

Chapter Four

SEXUAL LIFE

Content of „Understanding And Fulfillment Of Our Earthly Life“, pg. 63 - 95, Chapter Four

“The subject of this chapter is one of the most sensitive, controversial, and misunderstood issues. It seems like there is no other aspect of our earthly life which is loaded so much with all kinds of contradictions and problems as is the issue of human sexuality.

For that reason, what follows in this chapter will be a stumbling block for many readers.

During my practice as a clinical psychologist for over twenty years, I met, examined and treated many people both in Europe and in the United States. My professional and social experience with people showed me clearly that sexuality and its understanding and practice is one of the major, if not the most obvious and predominant, source of many people's problems. Even if they initially consciously denied that they had any sexual problems, during a thorough examination and exploration of their lifestyle, the problems related to their sexuality or stemming from their sexual life stick out like a sore thumb. The reason for some people's denying having sexual problems is in the fact that those problems are disguised by the symptoms that seem to have little direct relevance to their sexual life. For example, who would think that persistent and severe evening headaches or backaches have anything to do at all with their sexual life or the sexual attitude? Yet, in many instances, the occurrence of these evening pains and aches are only a symptom of their sexual problems - in this case, avoidance of sexual intercourse. The headaches or backaches, in many cases, become preferable and more "pleasurable" than having sexual intercourse with their sexual partners. There are many other similar symptoms in our earthly life that disguise or hide our sexual problems.

Why is it so that our sexual life is such a loaded, controversial, sensitive and problematical issue?

This situation about our sexual life stems from the vital, crucial and important role that sexuality plays in our earthly life regardless of whether we want to believe it or not.

Certain ideas and concepts about sexuality were revealed and explained in other books, "Fundamentals of Human Spirituality," "Messages From Within," "Reality, Myths & Illusions," and "Major Ideas of The New Revelation." Because these ideas are scattered throughout those books, for a better understanding, they will be summarized here.

One of the many reasons why the issue of our sexual life is so complex and loaded is because it is an all-pervading occurrence not only of human life but also of animal and plant life. We encounter sexuality in all corners of our life, so to speak. Our behavior, actions, thoughts, feelings, attitudes, desires, moods, intentions, motivations, etc., in most instances, have a sexual connotation regardless of whether we are or are not consciously aware of such a connotation. Even if we developed disgust and aversion toward anything sexual, whether in practice or theory, that disgust and aversion is loaded with suppressed sexuality. It derives from our sexuality. No matter how hard we try not to think about it, not to have anything to do with it, by that attitude we confirm how important sexuality is for our earthly life in general and for our proper self-image, self-understanding and, in particular, our relationships toward others.

No other area of human earthly life is so stringently and vigorously regulated by various social demands, taboos, prohibitions, prescriptions, laws, religions, etc., as sexual life. It is a matter of both private and public concern.

Why is it that sexual life plays such an important role in our earthly life?

Most people have only an obscure knowledge (if any at all) of what sexuality really is and what its true role is in people's lives. Some people think sexuality is only a physical or bodily need that has to be satisfied. Some consider it to be a physiological and emotional tension that has to be discharged occasionally. Others believe that sexuality exists for only one purpose - procreation of the human species. Many religious fanatics consider it an invention of the devil to seduce people and to keep them in the bondage of lust, cravings and desires that lead them to the hells. Some people consider it to be a very sacred act to be shared exclusively with someone to whom they are married. Regardless of what our attitude toward sexuality is, the majority of us are affected by sexual life to a most potent degree. Very often, if we deny the importance of sexual acts in our life and if we avoid it for a prolonged period of time, the sexual acts will disturb us in our night dreams over which we seemingly have no control. No matter how hard we try, we can never free ourselves entirely from the influence of our sexuality.

One of the many reasons for this fact is that sexuality has a multidimensional meaning and purpose. Most people are not aware of the fact that sexuality is a special tool or means that relates directly to our spiritual life, to our mental life, to our physical and bodily life, and to all other aspects of our earthly life. No one area of our earthly life has such a profound connotation and meaning to all other areas as sexual life has. This is the reason why sexuality is such a sensitive, loaded, controversial and misunderstood issue.

In view of the important position and role which sexuality plays in our overall earthly life, how can it be properly defined and understood?

