, hold each other, and look into each other's eyes. Soon, inside our heads, a couple of inches behind the forehead, an experience of combined bliss and gratitude and orgasm would occur. It would grow in intensity until we and the universe would disappear in the experience — there was only bliss/gratitude/orgasm, nothing else. The experience of this Ray only lasted while we were together. There was no attachment to this experience that lingered afterward. This is commonly called a “religious” or “spiritual” experience, hence the name I chose for this stage of Intimacy.

Do not think this was all sweetness and light. There was another half to this experience, the negative half. Illusions do not die easily or painlessly. She soon departed from my life, and the intensity of the trauma of her departure shocked me to the core. This apparently helped clear out some of my Negativity from the Ordinal Rays. At any rate, this was my introduction to the Cardinal Rays, and it apparently cleared the way for my initiation into Green Ray several months later. I presume it allowed the influx of spiritual energy to help pull up the Red Ray energy to be transmuted into Green Ray. That is my theory at present. What is not theory is that spiritual love is real. She proved it to me. I consider her my spiritual “father”. Thank you, dad. Immediately after the end of this relationship came the association with my “spiritual mother” discussed under Green Ray. It was three years after the end of these relationships that I realized my experiences were of Kundalini — involving the opening of two chakras, the brow and the heart. Slow learner.

I may have had another experience with Blue Ray at age 42, with another woman. We also had Polarities in personality and soul. Through music of the Cardinal Centers and through kissing only, we induced an “endorphin high” in each other that lasted for about a day. As you probably know, endorphins are chemicals produced by the brain that make one feel blissful. Some receive an endorphin high through exercise, others through infatuation, others through chanting or dancing. Kissing is a good way if it works, but it has only happened to me with this one woman. I do not know why. I was not infatuated with her — I had gotten over that response three years earlier — but this brings to mind another comment.

Some people who are in the sixth Step of Orange Ray may feel that they have experienced Indigo Ray. Sometimes two people can share a romantic illusion for a while that is “heavenly”. They may feel all “loving” towards each other, having an infatuated affection for one another that gives them a “high”. They may feel like “the luckiest person in the world”. This is a fine and valid Orange Ray experience (although not a Clear one), but do not mistake this for the “bliss” and “ecstasy” of Indigo Ray. One test of Clarity in any Ray is that there be no attachment to the person or to the experience. In Indigo Ray, we radiate reverence, inspiration, blessing, holiness, sacredness, and awe.

I regard my experiences as special situations, dependent on two souls that were special to each other. Those rare ones, whose Level of Being has truly risen to Indigo Ray, sustain the output of this Ray as Intimacy and Service for the benefit of all with whom they come in contact. It seems unlikely to me that people in this Ray would care much about sexuality expressed physically, because they are in such a high state of consciousness continually. I am certainly not there yet, so I might be wrong about this, but I say it because my highest “sexual” experiences, of Blue and Indigo Rays, occurred with women without physical sexual intercourse, or even arousal of Red Ray.

There is not much else I can say of this Ray except that it causes one to perceive the sacredness and joy in everything. There is a feeling of reverence and awe about everything. This is not “happiness” in the personal sense, but ecstasy in the transpersonal sense. Some, especially Priests in the Passion Mode and the Sympathy Center, might like to think they are here when they merely have an optimistic attitude all the time. This is not the same thing as a Level of Being in Indigo Ray. I do not expect to achieve seating in this Ray in this lifetime because my Sympathy Center is very weak. It would probably require a long-term special companion who evoked it as my “spiritual father” did, or some other equally positive trauma.

Cosmic Intimacy (Violet Ray, Crown Chakra, Excitation Center, +1-D+)

According to Ra, this chakra is always active to some extent. As long as the person is alive, they are energized with the “life force” or “chi”. Violet Ray is the enduring, sustaining energy that initiates and maintains the physical half of creation. The more open the Crown Chakra, the stronger is our Excitation Center, the more Violet Ray energy we have inherent, and the easier it is to use this motivating force to raise our consciousness through the spectrum of Intimacy. If we were to get comfortably seated into Violet Ray, we would be capable of manifesting great “magical” powers. This stage is the ultimate empowerment. It is almost never achieved by anyone, because it requires great discipline, concentration, and dedication to master the ego totally, to remove

all its fears and illusions. For two people to achieve this level of Intimacy together is an even greater accomplishment.

It seems that I experienced this Cosmic Intimacy Ray once, many years ago, for a brief time. Like some of my other Spiritually Transformative Experiences, it involved a female. A woman that I met at a conference took me aside at a party after the conference. In an unoccupied living room, she asked me to lie down on a couch while she sat on the coffee table. She then induced in me a state of non-dual consciousness. Generally it takes meditators many years to gradually achieve this state of awareness-without-an-object; it took her a few moments when it seemed that nothing exterior was happening. This state of consciousness is generally described as indescribable, ineffable, inexplicable. If this was not the crown chakra opening, then perhaps it was the alleged chakra above the body. Whatever it was, it was the most unusual experience I have ever had. Refer to the writings of Franklin Merrell-Wolff for more information.

General Comments on Cardinal Rays

Once more for summary: One of the goals of all this Intimacy is to have all of the Centers Clarified — meaning: able to transmit the Intimacy energy in all of the Rays. The energy flows up from the Red Pole (physical) at the Sacral Chakra and Motion Center, and down from the Violet Pole (spiritual) at the Crown Chakra and Excitation Center. You first learn to be a good lover in bed — Red Ray. Then you are able to express affection and endearment — Orange Ray. Then you learn to communicate your thoughts clearly to your partner — Yellow Ray. Then you accept the total being of your partner and the universe — Green Ray. Then you perceive oneness with your partner and the universe — Blue Ray. Then you experience bliss with your partner and the universe — Indigo Ray. Stages 1, 2, and 3 involve the broadening and enriching of the outer, personal expression of sexual love. Stages 5, 6 and 7 involve the broadening and enriching of the quality of the inner, transpersonal expression of sexual love.

People who feel trapped, suffocated or stagnant in a relationship may be ready for initiation into a higher Ray (if this sort of Intimacy is part of their Life Plan or spiritual path). If the higher energy exchange is not possible in their current relationship, the person may begin to look elsewhere for this experience. It is not healthy to stay in a relationship that blocks the flow of the Kundalini, as this energy will turn to destructive functions in the body, mind and soul if not given opportunity to rise. If it becomes obvious that you have risen as high as is possible with a certain partner, then you may have to “bite the bullet” and do the unpleasant but necessary thing of ending the association. With self-awareness, you can minimize the trauma of this transition.

In each Ray, there is a specific understanding about what it means to be having sex. There is the least difficulty when energy is exchanged straight across — Red to Red, Orange to Orange, and so on. Otherwise, the partners will have a different interpretation and meaning for the experience. If we attempt to exchange with a person in a Ray different from our own, we risk considerable misunderstanding. The greater the difference in Rays, the greater is the potential for ugliness. The definition of “love” itself changes through the Rays. One interesting consequence of this is that people in the Ordinal Rays may perceive people in higher Rays as “unloving”.

When a chakra is activated, it is often accompanied by a physical sensation. For instance, when the Red Ray is activated at puberty, the physical sensation is sexual arousal of the genitalia. When Orange Ray is activated, there is a feeling of “love sickness” in the stomach. When Yellow Ray is activated, there is a need to analyze all relationships, and a warm excitation of the solar plexus. When Green Ray is activated, there is an aching or yearning in the heart area. When Blue Ray is activated there is a lump in the Throat Chakra. When Indigo Ray is activated, there is a pressure at the forehead.

We do not leave the former Ray when we graduate to a succeeding one. Each Ray is an addition to the preceding Ray(s), not a replacement. In this way our lives becomes richer and fuller as we ascend the Rays, and the preceding Rays are further Clarified. We build the experiences of each Ray on the experience of the preceding Ray. For example, people in Blue Ray and above have the effortlessness learned in Green Ray, the communication skills learned in Yellow Ray, the expression of affection learned in Orange Ray, and the behavioral competence learned in Red Ray. When we have achieved some degree of Clarity in the Ordinal Rays, our consciousness naturally begins to open to the higher Rays. We have to prepare for the energy of a higher Ray/chakra before we will recognize it, seek it, and find someone with whom to experience it. If there is very little of a particular higher Ray activated, we will shy away from people who have a lot of it. It is wise to Clarify each Ray thoroughly as we go up. We can then easily and comfortably move up to the next. We make

some progress in all or most Rays simultaneously, but our main seat of consciousness will rise as we progress in Level of Being.

Men by nature of their gender have more physical energy. Men play ball when they get together. They often stay in Red Ray until middle age, because with this type of energy they are so energetic for success in their careers and their hobbies. Only when they accomplish this success do they begin to feel the need for something more than sex in their relationship with their partner. Women by nature of their gender generally have more emotional and mental energy. Women laugh and talk when they get together. They pay attention to the emotional (Orange Ray) and verbal (Yellow Ray) aspects of their intimate relationship much earlier than their man. For this reason, women are often far ahead of their mate in the stages of Intimacy. Sad but true. This causes much suffering for both.

Typically, for a woman, a good lover is not a man who knows how to push all the right physical buttons, to manipulate the physical erogenous zones, to produce the biggest and the most orgasms. A good lover is the man who is truly intimate with her emotional, psychological, and spiritual nature to produce the greatest soul bliss. Real intimacy is the biggest “turn-on”, and it is most natural to want to express this sexually, and raise the Intimacy to the highest Ray one can. Once the personality has been Clarified of self-serving habits, attachments, and expectations, and a degree of other-servingness achieved, then the sexual energy will flow freely, and if it can express Red Ray, okay, if Orange, okay, if Yellow, okay, if Green, okay, if Blue okay. It is all the same energy, manifesting in different ways. Like the spectrum of electromagnetic energy — which at one wavelength is radio, another TV, another gamma, another light, another x-rays — so is Intimacy energy.

People who have developed their Intimacy beyond Red Ray will still enjoy Behavioral Intimacy. Red Ray energy transfer is just the start. It can be transmuted to Rays beyond Red, and the stronger the Motion Center, the more energy available for transmutation. A person who has Clarified Red Ray acknowledges and allows any sexual turn-on. If appropriate in the judgment of the people involved, they may express it physically in actual sexual interaction. If judged inappropriate, a self-aware person can transmute the energy to a higher Ray, up to the highest Ray the person has Clarified. For instance, if Orange Ray is Clarified, then a person who turns you on sexually will also perhaps turn you on emotionally. If Yellow Ray is Clarified, then they might also turn you on intellectually.

Relationships experienced by people in the Ordinal Rays are very “personal” — they do not see the “higher selves” of each other because there is so little of the transpersonal Cardinal Rays in activation. The Cardinal Rays impersonalize and transpersonalize the relationship. Sure the relationship has to work well and be satisfying to the pair, but once you get to Green Ray you can begin to cooperate in producing energy for self and other, where before there was competition. In and beyond Green Ray, any bonding that takes place is free of any binding — compulsion or possessiveness.

Once you become aware of these stages of Being, and you know where you are, you can begin to participate consciously in your own spiritual evolution and that of others, and thus share in each other’s bliss along the way. Ideally a “full spectrum” relationship will exchange energy in all of the chakras and Centers. The relationship itself is a “chakra balancing exercise”. Such a thing might occur late in the lives of two very well-mated individuals who had been together many years.

In the Ordinal Rays, we are driven primarily by necessity and Fear at first. We rarely make conscious choices for Intimacy. As we advance through the Steps and Rays during the lifetime, we make more conscious and informed choices. We are able to assist and accelerate our progress on the path. In the upper Rays we are almost continually aware of the internal and external processes and energies affecting us.

The personal self may have a goal to get laid, to get high, to get whatever. The only goal of the transpersonal self is love/bliss/vitality. This can happen in the Cardinal Centers, and this can be achieved through Intimacy in the Cardinal Rays. None of the following discussion about sexual relationships means anything unless there is Intimacy between the partners. There must be an immanent realization by the personal selves of the two people that there is Intimacy inherent between the transpersonal selves. Anything less than this is playing games. I state again: do not look for someone who you think will fulfill your personal “needs”, but for someone with whom Intimacy exists already — though it may need some coaxing to manifest fully. Then focus on and thereby develop the Intimacy.

Intimacy produces a kind of satisfaction that is unlike any other — the only kind that lasts. To satisfy the body is good, so that its legitimate requirements do not interfere or inhibit the impulses of soul. Intimacy has none of the fireworks, fanfare and compulsiveness of the typical romantic relationship. The very first

requirement for Intimacy is the perception that Intimacy already exists and is waiting only to be revealed. Intimacy cannot be manufactured — it exists between all transpersonal selves. However, some transpersonal selves are closer to each other, and commune easier with each other, than do other pairings. The problem is that there are barriers to communion, so techniques may be used to augment the intimacy that pre-exists. In fact, it is necessary to have some Clarity before you will even recognize a transpersonal connection.

It is desirable to have intimacy in all of the Ordinal Centers before it can be easily achieved in the higher Centers. In all that is said below, remember that Intimacy, Clarity and Service are the goals, not to get high without drugs.

Miscellaneous Musings

The following subsections do not fit within the structure of Part Two in any way that I have been able to determine, so I present them here in no particular order or arrangement.

The Principles of Intimacy

There are many factors that go into the magic of sexual energy exchanges. Previously I have hinted at a number of them. Hereafter I will explain some of them in more detail.