Sexuality is a spiritual, mental, emotional, intellectual, social, intimate, private, personal, physiological and physical act that, properly understood and practiced, has the ability to unify and integrate into one cohesive whole all aspects and levels of our life. The sexual act is a bridge or link among all areas of human being and existence, as well as being and existence itself. Sexuality, in its proper connotation and practice, can be considered a state, condition and process by which we can acquire the most vital knowledge and understanding of God our Creator who is in us; the most crucial knowledge and understanding of others; and the most important knowledge and understanding of ourselves. In a higher, spiritual sense, sexuality is one of the most important gifts from God for the purpose of sharing ourselves with God in us, with God in others and with God that goes beyond any possible comprehension and understanding by our limited human minds.

Thus, the most important purpose of sexuality, in its original connotation before the so called "Fall," is or was for mutual benefit, common good, exchange and sharing and for a continuous reception and transmission and incorporation of a greater and greater knowledge of the Most High, others and ourselves.

The intensity, intimacy, potency and directness of sexual intercourse, as well as its most private, unique and subjective experience, is of such proportions that no other act can even come close to comparison. In view of this kind of connotation of sexuality, it is very obvious that sexual intercourse was never meant for procreation or for physical birth of children. The latter connotation of sexuality came about after the so called "Fall." Before the "Fall" people were born on this earth not by a physical birth, but by a direct endowment of the Most High. That is to say, the Most High formed a physical body for a prospective human being and then

breathed into that body the unique spirit of life. That spirit came from the Most High or from the idea that occurred in the Most High's Absolute Thought Process or in His/Her Absolute Spirit. At that time there were no babies or children born because the endowment of the Most High doesn't contain ignorance and unconscious processes and states.

Thus, it is obvious that the purpose of sexuality in humans and all other intelligent beings and entities in the entire Creation of the Most High is not for making children as animals do. Its purpose with intelligent beings and entities is for a mystical, intimate, unique, very special and private communication and relation with the Most High, others and ourselves. It connects us with the Most High and with all others in the Most High's Creation.

For this reason the intelligent beings and entities were created by the Most High as the forms or recipients of the two major and substantial aspects of His/Her Absolute Nature - Divine Love and Divine Wisdom and all their respective traits, characteristics and attributes. These two major aspects form total unity and oneness within one indivisible God. Everything related to the Divine Love can be called femininity, and everything related to the Divine Wisdom can be called masculinity. Because love is the essence of any life and wisdom the substance of any life, one without the other cannot be or exist and there is a continuous effort for their mutual conjunction and unification.

Because of this important distinction, all intelligent beings and entities in the Most High's Creation were created in such a manner as to accommodate and reflect these two major aspects of the Most High's nature. One is the image of God and the other is the likeness of God. Thus, every person carries within himself/herself both the masculine and feminine characteristics which continuously strive for their merger, conjunction and unification. This striving is manifested in us as a need for sexual intercourse.

On the other hand, to show how very important sharing, exchange and conjunction of femininity and masculinity, or Love and Wisdom, Good and Truth, Will and Reason, Affection and Intellect, are, people appear in two different physical forms male and female.

The essential and substantial life's need to unify itself with its love and with its wisdom is reflected in our irresistible attraction to and sexual desire for our opposite sexual characteristic - male to female, and female to male.

Thus, in this connotation, sexuality is nothing else but a spiritual correspondence of the entire desire and need for unification of love and wisdom, good and truth, will and reason, or masculinity and femininity. This relates directly to the proper knowledge and understanding of and interaction with the true Absolute Nature of the Most High and His/Her entire Creation.

Now, in the Most High, being that He/She is Absolute, this unification is absolute and constant. Only in an absolute and perfect state and condition, complete and total unification of all principles of masculinity and femininity is possible. However, no one intelligent being, human or entity is ever absolute. It is always relative to that absolute. Therefore, no one but the Most High can be in a state of total unity, oneness and harmony of one's love and wisdom, good and truth, will and reason, masculinity and femininity, etc. We can only become more and more unified but never completely so. In this situation lies the mystery of our motivation to continuously progress to the greater and greater awareness, understanding, and acceptance of the true Nature of the Most High, others and ourselves. This motivation for progressively greater and greater unification is reflected in our sexuality and sexual desires to become one with God, who is Absolute Femininity and Masculinity, and to become one with all others in the Most High's Creation. All males relate to the Absolute Femininity of the Most High and to all females, and all females relate to the Absolute Masculinity of the Most High and to all males.