I suppose that Cardinal Ray people can initiate people into the Cardinal Rays, although my own initiations did not occur this way. It was the chemistry and alchemy of Polarities and Affinities in Body Type, Personality Type, and Fragment Type that made it happen, rather than the Level of Being of my partner. None of my initiators were seated in Green Ray or above, except maybe one. However, I suspect that an exchange of energy in the Cardinal Rays requires some kind of soul connection.

Even if kindred souls are in the Ordinal Rays, soul kinship can be strong enough to transcend a lack of Clarity in Personality, and make the relationship spiritual. The Negativity will still exist, but it will be secondary — the kinship will be primary. Soul kinship can be strong enough to obviate differences in Personality Type and Body Type. Where soul kinship does not exist, personality and body and cultural expectations will mostly govern the relationship, whether positive or negative.

I believe that it is important to ascend the Rays with balanced spiritual and physical catalysts. You could perhaps meditate on a mountain in Tibet for 16 hours a day for a few years to get to spiritual “enlightenment” but this would leave your physical development near zero. Cardinal people are more prone to this imbalance. On the other hand, you could ignore your spiritual life and end up empty and unfulfilled. Ordinal people are more prone to this. It works best to Clarify each Ray of most issues before moving on to the next. It is not pleasant to force any Ray through such things as psychedelic drugs because you invite imbalance thereby. If you assimilate Catalyst thoroughly through self-observation, works of Service and relationships of Intimacy, you will rise more easily to higher Rays.

Clarity is perhaps the most important factor for achieving Intimacy in Rays below Green. False Personality always operates to block Intimacy. Without it, we would all be at least in Green Ray. To go above Green, it is likely other factors in True Personality and soul will be present. For instance, regarding True Personality, it helps most if the Traits of partners are Identical. With Identical Traits, True Personality becomes “invisible”— it does not interfere with direct Essence to Essence contact. It is not quite so good if they are in Rapport. It can be difficult but it is not bad if they are in Complementarity. When Traits are in Opposition it works against Intimacy. Such things are discussed in detail in other sections of this book.

Green Ray is rare, Blue is very rare, and Indigo is extremely rare. Because the Mature Soul Age is in the same Process as Green Ray, about the highest a Mature Soul can reasonably aspire to is Green. The Old Soul Age is in the same Process as Blue Ray, so this Ray is a reasonable aspiration for an Old Soul. The best hope for exception to these is when a person mates with a close Cardinal kindred soul with much Polarity, and Affinity, and many past life associations.

Ordinal Roles (Warriors, Servers, Artisans) usually do better in the Ordinal Steps and Rays. Cardinal Roles (Sages, Priests, Kings) usually do better in the Cardinal Steps and Rays. Cardinal people want sex partly for grounding — this balances their Cardinal Ray sexual energy. Ordinal people want sex partly for transcending — this balances their Ordinal Ray sexual energy. A sexual relationship is most balanced if an Ordinal male is mated with a Cardinal female. A Cardinal male tends to dominate an Ordinal female too much. If both are Cardinal or Ordinal, no balancing occurs therewith.

The Centers and the Rays/chakras have a direct correlation, as previously indicated. However, they are not identical. A person can be strong in the Cardinal Centers while they are still in the Ordinal Rays of Intimacy. Such a person will aspire more strongly to the Cardinal Rays, however. Because the Centers are so similar in meaning to the chakras, the relative strength of a person's Centers determines much of the way that their Intimacy will develop. Stronger Centers provide more issues for Clarification. If you have a strong Emotion Center, for instance, it will probably take you longer to work through Orange Ray issues. If you have a weak Intellect Center, you will not need to do much assimilating of catalyst there before you graduate from Yellow to Green Ray. If you are weak in all the Cardinal Centers, you have little influence to draw you into the Cardinal Rays of Intimacy. To a lesser extent, these comments apply to your other Traits.

In the context of Traits in general, there is what I call the "Cardinal/Ordinal Index" (COI). This is found by adding up the number of Cardinal Traits in your Array and then subtracting the number of Ordinal Traits in your Array. If you have a COI in the minus range (you are mostly Ordinal), it is not as easy to ascend to the Cardinal Rays as it would be if you had a COI in the plus range. You will tend to do a thorough Clarification of the Ordinal Rays. If you are strongly Cardinal in soul and Traits, with a COI high in the plus range, you will likely feel compelled to spiritual development, and this will likely impel you into the Cardinal Rays. You will have more difficulty in your life while you are in the Ordinal Rays than you do when you achieve the Cardinal Rays.

If you are a Cardinal person, by nature you want to express Blue, Indigo and/or Violet Rays. Your personal self might want to skip the hard work of the Clarification of the Ordinal Rays. If you try this, it will be artificial, and your attempts to express the Cardinal Rays will be greatly distorted. It helps the Cardinal person to have an Ordinal lover because this "grounds" them. It keeps them from drifting off into the illusory aspects of the Negative Poles of the Cardinal Centers. The difficulty for Ordinal people is different. They have trouble graduating to the Cardinal Rays. It helps them considerably if they have a Cardinal lover to draw them upward.

There are ways to turn on the Cardinal chakras, just as there are ways to turn on the Sacral Chakra (foreplay, for instance). We all know how to wrap our bodies around our partner, play with the erogenous zones, interact the genitalia and provoke an orgasm. This is all fine and dandy, but there is so much more. You can wrap your aura around your partner and attune your souls as well as your bodies.

Typically men and women are constantly defending themselves against each other because they usually need something from each other — to satisfy nature (make babies) and ameliorate hornyness, loneliness, and boredom, for instance. It is precarious to contract a sexual relationship driven by mutual need-fulfillment, because things change, or the match is not perfect to begin with, and so on. The only solution is to not have needs, to be self-sufficient (Self-sufficient is even better, because only the Self with a capital "S" is truly sufficient), so that each can simply enjoy the other. This sure beats defending against the predations of the opposite sex person who wants what you have.

The laws of male/female relationships are different between the Ordinal and higher Rays. In the higher Rays, the laws of friendship prevail. You know these laws: friendship is a mutually beneficial association, freely chosen, nonexclusive, win-win. In the Ordinal Rays, there are the rules of nature: not always mutually beneficial, often compelling rather than free, exclusive, win-lose. The laws of nature are based on animal instinct — the survival of the fittest. The law of nature compels men and women to choose the best mate they can based on such factors as attractiveness, intelligence, health, and wealth — because all of these factors improve the chances for survival of the offspring. This is not the law of Essence.

The reason for binding in the Ordinal Rays is the law of nature called "the survival of the fittest". The female animal is programmed by nature to seek and bind with the male who affords the best chance for strong and healthy offspring to survive into maturity and mate also. To the extent that a human female responds to the animal part of her being, she follows this rule. She chooses an ideal man according to her shopping list of survival-enhancing traits — healthy, handsome, intelligent, powerful, and so on. This is still a dog-eat-dog society, so our culture values these characteristics. If a male in bind with one female mates with another female, the bound female feels threatened, not only for her survival but the survival of their offspring. However, the male animal is programmed by nature to compete with other males for the opportunity to mate with any attractive and willing female. This assures that the stronger males will mate, for the sake of the health of all the offspring, whether the bound female or the other female. The male "sows his wild oats" and soils any willing fertile female — the younger and healthier the better. This increases the odds that his seed will multiply. To the extent that a human male responds to the animal part of his being, he follows these

rules. It is fitting that we respect these laws of nature while we are young. If we violate them, nature can be cruel to us and our offspring.

The animal part plus the soul part equals the human. If the soul friendship/kinship factor is absent in a sexual relationship, the association will operate according to the laws of Nature — survival of the fittest, competition and exclusion. The Laws of Nature are intended to preserve and nurture the human family, the “progeny”. If the soul friendship/kinship factor is present, the association will operate according to the laws of spirit. The soul bond overrides the instinct to bind with a sexual partner. My guess is that if the soul bond is absent, if the participants are operating and interacting in mid-Step Green Ray or higher, this will also override the binding instinct. The Laws of Essence are intended to preserve the spiritual family — the “congeny”, if I may coin a word to contrast with “progeny”. The spiritual soul has a different evolutionary requirement from the physical body. Often they are in conflict; mine were since the Fourth Life-Stage, the manifestation of Essence in my life, until successfully transiting the Fifth Life-Stage.

So what if you have already served your animal nature and perpetuated the human species per the instinctive program? Is this all there is? What if you have had your children and raised them to maturity, what now for sex? Suppose you have sired and spawned the next generation and the nest is now empty. What is your sexual energy for now? Well, perhaps now it is time to serve your spiritual nature with your sexuality.

Tantra and Kundalini Yoga

There is an ancient teaching from India, a Yoga, of sexual energy transfer, called Tantra. In books I have read on Tantra, the emphasis seems to be on noticing the flow of energy in the chakras of the body during sexual encounters. This has not been my experience so far. I am more inclined to notice the flow of energy in my Centers, in my mind. Books about Kundalini Yoga tell you that it invites imbalance to manipulate the flow of chakra energy without understanding the “metaphysical principles”, which I understand to refer to awareness in the Centers. Stories have been told about people raising the Kundalini in their chakras without a corresponding rise in Level of Being in their Centers. They suffer much. It is wise to progress in Intimacy by Clarifying the Centers while we progress on the physical path by Clarifying the chakras. It is said that these chakra energy exchanges can be used for physical healing. I do not know about this yet. I do know that there is psychological healing in Intimacy in the Centers. I emphasize the spiritual path over the physical path in this exposition because this is my nature and my experience so far. I suggest you read books on Tantra and Kundalini Yoga for information regarding chakra energy.

There is some overlap between what is written here and what you can read in books on Tantra and Kundalini Yoga. There are the seven chakras, and the raising of the Kundalini from chakra to chakra. However, there seems to be a different emphasis, at least in the books I have read. The Yoga teachings seem to emphasize physical techniques such as breathing and postures, and mental or spiritual techniques such as visualization and meditation. If you like this sort of thing, try it, of course and see if it works for you. I have dabbled in such things only a little, and I suppose they are okay. They are not the paths that led me to where I am now. The principal “techniques” for me have been Clarification through self-observation, works of Service, and relationships with women where some Intimacy was pre-existent and we worked with what we had naturally. I myself have not yet had a partner with whom to intentionally apply what is written herein.

This last item brings up the point that, in my opinion, it is not so much some techniques of sexual Yoga — **what** you do — as **who** you do them with. You cannot choose someone at random and make a partner in spiritual sex with them. It is a romantic fantasy and illusion to think that you, the personal self, can choose whom to “love” — in the sense of Intimacy. “Loving” everyone in the sense of Service is proper metaphysics, religion, and philosophy. However, this principle is false with sexual relationships, and causes much suffering as people **try** to **make** relationships work. Sexual relationships that truly work don’t need trying, only letting — letting go of Negativity, thereby clearing the way for energy to flow between souls, personalities, and bodies — where the souls, personalities and bodies are properly configured, that is. The “chemistry” of relationships is an apt analogy, because either the chemistry happens or it doesn’t, depending on the chemicals involved. Either there is some chemical magic to work in a given sexual relationship or there isn’t. It may be that after you find a partner with whom magic happens, you will profit from reading books on Tantra and Kundalini Yoga, and following the techniques presented therein. With that information, you can more intentionally *use* and *refine* the chemistry that exists, although you cannot create it.

Because of the way my higher Intimacy experiences happened to me, I tend to the idea that true love is a discovered thing rather than a manufactured thing. That is to say, I, the personality self, did not try to make

them happen. Love is a matter of relaxing the personality self rather than applying it, so any Tantric or other techniques involved should move toward the relaxation and transcendence of personality self.

The sexless types of energy exchange that I experienced are different from what I have read about in books. The tantra books I have read discuss certain techniques of Sacral Chakra intercourse to push the Intimacy energy up from the Motion Center to the Cardinal Centers. This is perhaps a good place to start, I am not sure, because I did not spiritualize my sexuality that way. My experience is that I have found that this is not only not necessary in some cases, it can actually be counterproductive.

My experience is that two people will exchange energy of whatever Rays they are aligned for in body, personality, and soul. The exchange of energy between the chakras and Centers of two people is automatic, depending on their identities and Clarity. Therefore, if you want to experience a particular Ray, it is dependent on finding the right person, rather than finding just any Red Ray partner and trying to transmute the Red to whatever color you want through Tantra and Kundalini Yoga techniques. It is not so much **how** you do sex that counts as **who** you do it with. No amount of technique will make up for sexual partners who are not compatibly configured with you. With proper Clarity, Polarity, and Affinity, the energy flows automatically. This is the very first “principle” of the chemistry of Intimacy. In the following sections we will discuss the factors that reveal magic and mystery.

Once again: you cannot force this stuff to happen. The “techniques” given in this document are aimed at getting the personal self out of the way, rather than methods for the personal self to make it work. The working is inherent in the transpersonal self and a proper configuration of Polarities. It is only necessary for the personal self to yield to the conditions of manifestation. I am only recommending techniques that I myself have used. Other writings by other individuals might give you other ideas that may also appeal to you also. My path does not involve chanting or dancing for hours till in a trance I fall down in an ecstasy, for instance, although yours might. In any case there is no express lane to higher Intimacy, but we can speed things up just a little.

One little item that I have read about in Tantra books might be useful to some readers. Some Tantra books will tell you that a man should withhold ejaculation in order to raise his Kundalini. This seems to be an almost universal spiritual tradition. Many religious groups practice celibacy as part of their spiritual discipline, but I believe this is a distortion of the practice of avoiding ejaculation. Without having any preconceived ideas about the matter, I have found this to be correct. When I arrived in Green Ray, it no longer seemed like a good idea to have an ejaculation. It seems that indeed foregoing ejaculation is a way to transmute sexual energy to a higher Ray. The Taoists say that the ideal is for the man to have an orgasm without ejaculation. This also I have found to be correct.

Another technique I have gleaned from Kundalini and Tantra Yoga that I have found works: During attuning and communing, alternate between active and passive states as a way to reach higher consciousness.

The Intimacy Reservoir

On a personal note, I have noticed that during the celibate periods in between my sexual relationships, my Intimacy energy tends to rise to the higher chakras. I find myself wanting to express the peace, communion, and bliss of higher chakra Intimacy rather than the Ordinal chakra Intimacy. It is almost as if my Intimacy energy was like a water reservoir that filled up when it was not being used. I suspect this is why many spiritual teachings promote the idea of celibacy as an aid to spiritual consciousness. After a period of celibacy, a new relationship for me typically starts out in the higher chakras, but during the relationship my energy tends to be drained down to the Ordinal chakras, so that it becomes less and less spiritual. It ends up as meaningless animal copulation — activity only, with no emotional, mental, or spiritual component. This is particularly the case when the woman’s Intimacy is not in the higher chakras, but it is also the case when our form of sexual activity does not promote higher chakra exchanges, but instead promotes Ordinal chakra exchanges. It is as if the Intimacy reservoir gets emptied out when it is being expressed through the Ordinal chakras. If one wants to experience the Cardinal Centers during sexual contact, one has to stick to the forms of Green Ray and higher exchange — attuning and communing, doing what promotes spiritual pleasure rather than physical pleasure. In other words, hot sweaty passionate bodily activity with vigorous genital contact leading to orgasm does not promote spiritual experience. Rather, even though the genitalia (and the lips) might be joined, the focus of awareness is not on the pleasurable sensations generated, but on the psychological pleasure of higher chakra energy exchange, which is much more subtle.

Negative Intimacy

This section is a little out of the path of the theme of this exposition, but it is worth noting something in passing. In all of this discussion about Intimacy, we have only presented it as “positive” Intimacy. It occurred to me one day, in keeping with the principle of Polarity, that there is also “negative” Intimacy, and I would like to introduce this concept to you. This is where instead of the “turn-on” there is a “turn-off”. We can have relationships that bring out the best in us, and we can have relationships that bring out the worst in us. There are “healthy” and there are “unhealthy” or “sick” relationships. Sometimes this shows up as a “love-hate” relationship. This happens when we are both strongly attracted and strongly repelled by someone. In such cases both poles of Intimacy are operative, and they are both intensely meaningful, because, after all is said and done, the Intimacy itself produces spiritual growth. At the next higher level of growth produced by the Intimacy there is no distinction that the producer was positive or negative. The purpose of both is union in the Monad.

Experience has taught me that the way to deal with a relationship that moves toward negative intimacy is simply to learn from it. When it has run its course, the Negativity is transmuted into positivity as I assimilated the catalyst.

Open Relationships

A stand-up comic once remarked that men want all women to satisfy their one need, whereas women want one man to satisfy all of their needs. This humorous statement has a lot of stereotyping in it, but if you can ignore that, then it succinctly presents one of the ways in which men and women express their Cardinality (masculinity) and Ordinality (femininity) respectively. This is human nature. It is not soul nature. Men and women, beginning in Green Ray, come to understand that both of these perceptions are equally unrealistic. It is human nature for women to see other women as competition for the attention of men, but this is not soul nature. It is human nature for men to see women as receptacles for their penis, but this is not soul nature. Teenage boys quickly learn that they cannot have sex with every girl who turns them on. Girls do not learn so quickly that they cannot turn frogs into princes by kissing them. Girls and women do learn quickly that they resent being treated as “sex objects” by boys and men. It took me a long time to realize that I resented being treated as a “romance object” by women who wanted to change me into their romantic ideal. I am not the answer to any woman’s prayers, or the fulfillment of any woman’s dreams. I do not exist merely to satisfy some woman’s human fantasies. I am not Prince Charming. I am a frog. I will always be a frog. Nor do **any** women exist merely to satisfy my human male lust. There is an alternate lifestyle for some spiritually mature people: “open” relationships driven by soul nature rather than human nature. This is generally called polyamory.

People who function only in Clarified Red Ray enjoy sex for its own sake, without complications. Casual or recreational or sport sex for fun or experimentation is perfectly appropriate during Red Ray. Prostitution is another Red Ray phenomenon, a very unClear one. Women in Orange and Yellow Rays think this behavior would make them a “slut”, a “tramp”. They do not feel comfortable about doing sex unless there is some form of emotional attachment and/or mental expectation concerning the partner. During the time of Orange and Yellow, sexuality gets so mixed in with many other issues that men and women cannot separate them. Sex for them is rarely a gift because of all these strings attached. There are conditions, stipulations, qualifications, reservations, specifications, and restrictions. And they always want something in return. This is why they look down on “cheap”, “promiscuous” people in Red Ray who give it away for free.

In Green Ray sex gets free and simple again, but not promiscuous in the sense of Red Ray. Sexuality becomes a free and easy expression of Service and Intimacy — a spiritual gift. The sexual expression becomes a giving from the heart rather than a taking for the genitalia (“I’m horny”), the emotions (“I’m lonely”), or the mind (“I’m bored”). Men in Green Ray do not perceive and use women as sex objects for their own gratification. The “male chauvinist pig” oinks no more. Hostility, harassment, and crude jokes also cease. The woman is treated as an equal — revered, respected, honored, and beloved. The woman in Green Ray likewise ceases to play her sexist games. She does not use the man as a romance object. She gives her sexual, emotional, mental, and spiritual energy to an appropriate man freely, as Green Ray Service and Intimacy, expecting nothing in return — not money, not security, not fidelity, not promises, not compliments, not flowers, not romance, not ego gratification, not anything.

One factor which can deactivate or block Green Ray energy transfer is possessiveness and fear of possessiveness. The extent of our lack of Clarity in Orange or Yellow Ray determines the amount of our

possessiveness. This manifests in behavior as attempts to control or own the lover. It manifests emotionally as jealousy. It manifests mentally as attempts to convince our partner to see it our way. These are all good tests of possessiveness, but the clincher is how perturbed we are to think of our lover having sex with someone else. To people in an Ordinal Ray, “love” often means commitment, devotion, or loyalty to an exclusive association. Such people only have “love” in their “hearts” for one person. This is fine for them but people in Green Ray do not see it that way. They do not attempt to extract vows of undying fidelity from each other, such as you find in the standard marriage ceremony. Not that marriage necessarily equates with possessiveness for people in Green Ray. They may freely choose to express their spiritual bond in this way. This is not the same thing as the “bind” in the Ordinal Rays, however.

This word *bind* bears some explanation. I see a distinction between “binding” in the Ordinal Rays and “bonding” in the higher Rays. It is natural and appropriate for people in the Ordinal Rays to put their lover in a bind because selfishness is inherent therein. Furthermore, in Orange and Yellow Rays there is a fear of/desire for the opposite sex, and binding is necessary to keep the relationship together in order to work through the issues in the Ordinal Rays. These binds are based on physical needs or attractions and are just temporary. This fear/desire of the opposite sex disappears during Green Ray because the issues get resolved and the selfishness disappears. It is typical for people in the higher Rays to seek a lover with a spiritual bond, meaning a soul connection and a higher Ray energy transfer. We all have thousands of such soul connections, according to various teachings about reincarnation. It might be part of the Life Plan to share life with one or more of them. Spiritual bonds are much stronger than physical binds. They are in fact unbreakable, eternal. Green Ray “marriage” is not a temporary physical contract between bodies and personalities — it is a spiritual contract, between souls. The spiritual bond allows for physical freedom. Monogamy becomes optional. Associations based solely on physical concerns or attraction seem artificial to people in Green Ray.

The soul knows it is a member of a family. This is particularly true of Old Souls, who almost compulsively seek the other members of their family — their “soul mates”. But there is not just one soul mate for each person. The desire for a single “soul mate” is a human urge, not a soul urge. Soul mates are numerous, with layers of kinship, in various configurations of connection. The fact that humans exist as male and female obscures the fact that souls exist in groups. The mechanisms of the Ordinal Rays function to get males and females together and keep them together for the sake of the survival of the human species — to make babies and nurture them and raise them to maturity. The mechanisms of the higher Rays function to nurture the soul. When soul nature prevails over human nature in Green Ray and higher, kindred souls may prefer to “team up” rather than to “pair off”.

As quoted in the Interlude, in the chapter on the Michaelian teachings source material, the Michaels mention that “open relationships” are sometimes appropriate for “advanced students”. I understand this to mean sexuality shared by more than two people (not necessarily at the same time/space), and shared by people comfortably seated in the higher Rays. I have no personal experience of this, but I believe it is possible for people higher than mid-Step Green to form “coteries” — to use the Michaels’ term quoted in *Messages from Michael*, page 282. These are groups of linked — “friendred” or “kindred” — souls who share their Intimacy in whatever Ray, including Physical Intimacy where appropriate. The barriers do not exist within coteries that exist between people in general. Kindred and friendred souls allow each other autonomy — freedom of expression. No person is expected to be everything to another person. By freely and spontaneously sharing various Rays with each other as appropriate, all in the coterie are benefited. When their lives and energies are thus combined they can achieve high Intimacy and perform powerful Service. New members can be assimilated into the coterie as they arrive. They find the place in the physical structure of the coterie that reflects their location in the spiritual structure of the Cadre of souls. There is no competition or jealousy among spiritually mature people. Nothing that is spiritually real with one person can contradict or interfere with something that is real with another. These must be long-term, stable associations in order to work through any issues there might be from a lack of complete Clarification of the Ordinal Rays. However, I believe that coteries based on soul connections and loving principles experience few issues and much enjoyment.

I suspect that open relationships can only work among late Mature and Old Souls, where they all know each other as friends, having been lovers in past lifetimes, having soul connection and agreement to form the coterie, and all having Intimacy as a part of their spiritual path. I doubt that this happens very often with very many people. My guess is that open relationships can work among close kindred souls (Cadre mates or closer) even when they are in the Ordinal Rays. Spiritual love is inherent among close kindred souls. My guess is that open relationships can only work among non-kindred souls if all are in the higher Rays. It would help if they

had become friends in prior lifetimes. There may be some overlap between kindred and friended souls during Green Ray.

A coterie such as this might not be possible in the Ordinal Rays among non-kindred souls. Attempts to fake it will not work. The open relationships I speak of are not a glorified “screwing around” — Red Ray promiscuity, hippie “free love”, or mate-swapping as in the movie *Bob and Carol and Ted and Alice*. These things may work for a while in Red Ray, but they typically lead to disappointment or even bitterness in Orange and Yellow Rays. They certainly do not satisfy the heart and soul in Green Ray. The reason it can’t work in the Ordinal Rays is that selfishness is the norm here, so sex is an act of getting rather than giving. The lovers — the sources of energy supply to each other — mistrust each other. They manipulate each other in order to have their own polar energy needs fulfilled. Therefore they require fidelity from each other. This type of Intimacy is fostered by exclusivity — no one else is allowed to come “between” the partners. All the pushing and pulling done in their relationship by people in Ordinal Rays in order to get what they “need” is part of these stages of Intimacy.

This doesn’t make sense to people in the higher Rays, who don’t have these needs. “Trust” and “loyalty” are no longer issues used as leverage to manipulate the partner — things you demand *from* the partner. Rather, trust and loyalty are *given* to the beloveds, because Intimacy is given freely and unconditionally where soul connection exists. In Green Ray, sex is an act of sharing — a mutually beneficial exchange — without strings attached. They regard each other as recipients of Service and Intimacy. If soul touches soul first, then body may touch body second. Sexuality for people in the higher Rays is a Service of their physical friendship and an acknowledgment of their spiritual kinship. People in the higher Rays have an aversion to binding, an avoidance of possessiveness. To those in the Ordinal Rays this may seem less intimate, like a “fear of commitment”. People in the Ordinal Rays are not aware of the spiritual bonds that people in higher Rays seek and experience. People in higher Rays have greater Clarity and can achieve higher Intimacy with greater ease. The Green Ray person feels free to exchange the affection and compassion of the Heart Chakra with appropriate soul partners. Because of the absence of Fear in the higher Rays, Intimacy there is not threatened by other Intimacy. Intimacy with one person does not preclude Intimacy with another.

Starting a Healthy Relationship

Typically, intimate relationships start somewhere in the lower Rays. Two people find themselves attracted to the bodies, emotions, and/or minds of each other. It occurred to me today, after learning all I have learned through a series of relationships as indicated in this book, that if I ever do get intimately involved again with a woman, I might want to try to apply what I have learned. Here is a way that I thought I might start it out right, assuming a suitable companion for this experiment comes along. It is an idealized account and would of course be adjusted to suit any particular manifestation.

First of all, I believe she would have to be spiritually and chronologically mature enough to appreciate what I would propose for the long run. Secondly, I believe she would have to appear to be basically compatible in terms of body type, emotional type, and intellectual type. This is relatively easy, at my advanced age and experience, to discern with some casual interaction in social settings. Thirdly, I believe she should have a body-energy exchange with me that is Heart Chakra Green Ray. This is also relatively easy to discern with a mere lingering chest-to-chest hug: our bodies would feel “nutritious and delicious” to each other. There would also have to be an abiding sense of friendship and companionship, since that is the essence of Green Ray in everyday living. It could take many months of social interaction to get to the last stage of the preliminaries: finally I believe she would have to read this very book, and, having done so, agree with it wholeheartedly and be in a situation of freedom and eagerness to commit to the practice of its principles and activities. The following procedure is an option that can be agreed upon by the parties involved. There are other ways of getting involved, of course.