Sexual relationship of male with male, and female with female (as we see in the act of homosexuality), has no spiritual validity because it doesn't give or achieve any proper spiritual, mental, emotional, intellectual, or physical unification. After all, love or femininity seeks its unification with its wisdom or masculinity, and wisdom or masculinity seeks its unification with its love or femininity. Because there is that spiritual principle of connectedness of all with all and proceeding from the spiritual, to the mental, to the physical, to the bodily, the external form of love is a female body, and the external form of wisdom is a male body. Therefore, the only true spiritual, mental, emotional, intellectual and physical conjunction and unification in the outward degree (as a result of the spiritual correspondence) is possible only between male and female, and female and male.

I am aware of the fact that the so called gay community in the world will not be pleased with the above description of maleness and femaleness and human sexuality. But, the true reality of their physical forms and their vital differences speak above any words. These are spiritual facts. The perversion and falsification of these facts came after the so called "Fall." The falsification of these facts, and their negative correspondences, led to the development of false needs and feelings in all aspects of human life. Because sexuality is one of the most important aspects of our earthly life, it is only obvious that sexuality became the most important aspect of perversion and fabrication.

One of the many concrete outcomes of this falsification was the appearance of the unnatural desires for homosexual acts. Now, this does not necessarily mean that all homosexuals are evil or condemnable to the hells, as some people think. It only means that for some very important spiritual reasons they chose to illustrate vividly and concretely this falsification through their sexual preferences and practices. Whether such a chosen sexual lifestyle is or is not evil, depends entirely on their intentions, motivations and to what extent they use it to manipulate, to use, to abuse and to hurt other people. Of course, this is true about anything and everyone, and not only about homosexuals.

But to go back to the spiritual unification of masculinity and femininity: in view of the above revealed facts it is obvious that our sexual desires have a much deeper and much more important meaning, connotation and role than many of us are willing to admit.

Because of the fact that we are not absolute, we can experience the Most High and others in ourselves, within ourselves, only in a limited sense. The experiences within ourselves are limited by our relative nature. Yet, in order to progress to a greater self-awareness, awareness of God and others, we cannot be limited to our own limited experiences. The need to experience more is reflected in our need for variety. The human nature and the nature of all intelligent beings and entities is structured in such a manner as to desire a variety of experiences. This is a motivating factor for our spiritual and overall progression and growth. Without love and a desire for variety we would not be able to experience all the available conditions, states and processes in life that continuously proceed from the Most High. Such a situation would make it impossible for us to have a greater understanding and knowledge of the Most High, others and ourselves. Yet, this progressively greater understanding and knowledge is a necessary condition for our overall survival. Without it we would stagnate in one place and condition. The stagnant condition would result in our ultimate death because it is contrary to the principles of life which are always progressive and not stagnant. This is the reason why we have such an irresistible desire and need for variety.

This fundamental spiritual need for variety is, for understandable reasons, the most pronounced and obvious in our desire for a variety of sexual experiences. We sexually attract many people of the opposite sex. We are attracted to many others of the opposite sex. This basically normal and natural desire for a variety of sexual experiences stems from the fact of our ability to experience the Most High, others and ourselves within ourselves only

in a limited manner. This is so because we are not absolute.

On the other hand, this experience limited to only one other person of the opposite sex, is as limited and exhaustible as it is within ourselves only. After a while, because of our relativity, our experience becomes exhausted and relative and loses its motivating drive. We become bored and satiated with the same type of experience. As a result of this state, the need for variety comes forward.

Variety of sexual experiences, if understood and practiced properly, assures that no limitations are put on our needs to know and understand better the Most High, others and ourselves and, most importantly, that no limitations are put on sharing ourselves with others and others with ourselves for mutual benefit, common good, exchange and usefulness to one another. Thus, in making love to our opposite sex we make love to the Most High because the Most High is ever present in us and in our sexual partners.

However, because we are all unique and different, we contain within ourselves many different and unique aspects of the Most High. Everyone of us experiences, represents and relates to the Most High in a very specific, unique, unrepeatable and different manner. There are no two persons in being and existence that would contain and carry exactly the same aspects of the Most High. I cannot very well experience God within myself the way God is experienced by someone else. On the other hand, someone else cannot experience God within himself/herself as I do. This is particularly true in experiencing God in the opposite sexual characteristics that I or another person represent. However, it is possible to experience God and everything else in the manner someone else does, if that experience is shared.

But the sharing by words or by observations only is not sufficient because it is of an external nature. It doesn't have any intimate, subjective, personal, emotional and sensual connotation. For that reason our Creator, the Most High, gave us sexual life through which we can and may experience God, others, ourselves, etc., as other people of the opposite sex do.