These preliminaries established, the actual practice is to begin the relationship with *only* Heart Chakra Green Ray energy exchange. This has been described previously of course: just hold each other for a long period of time, maintaining attention on the nutritious and delicious energy exchange between bodies. This can be done sitting or lying down, in complete comfort, with no distractions or extraneous activities of any kind. Meditative beautiful music would help. Do this “exercise” and *only* this exercise until parting company for the day — don’t even talk any more than necessary to coordinate. The clock might tell you when to part company, or the energy exchange might fairly cease as the body energies become balanced. Do this for weeks or months, as seems appropriate, before going on to any other type of interaction. Hopefully this will establish the “ground state” of the relationship in the ambiance of Green Ray lovemaking. Thus, in future dealings, if

anything goes awry, one can hopefully always return to this state. This ground state is thus the foundation on which to build. Do not ever henceforth cease to nurture the ground state, wherever the relationship may go.

Only after the ground state in body energy exchange has been thoroughly experienced, then one can go on to the next phase, which might vary depending on the persons, but to me it seems that one should first enter the ground state, then start talking to each other about your lives. I regard data, information, and general understanding as also an aspect of Green Ray, even when exchanged through the Intellect Centers. Develop this knowledge about each other fully before going on to the next phase, which I suppose would be to begin entangling the emotions and actions of your lives, building bonds of Intimacy in the lower Rays. Only then would you further deepen the relationship by getting sexually involved, and only then after first entering the ground state. And by “sexual” involvement I include kissing, with Blue Ray exchanges via Throat Chakra.

This whole procedure will of course take enormous discipline to go through the phases / stages in correct sequence. Just remember, one can always start over from scratch and do it right the next time. If somewhere along the line there is discovery that a permanent bond is not appropriate, it seems that there would be an amicable parting of the ways without much distress, since at each stage there should be a perception that what is happening is mutually beneficial yet without expectation.

General Comments on Intimacy

That males and females are polar opposites makes it possible for self and other-self to experience not only physical/sexual pleasure but spiritual bliss.

What I present herein is not just better techniques than you get in a sex manual. It does not even have to involve sex — an exchange of body fluid — in the usual sense of the term. This is not a manual to tell you how to have “great sex”. It is to tell you how to transmute sex into a higher expression of love. “Turning on” can involve a lot more than the genitalia. It can involve the chakras and indeed the entire body.

The metaphor with chemistry is this: an ion or electron exchange works to balance the electrical charge between two things. Another analogy: the sperm is a “positive” ion that fertilizes the egg, a “negative” ion, and the resulting baby is a “neutral” combination.

When I was younger, my sex drive was internal — I was horny all the time. Now my response is only with the proximity of a female who turns me on, and few of them do. This seems to accompany a sexual energy like an aura surrounding her body. Part of this is from aging physically — the hormones do not rage as they used to — and part is from aging spiritually.

It is Good Work (a Michaelian teachings phrase) to separate, distinguish what works with one person and not with another. Some people talk, some laugh, some meditate, some sex well together — and some do not.

It is not necessary to exchange body fluids to have a good “sex” life. Exchange Intimacy energy instead. Not only will you not activate the instinctive bind, you don’t have to worry about disease or pregnancy either. Do not stimulate the physical erogenous zones. Instead, stimulate the spiritual “blissogenous” zones.

Progress in certain kinds of intimacy in the Ordinal Rays is driven by “conflict resolution” procedures. In the higher Rays, Intimacy is driven by Symbiosis. In the Ordinal Rays, open relationships would equate with less intimacy, and this perception is valid. This is not valid in sexual relationships in higher Rays. There, all relationships are consciously perceived as integrated, harmonious, and coordinated. In the Ordinal Rays people perceive their relationships as disconnected, exclusive. The challenge in this aspect of life, as in all aspects, is to find where we fit in the grand cosmic scheme of things, Cardinal or Ordinal.

My experience is that my hands via massage exchange the Green Ray energy of the Heart Chakra, that my lips via kissing exchange the Blue Ray energy of the Throat Chakra, and that my eyes via staring transfer the Indigo Ray energy of the Brow Chakra.

Maybe it is because so many of my Traits are in the Synthesis (Fifth Level, Old, Acceptance, Concept, Greed) and Assimilation (Observation, Impulse, Scholar Cadence and Position) and Evolution (Spiritualist, Arrogance) Processes, that I see the whole male/female relationship thing as a precursor to the reuniting of souls with soul mates. While still in the flesh, we can have a little taste of what reintegration is like after incarnation. At the same time, I know that for the great majority of people, including many Michaelian students, sexuality has no more to do with spirituality than other bodily functions such as ingestion and defecation and sleep. (These activities do have their spiritual counterparts, but these are not specialties of mine in this lifetime.) For me though, sexuality seems to have some cosmic significance. I believe we can begin the reintegration of our Cadence, Greater Cadence, Entity, and Cadre right here, right now, through sexuality. I suspect my activity for

the rest of this lifetime may well be finding these kindred souls, and learning to interact beneficially with them, sharing what I call “Service” and “Intimacy”.

I see the Physical Plane as a training ground for the planes beyond the physical. There is the polarity of male and female on this plane, but there are counterparts in the soul family: Sages and Artisans, Priests and Servers, Kings and Warriors, for instance. That males get “hungry” for females and vice versa is equivalent to souls “hungry” for their soul mates. We all know about orgasms in the flesh, but there are equivalents in the spirit also, and both are manifestations of the same process: the uniting of dyads into monads. On the Physical Plane we have the gender dyad to reconcile. On the Astral and Mental Planes, we have other dyads to reconcile on our way to Agape in Tao.

The union of dyads into monads takes place not just in the sexual manifestation of Motion Center, but in the other six Centers as well. Sexuality concerns far more than copulation. The purpose of what I call “attuning and communing” is to discover which of our Centers need “balancing” between any two people, and then make the exchange. The trick is to let go of what his little ego wants and what her little ego wants (in the Negative Poles of the Centers) in order to find out what IT wants. By “IT” I mean the monad that exists at the next higher level of integration, which we experience in the Positive Poles of the Centers, especially in the Cardinal Centers. What IT is, is Essence. IT is Agape.

If you sense a magnetic attraction for someone, it means that you two are “unbalanced” with respect to each other. That is, one is magnetized “north pole” in some way and the other is magnetized “south pole” in some way. Essence experiences the collapse of Polarities, the completion of Monads, as fun. Therefore opposite poles appear to attract. What I call “attuning and communing” is a glorified “making out” or “foreplay” in the Positive Poles of the Centers. Continuing with the magnetic analogy, it reduces the distance of separation so that the two poles of the magnet come together as one. You can also think of this as an electrical analogy. Maleness is like a positive “ion” and femaleness is like a negative “ion”. The two attract and neutralize each other on contact. We experience this subjectively as a satisfying, serene, unifying bliss — a religious and/or mystical experience — if the exchange happens in the Positive Poles, especially in the Cardinal Centers. This is mutually beneficial. If what happens, in whatever Center, is not what IT (Essence) wants but what the False Personality wants, then the interaction is not an equal exchange of opposites. This is the same thing in the other six Centers that rape and prostitution are in the Motion Center. Those are experiences of the Negative Poles.

So how do you find out what IT wants? It helps the most to be as “centered” as you can get yourself, by means of whatever spiritual practices appeal to you. This might be nature, yoga, meditation, massage, music, or whatever. The more centered you are, the better you can balance another. Therefore it is important to do your own inner spiritual work so that you can more effectively and efficiently help others in your outer work. Lately we have heard a lot of emphasis from the Michaels that we should concentrate on the “four pillars”: True Work, True Play, True Study, and True Rest. When we are well centered, it is much more likely that our exchanges with others will be in the Positive rather than the Negative Poles.

I believe it is easier for women than men to attain an elevated state of consciousness during sexual energy exchanges for two reasons. First of all, I have read in my science magazines that female brains are typically wired differently from male brains. Among other things, they have more nerve fiber connections between brain hemispheres than men. One of the results of this and other differences is that they can experience a “high” from sex much more easily than men. The other reason is that women are typically more passive / responsive than men. They are willing to allow whatever happens to happen. Men typically have an agenda: they are usually trying to MAKE something happen, rather than LET something happen. This tends to block their experience of the Cardinal Centers, which are never intrusive or coercive — except possibly in their Negative Poles.

Females inherently build up a “negative” “charge”, and males inherently accumulate a “positive” “charge”. We call it “getting horny”. “Intercourse” is like closing a circuit that makes energy flow between the two opposite charges, so that they both become more “balanced” or neutral. This is equivalent to “completing a Monad”. In sexual energy exchanges, male and female trade what they have in excess. These are all techniques based on the principle of the completion of Monads to reach higher consciousness. All are based on experiencing the Ordinal Pole and the Cardinal Pole of an experience on the way to unity at the next higher level.

There are six other Centers, besides the Motion Center, in which one can have “intercourse” and “orgasm”. Intimacy energy is one energy, but it has seven aspects. When I was in my twenties, I noticed that some women “turned me on” in the Ordinal Centers; some turned me on physically, others turned me on emotionally, and others turned me on intellectually, and others some combination of the above. In my thirties and forties I discovered that different women could “turn me on” in the Cardinal Centers as well. What I call “Intimacy” in this document, and what most people call “love” between males and females, is the completing of a Monad, which raises one’s consciousness to the next higher level of integration. The mission of a mated pair on their spiritual path together is to find and focus on the experience of the Monad, the oneness that they share. Because we are biased toward that pole of All That Is which is called “Essence”, this oneness exists in the “Positive” Poles of the Centers, and particularly in the Positive Poles of the Cardinal Centers. The focus on the Monad is a form of meditation/concentration actually. None of us that I know of is a totally enlightened being who is in perfect balance in all of their Centers. None of us is centered in Essence all of the time. In some areas we have lack and in others areas we have excess. We are still fragments of All That Is. It is good to experience the Essence. We do a little of this when we experience the Intimacy of a polar energy transfer as we focus on the complement that balances our Center(s). We can do this alone or we can do it with another person.

So what does the Monad feel like? It feels like a “turn-on” of some kind. Near as I can tell, there seems to be negative and positive “turn-ons” with types of “intercourse” leading to “orgasms” in the seven Centers. In the Motion Center, the negative pole is physical orgasm and the positive pole is “cerebral orgasm”. In the Emotion Center, the negative pole orgasm is crying and the positive pole orgasm is laughing. In the Intellect Center, the negative pole orgasm is when a question comes to mind, and the positive pole orgasm is when an answer flashes into mind. In the Impulse Center, the negative pole orgasm is sickness/dis-ease/anxiety and the positive pole orgasm is ease, serenity, healing, and nonduality. In the Concept Center the positive orgasm is a mystical experience of union with all, and the negative orgasm is alienation, abandonment, aloneness, meaninglessness, and emptiness. In the Sympathy Center, the positive orgasm is elevated bliss, exalted reverence, and gratitude, and the negative orgasm is existential angst or depression (as distinct from situational and biochemical depression). In the Excitation Center, the positive pole orgasm is empowerment and vitality, and the negative pole is morbidity and futility. Or something like that — I am not channeling this; I am just relating some of my experiences and extrapolating from theory.

We humans in our spiritual evolution from ego to Essence are biased to experience the positive poles of these Centers, wherein is Essence contact. The first thing to do is to look for and remain in a “healthy” relationship that automatically propels us toward the Positive Poles of the Ordinal Centers. Once we have achieved some psychological health in the Ordinal Centers, we incline naturally toward experience of the Cardinal Centers, where new levels of spiritual growth exist.

Have you noticed, as I have, that some people automatically induce or help to induce some of the above-listed poles of Centers by their mere presence or by their interactions with others? These are all forms of “intercourse” in the various Centers. What I call “attuning and communing” is a type of intercourse in the Cardinal Centers. It first requires quieting the Ordinal Center processing, because the ego mostly functions in the Ordinal Centers. Physical, emotional, and mental excitement has to cease. One has to let go of Motion Center “habits”, Emotion Center “attachments”, and Intellect Center “expectations”. Ordinal Center experience, in either pole, is a distraction from Cardinal Center experience. Many solitary meditative and yoga techniques function for the very purpose of quieting the personal ego so that the subtle vibrations of the Cardinal Centers can be noticed. The thing not generally realized, though, is that you can also do this with a partner. If there is a strong connection between the Cardinal Centers of two people, the experience is routinely and spontaneously accessible. In some cases, all we had to do was to get completely comfortable with each other, and it just happened.

The turn-on in the Cardinal Centers can happen straight across from Cardinal Center to Cardinal Center, without any “help” from the Motion Center such as Tantric activities. The Michaels say you first have to become aware of what they call “pure sexual energy”, which turns you on. It would probably be less misleading to refer to this as “polar” energy rather than “sexual” energy because sex of the usual sort does not have to be present. This polar energy transfer exists apart from any physical or sexual stimulation of the nervous system leading to physical pleasure and orgasm. The trick is getting quiet enough to notice that there is a subtle turn-on in a Cardinal Center, and then following the track of the shared common turn-on wherever it may lead, without being derailed by the Ordinal Centers, with their behavioral habits, emotional attachments, and mental expectations. It is a different experience with each person because of the differences

in the “frequency” or “Ray” of energy between the two people. This form of mutual meditation/concentration is a delicate balancing act, not unlike the forms of solitary concentration/meditation. The frenzy of passionate, sweaty lovemaking that most people seek is the antithesis of this. True intimacy is a stillness, not a fanfare. Efforting and striving and trying to make it happen actually stops it from happening. It occurs when you find within yourself and with the other person the responsive place of allowing and inviting and accepting.

You cannot do this with just anybody. There must be a certain level of spiritual development in both people to provide a precondition of susceptibility to the experience. There also must be a high level of trust and comfort between the two people for this to happen readily. With one particular girlfriend, we did not have an inherent and easily-accessible Cardinal Center connection (and the relationship was driven by bad karma, not good), but we did have great sex. It was as though we were made to be lovers in the physical sense. However, we were apparently not made to be lovers in the spiritual sense. We were together off and on for four years. It took an entire four-day 4th of July holiday weekend of attuning and communing to get into a mildly elevated spiritual state, one time. However, we just could not make it last, I think because our souls at the next higher levels of integration were not united in kinship or friendship.

I want to find myself saying, “I wish I were having sex with this woman I love”. In the past for me it has been, “I wish I loved this woman I am having sex with”. Do you see the difference? Therefore I believe a true “lover Monad” has to be made by two souls in Agreement, using the male/female polarity of the Physical Plane while at the same time transcending it. Discovering a spiritual bond is not the work of mere personalities who form a legal “contract” such as marriage. The match must be “made in heaven” before it is made on earth, or unpleasant things happen. Not that there is anything wrong with it, but the learning will occur through suffering rather than joy if the match is not made in heaven. If the ego is orchestrating it, its agenda will rule the relationship, and the Kundalini energy will gravitate to the Negative Poles of the Centers, particularly the Ordinal Centers. Most people, even fairly “unenlightened” people, would regard this as an “unhealthy” relationship. One can grow spiritually this way, but it occurs to me as an Old Soul that what I really want is to begin to experience the bliss of reintegration of Cadence, Greater Cadence, Block, Entity, and Cadre. This is inherently soul-satisfying. Bigger and better and longer orgasms of the physical nervous system through esoteric tantric techniques are fine — I have done that. The flesh is healthier if its needs are satisfied. But I now know that there are orgasms of the spiritual bodies as well as the physical, and as the Michaels say, “The only reward that we know of is a deep sense of spiritual satisfaction”. I seek to satisfy the “hornyness” of my soul for intimacy with its own Essence and that of others.





Part Three

THE SPIRITUAL PATH — OF SERVICE

Now that we have covered the aspect of “love” that I call “Intimacy”, we will cover the aspect I call “Service”. The difference between the two should be self-evident: Intimacy is with a significant other; Service is toward self and other self that is beneficial in some way or another.

Introduction

The Aspect of Service exhibits the same pattern of seven characteristics as the other Aspects of the seven Processes. For instance, Stage One Service has the characteristics of all the Aspects of the Termination Process, the leftmost column on the charts: Perseverance, Warrior, Motion, Resolution, Cynic, Martyrdom, and Submission. The other six stages of Service reflect the other Aspects in the same Process as that stage of Service. The reader can gain insights about each stage of Service just by noting these other Aspects.

Please note in passing that the stages of Service and the Aspects of Level and Age are not the same thing — one can advance through the stages of Service regardless of one’s Age and Level.

Note also that the first three stages are “negative” or “yin” or Ordinal (to use the Michaels’ term), the fourth stage is “neutral”, and the last three stages are “positive” or “yang” or Cardinal (to use the Michaels’ term). The basic trend in these seven stages is that a person starts out serving only the self, and the circle of Service widens in three stages, increasing in *quantity*, to include everything in the universe. Then in the last four stages the trend is to change in *quality*.

The names and the general descriptions of these stages were adopted from Chelsea Quinn Yarbro’s book, *Michael’s People*, pages 56–57, and expanded with my own observations. There it was called the seven levels of love, but obviously I prefer to call it the seven levels of Service because of the way that the word “love” has been abused.

One can also see in these levels of Service some ideas borrowed from Maslow’s Hierarchy of Human Needs, which is also an octave. One can find that octave described in detail in numerous internet resources. And it is also discussed in some detail in my book *The Tao of Cosmogony*.

According to the principle of Octaves, each stage of Service is divided into seven “Steps”. The word “Steps” was chosen to go along with the metaphor of the spiritual “path”. The seven Steps have the same order and meaning as the seven stages, but are like a dimmer version of the stages: there are three Ordinal, a Neutral, and three Cardinal Steps in each stage of Service.

One advances through the spectrum of Service the same way one advances through the spectrum of Intimacy — by assimilating Polarities. That is, by experiencing both fear and love, and making the choice for love. Because Service is not the aspect of the path of loving relationships that I have emphasized, I have not given any thought to what the nature of the Polarities might be for advancing in Service. It is clear what they are in terms of Intimacy — gender, Body Type, Fragment Type, Traits, and so on. Maybe someday it will dawn on me what Polarities drive evolution in Service.

Stage One Service — “Protection” (–1-D–)

Note that this stage corresponds to the Child (aka “Infant”) Soul Age. Child Souls in their healthy development can master this stage, and for them to do so is very Good Work. It also corresponds to the Warrior Role.

In its most primitive form, people at this stage are operating mostly out of need to secure their own physical, emotional, and intellectual survival. There is nothing wrong with this, as it is necessary to learn to take good care of oneself before one can know how to provide for others. People at this level are not deliberately hurtful

of others, but they may not be especially helpful either, since most of their time is taken up with issues of personal well-being — eating, sleeping, exercising, the comfort of the body, making a living, and so on. Children function primarily at this stage, at best. If there is Service of others, it is at this undeveloped level — concern for the survival and comfort of the physical body. In the Ordinal Steps of this stage, the concern is primarily for the self. In the Cardinal Steps, the concern extends to the immediate family. The traditional gender role stereotypes for this stage are: the husband works and brings home the paycheck, takes care of the car and the yard. The wife prepares meals, does laundry, and cleans house. The acquisition and use of money is a major issue of this stage of Service. This issue is Clear when one has learned to take care of their body, make a decent living, and/or handle their finances and other physical resources wisely.

This is all very fine, just not very advanced. Many mammals instinctively protect, nurture, and groom their young, for the sake of the survival of the species. This is obviously the least selfless of the stages of Service. The name given to this level of Service in *Michael's People* was “nurturing”. You might think from this name that emotional considerations apply to this stage, but that properly belongs to the next stage. The first stage of Service is helping action for the sake of safety in situations where physical well-being is threatened, or just needs attention. That is why I changed the name of this level to “Protection”.

Stage Two Service — “Alliance” (–2-D–)

Note that this stage corresponds to the Child (aka “Baby”) Soul Age. Juvenile Souls in their healthy development can master this stage, and for them to do so is very Good Work. It also corresponds to the Server Role.

Once people have met their need for personal and family survival and desire for physical comfort, they can turn their attention to other people around them. People at the second stage of Service are learning to give consideration to coworkers, companions, friends, gang, club, and church — those of their immediate association, whom they get to know and like directly and personally. People at this stage tend to have an emotional charge to their Service. They enjoy the camaraderie of teamwork and joint efforts. At best, they cheerfully help their family and friends when asked. They learn cooperation in team efforts. On other occasions, people at this stage band together to solve immediate problems and address local concerns.

This is all very fine, but part of the cohesive force for this stage is an us-versus-them attitude that sees those of one's own group as okay but those not of one's group as not okay. Consequently, they usually campaign against something “evil” rather than for something good. Their perceptions are uncomplicated — black and white. They tend to be unreasonable and to use a lot of rhetoric. The major issue here is sorting out their values with respect to other people. Whose companionship do they value and whose do they not? Group loyalty is valued, and outsiders are devalued. Exclusive conservative clubs and fundamentalist churches are typically stage two Service. The attitude is “mine first” — whether it be family, clan, tribe, union, church, religion, or nation. The Service is limited to the group, so there can be a lot of selfishness toward those not of one's group. Clannishness, unionism, and cliquishness come from this stage of Service. Teenagers and many, if not most, adults function primarily at this stage. This category includes fraternal organizations, such as policemen and firemen, especially when they help each other rather than the community. In stage two groups that seek to serve the community, the group is smitten with a cause or goal to protect their own values, or change the values of others. An example of this might be the Homes Association in your neighborhood which seeks to maintain property values by keeping out people they consider undesirable.

Stage Three Service — “Reciprocity” (–3-D–)

Note that this stage corresponds to the Young Soul Age. Young Souls in their healthy development can master this stage, and for them to do so is very Good Work. It also corresponds to the Artisan Role.

People at stage three are not driven by an emotional cause as are people at stage two, but by a mental perception of common interests. Consequently people at this stage are more reasonable than at stage two. There is not the exclusivism of stage two either. When the activists of stage two Service graduate to this stage, they apply their activism more widely, and with moderation and maturity. In this stage of Service, people extend the sense of connection to those not directly known to them. Unlike the two previous stages, the people work together with others outside the immediate sphere of associates. This happens, for instance, when people perceive that other people in the same company, institution, professional organization, city, nation, or whatever are working toward similar goals as themselves. The attention is focused on the issues of their company or institution, or to political and social objectives. Whereas in previous stages people may see the leaders of the company or the city or the nation as adversaries, in this stage they try to work with the system

and make it better. They perceive a bond of relationship wherever there is mutual self-interest, so to speak. The attitude is “whatever is good for the community is good for me and mine”. This is commonly called “enlightened self-interest”. They function as part of a societal network. They may join a public movement for mutual betterment. Mainstream churches and clubs are part of this stage. The local school PTA and the Boy/Girl Scouts as a group probably function in this stage. Public service clubs such as the Optimists, Kiwanis, and Elks probably function at this stage. Politics when done right is an expression of stage three. In the Ordinal steps, local politics are of interest. In the Cardinal steps, national and international politics are of interest.

One primitive expression of this stage is when the person’s attitude is “I’ll scratch your back if you scratch mine”. Where there is no reciprocal exchange (this for that), there is no interest in the other person. Such people typically associate only with those people whom they like, or who share common interests or pursuits. This is not truly selfless or other-serving by any means. In its highest expression, people live harmoniously in their community, culture and society. They seek to help it evolve and improve, and it gives them benefits in return. A good way to develop this stage of Service is learn to do public speaking and get involved in public service projects. This stage usually does not appear until a person develops a social conscience in middle age or later. Not a great many people make it this far in their expression of Service. Few progress beyond this stage.

Comments on Ordinal Stages of Service

A typical college textbook on sociology deals almost entirely with social interaction of the first three stages. As people advance through these first three stages, they learn to live appropriately and cooperatively with themselves and their family, their associates, and their society, in that order. Only when people have mitigated the Negativity in their False Personality with respect to these people can they graduate to the spiritual levels of Service, stage four and above. Only when their actions, emotions, and thoughts are harmonious with their family, their groups, and their culture can they rise through the Cardinal stages.

Stage Three Reciprocal Service is the last of the Negative stages. By “Negative” I mean that there is perception of struggle, limitation, exclusion, and differentiation. With the next stages, perception of individuality decreases while perception of wholeness and transcendence increases. People in Ordinal stages may expect to get paid for their services, which are only part-time on an as-needed basis. People in the Cardinal stages often seek a full-time occupation that benefits humankind directly. If that does not happen, they are likely to do volunteer service — they Serve for the sake of Service in their spare time. They may take part in humanitarian organizations and liberal churches. In whatever they do, they have grace in their social relationships. People in the Cardinal stages do not feel a strong bond with family, group, or society. Rather, they tend to treat everybody about the same — very well.

Stage Four Service — “Appreciation” (=P-D=)

Note that this stage corresponds to the Mature Soul Age. Mature Souls in their healthy development can master this stage, and for them to do so is very Good Work. It also corresponds to the Scholar Role.

This is the transition stage to higher Service. It is the Neutral stage, and people in it are not judgmental. They no longer consider the differences between people or peoples to be an obstacle — they may in fact be attracted to different types. There is a lack of “distortion” such as is experienced in both the Ordinal and Cardinal stages. They are not driven to change the world to their way of doing, feeling, or thinking like those in the Ordinal stages, or of “saving the world” like those in the Cardinal stages. Even if they are involved in a movement of societal betterment, they are not attached to it. They are interested in everybody, whether they receive anything from them or not, or give anything to them or not. They provide their Services without resistance or insistence. They accept others whether they share their goals, values, and beliefs or not. They may have interests in other cultures and times. They may seek out associates of other societies and nations. Their desire to Serve usually concerns global issues. The thing esteemed at this stage is knowledge and understanding, in the sense of intimate interaction with all people and things. They love knowledge for its own sake. These people value their friendships more than any other relationship, including family. This stage is rarely reached until after the Fourth Life-Stage is successfully transited, and rarely reached by other than Mature Souls and older. An archetypal example of Service at stage four is a Mature Scholar doing research and teaching in sociology or ecology.

Numerous worldwide charities and social aid agencies — Doctors Without Borders, the Red Cross, and similar international Non-Governmental Organizations and the people who work with and within them — aspire to the Cardinal stages of Service. True charity begins with stage five — giving for the sake of giving.

Stage Five Service — “Comprehension” (+3-D+)

Note that this stage corresponds to the Senior (aka “Old”) Soul Age. Senior Souls in their healthy development can master this stage, and for them to do so is very Good Work. It also corresponds to the Sage Role. Consequently Senior Sage qualities are major components of this stage of Service

This is the first of the three Positive or Cardinal stages of Service. By “Positive” I mean that the person radiates Service from their Being. There is a benign attitude of brotherhood based on a philosophical and mystical understanding of the unity of all life. Social enlightenment therefore begins with this stage. In previous stages the attention is on outer experience, with no urge to introspect — to examine one’s motives. To reach the fifth stage a person must have Clarified their own consciousness through self-examination. Such a person understands the inner cosmic elements of their own consciousness, and thereby understands the pattern of outer reality. With this perception, a person is able to Serve with more Truth than in previous stages. They have awareness that all life is connected, and they desire to know it. There is concentration on the discovery of the truth of reality — and of individuals of course. This produces honesty of communication with all those with whom the person comes in contact. Because of this there is an intensity of intimate involvement and interaction with others that is not possible to those of an earlier stage. They seek psychological healing for others. The thing gained at this stage is wisdom, particularly the wisdom that comes from being totally non-judgmental with others, even those usually considered to be evildoers and idiots. People in this stage would like to Serve all equally, but wisdom reveals that not all can or should receive it. Rare are the people who have risen to this stage. Senior Sages doing free entertainment to raise money for social benefit causes are operating from fifth stage Service, whether or not they are actually seated in this stage.

Stage Six Service — “Altruism” (+2-D+)

Note that this stage corresponds to the Elder Soul Age. Elder Souls in their healthy development can master this stage, and for them to do so is very Good Work. It also corresponds to the Priest Role. Consequently, Elder Priest qualities are major components of Service at the sixth stage.

When this stage dawns, the person experiences a deep and abiding compassion for everyone they contact, and for humanity in general. There is a spiritual “charge” of benevolence in their consciousness, a sense of mission to improve the condition of humankind. If they are activists by nature, they may get involved in projects to “save the world” in one way or another — preserving endangered species, pollution abatement, famine relief, stopping global warming, saving the Brazilian rain forest, and so on. At the interpersonal level of relating, there is a genuine and heartfelt delight in others. Benevolence and goodwill in thought, feeling, and deed are radiated. It is extremely rare to find someone at this stage. A person with Evolution Process Traits, such as an Arrogant Priest in the Passion Mode, might think they have arrived at this stage, because Altruism is an Aspect of the Evolution Process, but it is not likely. It is likely that such people as Mohandas Gandhi, Mother Teresa, and Albert Schweitzer were functioning consistently at this level. The thing gained at this stage is the ability to transcend human woes while being intimately involved in the suffering of others.

Stage Seven Service — “Philanthropy” (+1-D+)

Note that this stage corresponds to the Ancient Soul Age. Ancient Souls in their healthy development can master this stage, and for them to do so is very Good Work. It also corresponds to the King Role.

In the *Michael’s People* book, this stage was called “Agape”, but I did not want to confuse this with my use of this word, as indicated in previous sections of my book.

This stage of Service has no emphasis of any kind. It accepts the totality of another person with empathetic but disengaged wholehearted unconditional affection. There is the influence of Service, yet without pressure. The person gives with absolutely no strings attached. It is wholly without expectation, and always perfectly appropriate.

Comments on Service

To recapitulate briefly: in Protection we learn to Serve our own personal and family needs. We honor blood ties. In Alliance we learn to Serve our associates’ needs. We honor group ties. In Reciprocity we learn to Serve our society’s needs. We honor community ties. In Appreciation we study Service. In Comprehension our Service is holistic and philosophical. In Altruism it is transcendent and spiritual. In Philanthropy it just is.

How do we know when our Service is appropriate? The answer is simple: it is effortless and appreciated. Often a well-meaning but immature person presumes to help someone “for their own good”. This can range from something as innocuous as giving unsolicited advice to something as serious as interfering with a karmic

entanglement between two other people. This is self-righteousness, and it comes from the Shadow (aka Chief Feature), the Negative Poles, and False Personality. You can always recognize it because it leaves at least a “bad taste in the mouth” of those involved. It might even cause considerable bitterness. If the people you seek to “serve” resent it, you are not being loving. The transpersonal self never meddles in other people’s affairs. It is never coercive or intrusive. It never tries to impose its beliefs or values or actions on others. However, the soul is always vigilant for opportunities for Service. Two souls often arrange Agreements for Loving interactions. When the universe presents us with prearranged situations, the Service flows easily, naturally, and magically. Afterward there is a sense of genuine fulfillment and satisfaction for the soul self and the personality self. This is transpersonal happiness. Be alert for such opportunities, but do not try to make them happen. As our Clarity increases, more of these opportunities for Service will present themselves. If it seems like work, we are doing it wrong.

Over the course of a lifetime, people usually rise through some of the stages of Service. They may experience a stage or two higher than their current stage for brief periods during intense or traumatic situations which demand their Service. For instance, in a time of natural disaster, many do heroic deeds of selfless Service, then return to their usual modest stage of Service when the urgency is over.

It is possible but not likely that a person will rise to a stage of Service higher than the corresponding Soul Age. Because the Soul Age limits perceptions to a certain level, the Level of Being and the Stage of Service tend also to be thus limited. It takes dedication to advance beyond such limitations. Exceeding such limits is most likely achieved by people with strong Cardinality in Role and Casting primarily, and in the Traits secondarily.

It is necessary to Clarify each stage to a large degree before one can advance to the next. A person who has risen to a particular stage operates fairly Clearly in the previous stages, but Clarification of Ordinal stages continues at whatever stage one may attain. It is good, if you desire to advance consciously through these stages, to build a solid foundation of experience at each stage. If you attempt to artificially express a higher stage, there will be problems. For instance, if you are a Priest in the Passion Mode and you have entered stage four and are feeling all appreciative of everyone, you may want to express stage six Altruism by doing compassionate works with the sick and starving children of Africa like Albert Schweitzer. This is noble, but you had best gain the wisdom of stage five Comprehension and the knowledge of stage four Appreciation — or you may cause more harm than good or just waste your resources. Indeed, you had best Clarify all the Ordinal stages, because you will likely need the help of other groups and individuals to help you in your higher Service. Best let things happen in the course of nature. Higher forces will take care of your desire to Serve — in proper order and fashion.

Intimacy and Service can be at different stages of development. If two people are comfortably mated but if the mating is not likely (due to lack of Polarity) to lead to intense Intimacy and if the two aspire to grow spiritually, then it is likely they will put their energy into Service. Some people do not find, or do not want, or do not have time for, a sexual partner with whom to build Intimacy, so they develop their love primarily in terms of Service to humanity. Of course the opposite can happen also. Some people build both Intimacy and Service. Different personality types seem to emphasize one or the other. Those who are in the early (Ordinal) Levels of their Soul Age tend more to Intimacy and people who are in the late (Cardinal) Levels tend more to Service. Introverted and Ordinal people prefer one-on-one relationships, so they may develop their Intimacy to a higher degree. Extroverted and Cardinal people tend to develop their Service more fully. Service works best if you have a good Intimacy life for a foundation. Therefore it is desirable that your stage of Intimacy keep up with your stage of Service. I have noticed, however, that people usually emphasize one or the other, and that they are often good in one and poor in the other. It is often difficult to put one’s energy and attention in both places at once and still excel.

There is a tendency for people to believe they are at a higher stage of Service than they really are, because they may understand what the higher stages mean. The question is, do they actually live and function at the higher stage in their Level of Being? The answer is almost always “no”. This is most typically true for those in the Cardinal Steps of stage three, Reciprocity. The person is socially mature enough to have a wider view of the world than most. A mental awareness of the Cardinal stages may be seeping in. They may also have grand ambitions for Service, but this is a far cry from actually being there. When stage three people graduate to stage four, it is likely they will relearn much. What is acceptable in one stage is not always acceptable in another. Each stage is built on the stage before, and truth is truth, but upon transition to a higher stage there is much reinterpretation of events that occurred in Ordinal stages.

Service is more difficult than Intimacy for “outsiders” — people who are “different”, who don’t “fit in” with their society. Therefore they tend to emphasize Intimacy rather than Service. Most of the readers of this exposition will be late Mature and Old Souls because they are more likely than younger souls to be consciously on their spiritual path. These people are often outsiders, and they usually prefer Intimacy. The previous sections on Intimacy are much longer than this section on Service, and will probably appeal more to these readers. My own path tends more to Intimacy than Service. The Process/Aspect system of Traits also lends itself much better to Intimacy than to Service.

Actively Serving and passively being Served, like Intimacy, also involves “energy” exchanges, but not the palpable, sensible energy of Intimacy that one feels in the physical body, specifically in the chakras. Scientists have also found that there is a release of neurotransmitters such as oxytocin and endorphin during Intimacy. Yes, transactions of Service also “feel good”, but it is in the psyche, and it might be partially caused by the release of a different neurotransmitter, dopamine. Apologies if that sounds “clinical”, but there it is; the physical body is susceptible to etheric body experiences, so if your higher self acts with the intent to be of Service, it will serve your lower self with a psychological reward. And if the transaction involves helping people in need and being helped, then the exchange appears in the form — not of “energy” — but with, for instance, money, time, encouragement, knowledge, whatever. The essence of being fulfilled and satisfied in Service to one’s fellow human is by doing what you enjoy doing as well as what others enjoy you doing for them. As with intimacy and Intimacy, be aware of the phenomenon of “energy gain versus energy drain”. It is not enough to “follow your bliss” if it is a self-serving pleasure for yourself only





Epilogue

SUMMARIES AND SIMPLIFICATIONS

During the 1990s I thought there might be a Part Three to this book, and my speculation was that it would be about communal living and/or polyamory, both of these topics being natural extensions of the information presented in Part One and Part Two. However, those things never happened to me personally, and it does not look like they ever will; maybe in another lifetime.

Then in 2016 and 2017, as I was preparing this book for publication, it dawned on me that there needed to be a summary of Part One and Part Two. Reading Part One and Part Two now so many years after I originally wrote them, I see how incredibly detailed the information is. At that time I simply wrote down what I was learning as I came to understand it, and nothing is ever simple for a Scholar soul, Artisan Role Fragment with a tendency to examine and explain all the ramifications of stuff. No doubt many readers will find my presentation confusing and overwhelming. It behooves me therefore to summarize and simplify it — with some basic information, a graphic, and some steps to follow.

Besides the Scholar/Artisan tendency to analyze and synthesize information to the max, there is perhaps a reason that tendency got focused on Intimacy. Apparently I am exploring a little-known Monad, the Alienation–Intimacy Monad. Recall that in the Michaelian teachings, a Monad is one complete experience that consists of two opposite halves, an Ordinal half and a Cardinal half. There is a chapter on Monads in my book *Study Papers on the Original Michaelian Group*. And there are chapters on a related subject, the Law of Three, in my book *A History of the Overleaf Chart*. The majority of people are only peripherally interested in deep intimacy, because there are so many other things in life that require attention, and that the soul wants to experience in order to have a complete understanding of the Physical Plane. However, for whatever reason, in this world I feel deeply alienated both from myself and from other people. Have you not noticed that I am weird? Or have I hidden it so well? This imbalance is a driving force for me to seek the opposite of alienation: intimacy. People who are not thus encumbered with alienation are not thus propelled to intimacy.

Another similar Monad might be a person who is born with poor health who works really hard to gain their health and becomes a health guru who helps other with their health issues. Another similar Monad might be a person who is born in poverty but applies themselves to gaining wealth that can be used to help others out of their poverty. The basic idea of this type of Monad is to turn a weakness into a strength, to “turn lemons into lemonade”.

As with all Monads, the more intense the Ordinal Pole (alienation in this case), the more intense the drive to the Cardinal Pole (intimacy in this case), to achieve the Neutral (Agape in this case). Considering that my experiences have explanations in channeled material from the Michaels and Ra, that makes this seem like part of some vast eternal plan for me. And maybe for you? This book is one of several original and radical contributions to the Michaelian teachings community that I have on offer. It was gifted to me, and I gift it to you in turn. If you apply the information and it works for you, pass it on, both as knowledge and experience.

Letter of Introduction

Sometime in the late 1990s I sent a copy of the manuscript of this book — such as it was back then — to someone that I met at a Michaelian gathering, and I provided the following cover letter. It was a sort of introduction to, and summary of, the material; it can fulfill the same purpose here and now. Some of this letter found its way into the book; apologies if you find the repetition tedious.

Maybe it is because so many of my Overleaves are in the Synthesis (Fifth Level, Old, Acceptance, Higher Intellectual, Greed) and Assimilation (Observation, Instinctive, Scholar Cadence and Position) and Evolution

(Spiritualist, Arrogance) Processes, that I see the whole male/female relationship thing and the community living experience thing as precursors to the reuniting of fragments with soul mates. While still in the flesh, we can have a little taste of what reintegration is like after incarnation. At the same time, I know that for the great majority of people, including many of Michaelian students, sexuality has no more to do with spirituality than other bodily functions such as ingestion and defecation and sleep. (These activities do have their spiritual counterparts, but these are not specialties of mine in this lifetime.) For the great majority of people, including many of Michaelian students, community living may not be a part of their spiritual path. For me though, sexuality and community seem to have some cosmic significance. I believe we can begin the reintegration of our cadence, greater cadence, entity, cadre and greater cadre right here, right now, through sexuality and community. I suspect my activity for the rest of this lifetime may well be finding these kindred souls, probably within the Michaelian teachings, and learning to live with them, sharing Service and Intimacy. I see the Physical Plane as a training ground for the planes beyond the physical. There is the polarity of male and female on this plane, but there are counterparts in the soul family: Sages and Artisans, Priests and Servers, Kings and Warriors, for instance. That males get “hungry” for females and *vice versa* is equivalent to souls “hungry” for their soul mates. We all know about orgasms in the flesh, but there are equivalents in the spirit also, and both are manifestations of the same process: the uniting of dyads into monads. On the Physical Plane we have the gender dyad to reconcile. On the Astral and Mental Planes, we have other dyads to reconcile on our way to Agape in the Tao.

The union of dyads into monads takes place not just in the Sexual Center, but in the other six Centers as well. Sexuality concerns far more than copulation. The purpose of what I call “attuning and communing” is to discover which of our Centers need “balancing” between any two people, and then make the exchange. (This can happen regardless of gender, but the gender polarity seems to help a lot.) (Gurdjieff and Ouspensky had a lot to say about balancing Centers, and the Michaels continued with more information within the original group.) The trick is, letting go of what his little ego wants and what her little ego wants (in the Negative Poles of the Centers) in order to find out what IT wants. By “IT” I mean the monad that exists at the next higher level of integration, which we experience in the Positive Poles of the Centers, especially in the higher Centers. What IT is, is essence. IT is Agape. If you sense a magnetic attraction for someone, it means that you two are “unbalanced” with respect to each other. That is, one is magnetized “north pole” in some way and the other is magnetized “south pole” in some way, so to speak. Essence experiences the collapse of polarities, the completion of monads, as fun. Therefore opposite poles appear to attract. What I call “attuning and communing” is a glorified “making out” or “foreplay” in the Positive Poles of the Centers, and in the higher Centers. Continuing with the magnetic analogy, it reduces the distance of separation so that the two poles of the magnet come together as one. (Because of my scientific interests, I like to use physics analogies.) You can also think of this as an electrical analogy, as Ra does. Maleness is like a positive “ion” and femaleness is like a negative “ion”. The two attract and neutralize each other on contact. We experience this subjectively as a satisfying, serene, unifying bliss — a religious and/or mystical experience — if the exchange happens in the Positive Poles, especially in the higher Centers. This is mutually beneficial. If what happens, in whatever Center, is not what IT (Essence) wants but what ego wants, then the interaction is not an equal exchange of opposites. This is the same thing in the other six Centers that rape and prostitution are in the Sexual Center. Those are experiences of the Negative Poles.

So how do you find out what IT wants? It helps the most to be as centered as you can get yourself, by means of whatever spiritual practices appeal to you. This might be nature, yoga, meditation, massage, music, or whatever. The more centered you are, the better you can balance another. Therefore it is important to do your own inner spiritual work so that you can more effectively and efficiently help others in your outer work. Lately we have heard a lot of emphasis from the Michaels that we should concentrate on the “four pillars”: true work, true play, true study, and true rest. When we are well centered, it is much more likely that our exchanges with others will be in the Positive rather than the Negative Poles.

However, there are many people out there, in the Michaelian teachings and out, who have never had an intense experience of a higher Center. They do not know what to look for, or what to focus on. My first “religious” experience in a higher Center happened in 1979, at the age of 32. (I consider this the initiation of my Fourth Life-Stage.) I read something about “universal salvation” in some Christian literature. It released me from twenty years of fear and guilt that was built up in a fundamentalist Christian cult. When the Negative Pole was released, I popped into the Positive Pole. This produced an endorphin high, where everything seemed beautiful and loving for a whole month. I promptly quit that cult. Since then over the years

I have had several other intense experiences of the higher Centers, some involving exchanges with women, and some not. You read about some of these in my book manuscript. I believe it would be really useful toward their spiritual path for everyone to have their higher Centers intensely activated in some way. When I realized in 1990, thanks to the Ra material, that I was now in “Green Ray”, thanks to what certain women had done for me, I wanted to return the favor. I wanted to initiate some woman into the higher Centers. Instead, the universe gave me a karmic relationship to teach me a bunch more lessons. That relationship ended more than 3-1/2 years ago, and I have since turned my attention from sexuality to community living. Oh well. Things don’t always happen like we plan.

I believe it is easier for women than men to attain an elevated state of consciousness during sexual energy exchanges for two reasons. (This is why they also find it easier to become mediums and channels, by the way.) First of all, I have read in my science magazines that female brains are typically wired differently than male brains. Among other things, they have more nerve fiber connections between brain hemispheres than men. One of the results of this and other differences is that they can experience a “high” from sex much easier than men. The other reason is that women are typically more passive/responsive than men. They are willing to allow whatever happens to happen. Men typically have an agenda: they are usually trying to MAKE something happen, rather than LET something happen. This tends to block their experience of the higher Centers, which are never intrusive or coercive.

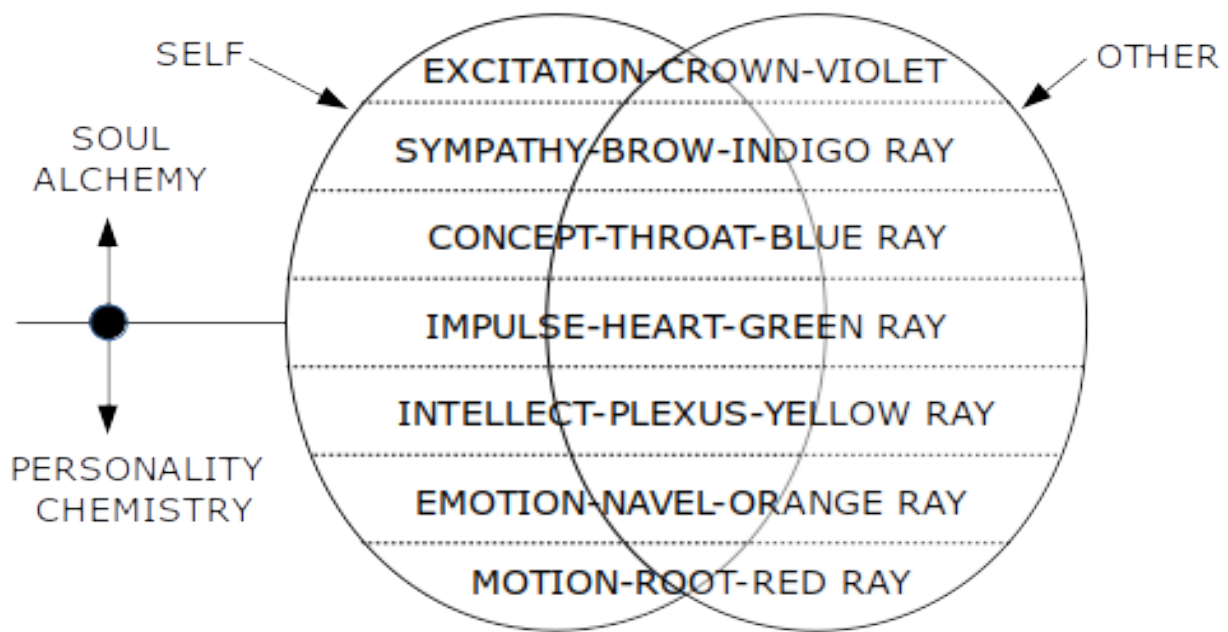
Except maybe in their Negative Poles, and this leads me to express some of my thoughts on addiction. We are seeing the use of a lot of psychotropic recreational drugs these days, and I think it is opening the minds of a lot of people to higher Center experience. Unfortunately, a lot of that experience is of the Negative Poles, and I believe that is where addiction lies. A drug addiction is perhaps a symptom that the desire for an elevated experience has gone awry. On the other hand, I think it is not unusual for a person to experience the Negative Pole of a higher Center first, such as through a drug-induced altered state (a “bad trip”), and then grow their way out of this into the Positive Pole of the higher Center. Personally, I am not one to seek higher Center experience through drugs, but this might be a valid method for some people. At least it might initiate them into higher Centers. They will know what the state is like, so they may be able to get there easier in the future by healthier means.

Essence Contact and Intimacy

There are a couple of topics in the Michaelian teachings, related to each other, that appear in the Yarbro books but not much elsewhere: Essence Contact and Intimacy. I look in vain for extensive discussion of these topics in Michaelian teachings books other than those authored by Yarbro, but their isn’t much. Because it would perhaps stretch the “fair use” component of copyright law to the breaking point, I will not quote exactly from *Messages from Michael (MFM)* and *More Messages from Michael (MMFM)* and *Michael’s People (MP)*. I will paraphrase the passages that are relevant to my thesis in this book. The page numbers shown are from the original editions, not the 25th Anniversary editions. May I urge you to read the passages in the Yarbro books. These passages, published in the 1980s, were very instrumental, along with the information about sexual energy in the same books, and in addition to the Ra Material, in helping me to understand my intimacy issues and experiences.

- Humans on this planet and “creatures of reason” on other planets experience a profound loneliness when they contemplate the vastness of the cosmos. This is normal, and it is a necessary element on the Physical Plane, and it helps to drive spiritual evolution. (*MFM*, pp. 55 & 282) It is Intimacy, reacting to loneliness, that propels spiritual growth. (*MP*, p. 38)
- We humans are in fact the loneliest species that the Michaels know of, and they point to False Personality as what holds us in isolation and alienation. (*MFM*, p. 61)
- Sad but true, many people are unwilling to pursue intimacy, perceiving it as too risky or too unlikely to be worth the effort, and therefore they remain stuck in loneliness and isolation — and therefore stuck in spiritual development. (*MP*, p. 115)
- So much of our personal suffering is the result of social isolation, which is inevitable during incarnation in physical bodies, separated as we are from other bodies. On planes above the Physical Plane, this is not the case, because souls routinely hang out with their kindred souls. The soul while incarnate yearns and aches for reunion with its kindred souls. (*MP*, p. 184)

- This loneliness and alienation on the Physical Plane is exacerbated by the differences between cultures and beliefs and Personalities so that one can hardly relate meaningfully to others. Because of the difficulties of relating to just anybody, people are driven to seek out permanent partners, reminiscent of kindred souls on the Astral Plane. (*MMFM*, p. 201)
- The Michaels define Intimacy as Essence Contact, and claim that EC is the source of spiritual growth and evolution, because EC is a function of love, and love exists between souls — it transcends Personality. (*MP*, p. 103) Intimacy and Essence Contact and Agape are synonymous. (*MP*, p. 23)
- People of all Soul Ages can attain Intimacy. (*MMFM* p. 28) All Fragments (soul types) are capable of Intimacy. (*MP*, p. 118) But it is easier for older souls than younger souls. (*MMFM*, p. 282) And it is easier for older people than for younger people, especially those older people who have mitigated False Personality. (*MMFM*, p. 273)
- Loving experiences are the sources of Intimacy. These are the most bonding experiences available to people. Intimacy is not at all limited to sexuality, but rather, it is a product of Recognition and Validation of spiritual connections between souls. (*MMFM*, p. 42) However, sexuality can be an expression of Intimacy if it promotes the connection to the higher selves and the greater universe. (*MP*, p. 102)
- The behavior that most commonly mitigates Intimacy is manipulation. (*MMFM*, p. 101) Another behavior that lessens Intimacy is to regard others as less important than oneself. (*MP*, p. 97)
- The wide variety of human relationships make Intimacy interesting and intense. All of the successful attempts at Intimacy promote spiritual evolution, and can be regarded as triumphs against adversity. (*MMFM*, p. 98)
- An experience of Intimacy changes a relationship, not always for the better if ego interferes or resists. Intimacy is a threat to individuality. Sometimes the False Personality or Chief Feature react against an experience of Intimacy, and the person rejects the relationship. Sometimes the Personality prefers not to deepen an Intimate connection, preferring to stay at safe psychological or physical distance. Self-awareness mitigates such negative reactions. (*MP*, p. 106–107)
- Friendship is sometimes a “safer” environment to experience Intimacy than lovership, but Intimacy experienced with a lover is more likely, and has more potential for development. (*MP*, p. 114)
- Chief Feature distorts any experience of Intimacy, especially sexual intimacy. Body Type compatibility and attraction are very important to foster Intimacy, and if Body Types do not serve that function, then some other factor of attraction is generally required. Many people do not regard themselves as attractive, and this is obviously an impediment to any pursuit of intimacy. (*MP*, pp. 144–146)
- For most people, true Intimacy happens in moments of quietude, not times of excitement. This is counter-intuitive to those same people; hence they rarely achieve Intimacy. (*MP*, p. 108)
- True Intimacy is often accompanied by the experience of joy. (*MP*, pp. 109–110) Intimacy can also be just plain fun, and happiness results if the person is successful in mitigating Chief Feature. (*MP*, p. 115)
- Some people prefer the experience of higher Centers within themselves, and reject Intimacy with another person if it interferes with their higher Centers; but higher Centers can also be gateways to Intimacy. (*MP*, p. 112)
- Women, if they have been brutalized or diminished by men in the past, obviously tend to have more difficulty yielding themselves to the potential for Intimacy. Some societal norms, such as rigid gender roles and a presumed incompatibility of the genders, also make it more difficult for people to find Intimacy. When Intimacy is achieved against such barriers, it is a very good thing for Essence evolution. (*MMFM*, pp. 74–76)
- Soul Agreements often result in Intimate contacts. (*MMFM*, p. 87). Monads between close kindred souls often involve Intimate experiences. (*MMFM*, p. 89) Sexual relations between Old Souls in the same Entity can reveal Intimacy. (*MMFM*, p. 192) The easiest and quickest way to Intimacy and Essence Contact is often found by Entity mates. (*MMFM*, p. 94) The same can of course be said for Cadence mates, only more so. (*MP*, p. 169,) Likewise Essence Twins. (*MMFM*, pp. 192–193; *MMFM*, pp. 95 & 42 & 96)



1) It is impossible for the Personality self to truly love; only the Essence Self, the intrinsic core of the soul, can love the way the Michaels mean it, which they call Agape, and which is unconditional, aka "neutral", regard for other people.

2) Therefore, the way this love is experienced is via "Essence Contact": EC with one's own Essence or "higher self", and contact with the Essence of another person.

3) Essence and Personality lie along a spectrum, at two extremes of a reciprocal Monad – meaning, the less Personality is in charge, the more Essence is in charge. Therefore, the more you mitigate the shiththeadedness of the Personality self the more the Soul Self will be revealed. Also mitigate extraneous considerations, other than Intimacy (and Service).

4) Body, personality, and soul all have polarities. When two people are oppositely polarized in various characteristics, the "energies" will transfer or exchange in order to achieve "balance" – because Agape is the primordial neutral state that is okay with everything, which is the goal of the energy exchange.

5) Intimacy energy exists in all the seven chakras/Centers, not just the sexual realm, as shown in the graphic above. Look for "turn-ons" in all of these realms.

6) Intimacy energy is discovered, not created ; either it exists or it does not, inherent in the identities and Polarizations of two people; you cannot make it happen with technique.

7) When you notice an Intimacy energy exchange with another person – unless there is some good reason not to – go with it and follow where it leads, which will be to Agape. The energy exchange between the two people must have a positive feedback loop, such that it escalates when played and worked with.

8) There is a technique that can facilitate energy transfers once discovered: alternate between attuning and communing with it and letting the mind wander. This is the meditation-concentration Monad applied to love-making.

Howard Storm's Near Death Experience

For many years I have been interested in the Near Death Experience (NDE). I have read a lot of books and watched a lot of videos. Many NDEers come back to tell us how much well-being, peace, love, bliss, and vitality they felt while their consciousness was out of their physical body. Many of them say they met a being they recognized as Jesus. One such NDEr was Howard Storm; look him up on the internet and you will find a book and many videos. He says that Jesus gave him some instructions for what to do when he got back to his body on earth.

And He said, "Love the person you're with."

And I said, "Okay, great, I'll do that. No problem. What do you want me to do?"

He said, "I just told you what I want you to do: love the person you're with."

And I said, "Yeah, but after I do that, what do you really want me to do?"

He said, "No, that is what I want you to do: love the person you're with."

I said, "Well, that's simple enough, that's easy, I can do that."

And He said, "Oh really. Well, that's what I want you to do. That's enough."

And I said, "How is it enough?"

He said, "If you do that, you will change the world."

And I said, "Oh, you want me to change the world?! Well you know there have been a lot of people who have tried to change the world and that usually turns out really pretty badly. I can think of examples like Adolph Hitler, and Joseph Stalin, and Mao Tse-tung. All of them wanted to change the world and they made it worse. If I go back and try and change the world, why isn't it possible that I could make a lot of terrible mistakes and make the world a worse place?"

He said, "The way I want you to change the world is by loving the person you are with."

I said, "Wait a minute, that's a contradiction. You want me to change the world but you just want me to love the person I'm with?"

He said, "Yes, that's the plan; that's The Big Plan.... If you love the person you're with, then that person will go out and love the person they're with, and they will go out and love the person they're with and it will be like a chain reaction and love will conquer the world and everyone will love one another. That's God's Big Plan."

I said, "It's not going to work."

He said, "Why won't it work?"

I said, "I love the person I'm with. She walks across the street and gets run over by a truck. Everyone gets angry and upset."

He said, "Yeah, that happens. But it's really God's plan and nothing is going to stop it. It's going to happen."

I said, "Even if you had a million people, I don't think it's going to happen."

He said, "There are more than a million people in the plan"

I said, "Well, from what I know of the world, you don't have enough."

He said, "Actually, we have all the angels in the plan. There are a lot of them. There are more angels than people in the world.... There are millions of people. There are all the angels. And there's God. It's inevitable. The plan is going to happen."

I said, "If that's your plan, I'll do it, but I just don't really see much hope for it."

And He said, "You don't know enough to see how it's going to happen."

And Storm goes on for four paragraphs of description saying it is easy to love some people and not easy to love other people and love can look very different depending on the person being loved and it is all very difficult and the hardest thing he ever did after returning to this world from his NDE.

One of the things I like about the Michaelian teachings is that its main objective is the same as Jesus's in this story and in the Bible: "Love one another". The Michaels do prefer to use the Greek word "Agape" rather than that ambiguous and abused word, "love". And they do have a detailed program to help us evolve in that direction; it is not the least bit platitudinous as in the Beatles song, "All you need is love, la, la, la, la, la". Following is my outline of the program elaborated at length in this book.

Intimations of Intimacy

There are types of Intimacy that I experienced that were unmistakable and compelling, as noted in the Interlude. These were experiences of energy exchanges in the Cardinal Centers/Chakras. These experiences did not last very long. These were rare events/encounters in my life, and are probably rare in other peoples' lives.

There are other kinds of Intimacy that are more subtle, less easily noticed. Abiding Intimacy is not like a fireworks display. It can be subtle; it can be easily overlooked unless one is knowledgeable about them and vigilant to notice them. With the help of this book, the reader might become more sensitized to potentially intimate associations.

[[Request for Personal Stories

If it had not been for the Michaelian teachings and the Ra Material and Tantra and Kundalini Yoga and chakras, I would not know what to make of my Spiritually Transformative Experiences with women. I would have regarded them as totally idiosyncratic, believing they only applied to me. Now that you have read this book, does it help you to understand any of the experiences that you might have had? If any reviewers have had similar experiences to mine, in the realm of sexual/polar energy transfers, I would dearly love to know about them. With your permission, and with anonymity if you prefer, I would place them here. If my presentation in this book has helped you to understand your experiences, I would also like to know about that, whether or not your story is told here. And/Or if you can trace your own sexual-psycho-social development up the Rays/chakras, please tell me about it.]]

Other Resources

Besides the theory and practice of Tantra and Kundalini Yoga — which are mentioned but not expounded upon in my book — there are a few other concepts that I have encountered along the way that would supplement for you the information that I provide in my book.

SPIRITUAL SEXUALITY: It is not as if much of what I have to say is new or exclusive. It has been cultivated and explored and experimented with for thousands of years under the names “tantra” and “Kundalini” yoga. With the advent of the internet, to learn more, all you have to do is search for those terms.

While you are at it, search for “spiritual sexuality”; that is its mostly modern moniker. You will get approximately twenty-one million hits in approximately 0.62 seconds. If only you could find an appropriate partner to practice with nearly that fast. Maybe you can; if you live in or near a large metropolitan area; maybe there is a Meetup group in your vicinity. I have not done this, so the only comment that I can make is that I suspect that you will quickly discern if the “energy” there is right for you. I did attend a Cuddle Party in a nearby town a few times a number of years ago, and it was completely legit. Search for that also; there might be a cuddle party active in your municipality.

Besides those potential local and personal resources, there are books on the subject; there are online seminars on the subject; there are videos on the subject. These are likely to cost money. I have not explored any of them.

DEEP LISTENING: ><http://www.contemplativemind.org/practices/tree/deep-listening/><:

Deep Listening is a way of hearing in which we are fully present with what is happening in the moment without trying to control it or judge it. We let go of our inner clamoring and our usual assumptions and listen with respect for precisely what is being said.

For listening to be effective, we require a contemplative mind: open, fresh, alert, attentive, calm, and receptive. We often do not have a clear concept of listening as an active process; we often see listening as a passive, static activity. In fact, listening and a contemplative mind is open and vibrant yet spacious, and it can be cultivated through instruction and practice.

As a classroom practice, deep listening requires that students witness their thoughts and emotions [and bodily sensations] while maintaining focused attention on what they are hearing. It trains them to pay full attention to the sound of the words, while abandoning such habits as planning their next statement or interrupting the speaker. It is attentive rather than reactive listening. Such listening not only increases retention of material but encourages insight and the making of meaning.

See also ><http://goodlifezen.com/what-is-deep-listening/><:

Your thoughts are flowing rather than crowding your mind with distractions, interpretations, judgments, conclusions, or assumptions. Your mind is open, curious, interested — as though you were hearing this person for

the first time. Deep listening applies not only to communication with another, but also to listening to ourselves and to life in general. The goal of deep listening is to hear beyond the words of the other person and yourself, to the essence of what the words and feelings are pointing to. Your mind and heart are joined in union — you are listening wholeheartedly.

Deep listening is effortless; it is more like listening lightly to your favorite music, the sound of a stream rushing by, or a bird singing. When we listen to these delightful sounds we are under no pressure, we aren't analyzing or figuring out — we are simply letting the feelings and sounds affect us. Deep listening is not defensive, argumentative, or intrusive. It is not about struggling to analyze or interpret. It is a purely receptive state of mind. In a state of deep listening, we realize our oneness. We realize that we are not separate, but truly one spirit — we are connected.

See also ><https://www.mindful.org/deep-listening/><:

If we are to survive in the twenty-first century we must become better communicators, speaking and listening honestly and compassionately across diversity and difference.

Unsatisfying communication is rampant in our society: in relationships between spouses, parents, and children, among neighbors and co-workers, in civic and political life, and between nations, religions, and ethnicities. Can we change such deeply ingrained cultural patterns? Is it possible to bring about a shift in the modes of communication that dominate our society? Contemplative practices, with their committed cultivation of self-awareness and compassion, may offer the best hope for transforming these dysfunctional and damaging social habits.

A fruitful place to begin work on shifting our patterns of communication is with the quality of our *listening*. Just as we now understand the importance of regular exercise for good health, we need to exercise and strengthen our ability as listeners.

Poor listeners, underdeveloped listeners, are frequently unable to separate their own needs and interests from those of others. Everything they hear comes with an automatic bias: How does this affect me? What can I say next to get things my way? Poor listeners are more likely to interrupt: either they have already jumped to conclusions about what you are saying, or it is just of no interest to them. They attend to the surface of the words rather than listening for what is “between the lines.” When they speak, they are typically in one of two modes. Either they are “downloading”—regurgitating information and pre-formed opinions—or they are in debate mode, waiting for the first sign that you don't think like them so they can jump in to set you straight.

Good listening, by contrast, means giving open-minded, genuinely interested attention to others, allowing yourself the time and space to fully absorb what they say. It seeks not just the surface meaning but where the speaker is “coming from”—what purpose, interest, or need is motivating their speech. Good listening encourages others to feel heard and to speak more openly and honestly.

Carl Rogers, the great American psychologist, taught “active listening,” a practice of repeating back or paraphrasing what you think you are hearing and gently seeking clarification when the meaning is not clear. Deep Listening, as we present it in our workshops, incorporates some of the techniques of active listening, but, as the name suggests, it is more contemplative in quality. (The phrase “deep listening” is used in different ways by different people; we capitalize it when representing our approach.)

Deep Listening involves listening, from a deep, receptive, and caring place in oneself, to deeper and often subtler levels of meaning and intention in the other person. It is listening that is generous, empathic, supportive, accurate, and trusting. Trust here does not imply agreement, but the trust that whatever others say, regardless of how well or poorly it is said, comes from something true in their experience. Deep Listening is an ongoing practice of suspending self-oriented, reactive thinking and opening one's awareness to the unknown and unexpected. It calls on a special quality of attention that poet John Keats called *negative capability*. Keats defined this as “when a man is capable of being in uncertainties, Mysteries, doubts without any irritable reaching after fact & reason.”

An internet search on Deep Listening will lead you to many other resources.

Your practice of Deep Listening at first will be self-conscious and awkward, but keep at it until it gets smooth and natural and becomes your default mode of communication.

NON-VIOLENT COMMUNICATION: >https://en.wikipedia.org/wiki/Nonviolent_Communication<:

Nonviolent Communication (abbreviated NVC, also called Compassionate Communication or Collaborative Communication) is a communication process developed by Marshall Rosenberg beginning in the 1960s. It focuses on three aspects of communication: self-empathy (defined as a deep and compassionate awareness of

one's own inner experience), empathy (defined as an understanding of the heart in which we see the beauty in the other person), and honest self-expression (defined as expressing oneself authentically in a way that is likely to inspire compassion in others).

Nonviolent Communication is based on the idea that all human beings have the capacity for compassion and only resort to violence or behavior that harms others when they don't recognize more effective strategies for meeting needs. Habits of thinking and speaking that lead to the use of violence (psychological and physical) are learned through culture. NVC theory supposes all human behavior stems from attempts to meet universal human needs and that these needs are never in conflict. Rather, conflict arises when strategies for meeting needs clash. NVC proposes that if people can identify their needs, the needs of others, and the feelings that surround these needs, harmony can be achieved.

While NVC is ostensibly taught as a process of communication designed to improve compassionate connection to others, it has also been interpreted as a spiritual practice, a set of values, a parenting technique, an educational method and a worldview.

Finally, a third technique that can potentially amp up the level of intimacy in your relationships is this:

RADICAL HONESTY: ><http://www.esquire.com/news-politics/a26792/honesty0707/><

That Esquire article gives you a good idea, presented in an entertaining way, of the concept of Radical Honesty. Please read it. Many years ago, a woman whom I did not know approached me at a party and wanted to engage in a relationship that included Radical Honesty. She was very intense, and her directness spooked me. In retrospect, I regret that I did not take her up on the tantalizing offer. It would have been extraordinarily instructive, and so very refreshing on account of the fact that male-female relationships are typically fraught with dishonesty, perhaps as much or more than the realms of politics and money. There is a website for it, >radicalhonesty.com< and Wikipedia has an entry on it:

>https://en.wikipedia.org/wiki/Radical_Honesty<. Common sense tells one to play the Radical Honesty game only with people who also subscribe to the game. It also helps immensely to be kindred souls.





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