However, to relate sexually from male to male or from female to female (as homosexuals do) doesn't produce any possible conjunction and unification that would allow us to experience things the way the homosexual partner does. Such experiences are possible only through unification. Love is always conjoined to wisdom, and wisdom to love, as well as male to female and female to male, even as far as their external forms are concerned. This is the spiritual correspondence.

But how can we acquire the unique and subjective experiences of things of the same sex as we are if no conjunction and unification of male with male and female with female is possible by the most important means - through sexuality?

This can be accomplished through the opposite sex. If we share ourselves with many members of the opposite sex and if the members of the opposite sex share themselves with their opposite sex, they acquire many experiences of others. Subsequently, they release those experiences of the others of the opposite sex during their lovemaking sessions with those others. For example, you are a woman who can make love for the purpose of conjunction only with a man. But you would like to obtain the specific and unique experiences and things of some other woman. But you cannot conjoin yourself to her in order to make such an experience possible. However, if you sexually share the same male, you can experience that woman's specificity and uniqueness through having sexual intercourse with a man who previously had sexual intercourse with that woman. During the sexual intercourse with that woman, that man acquired her unique and specific experiences, was uniquely enhanced by them and, now he is able to share those experiences with you. In addition, that

woman will be able to experience your unique experiences once they are shared with the same man if he makes love to that woman again.

Most people who are trapped in a false belief system about sexual life (which is the vast majority of humankind) will have extreme difficulty accepting these facts about sexuality and the purpose for which it should be practiced.

It is almost impossible for people to believe that sexuality was given to us by God just for the above described purpose: for the mutual sharing of our experiences with all in the above described manner in order that we are not limited and stuck in one mode of experiencing.

From the above description it is obvious that proper understanding and practice of our sexual life leads us toward becoming more spiritual and more positive beings. If sexuality is one of the major tools to get a better, deeper understanding and knowledge (and how to practice it) of the Most High, others, and ourselves then it can lead only to one end: becoming more positive, more loving, more wise, more perfect, more knowledgeable, more sharing, more Godly, more understanding and more beneficial, useful and helpful to all.

With such an understanding and practice of sexuality no negative state and all its atrocities and abominations could ever come to its fruition.

Therefore, because of this major role of sexuality in our lives, it was also the major target of genetic alteration by the so called pseudo-creators. If they were to leave our original sexuality intact, we would never turn our back on God and on the true spiritual principles of life. Thus, we would never agree to be a part of the negative state.

As mentioned in the previous chapters, the human physical form of projection and manifestation of the spirit and soul was altered beyond recognition. The spirit and its soul was limited to only five percent of its function or its capacity. In the process of that genetic alteration all knowledge of the proper purpose and goal of sexuality was repressed and cut off from any awareness of newly fabricated people.

The sexual organs were changed, rebuilt and placed into a different area. The arrangement of sexual organs was copied from the then existing highly evolved ape-like creatures.

The sexual organs were combined together or put into proximity of the organs of elimination of urine and feces. This gave people a very bad connotation regarding sexuality as something very dirty, filthy, smelly and putrid. By this positioning of the sexual organs, sexual feelings were played down and basically reduced to their physical, bodily or physiological aspects only. The birth of new people by the direct endowment of the Most High was eliminated and replaced with the animalistic manner of birth through the physical conception in the mother's womb. Thus, the new organs were developed for humans which they didn't previously have in order to make them procreate or breed as animals do. To these organs new emotional feelings and needs (mothering and fathering) were attached which acquired an entirely different connotation than animals had. This led to the conception of sexuality as being primarily for the purpose of procreation and preservation of the species. The feelings of guilt and all other kinds of nasty feelings were induced if any purpose of sexuality other than procreation was considered, desired or wanted. The institution of marriage was established so that all sexual practices are limited within the so-called marital bonds, and any other sexual involvements are considered adulterous and sinful. Various feelings of possessiveness, jealousy, dependency, slavery and ownership of others were developed and genetically ingrained into people. Many other similar negative conditions regarding sexual life were established and imposed on people as the only right and proper way of living. They were accepted as truth and the only possible reality. Various civil, moral and religious laws were established and promulgated that would limit or reduce sexual practice to

the sole purpose of procreation and only within marital bonds. These laws were so severe that anyone who deviated from adhering to them was stoned to death. Even at the present time, people are still suing one another in the courts of law for alienation of affection or for adultery or similar reasons.

All this was done for only one purpose - to lead people further and further away from the true understanding and fulfillment of their earthly life. This understanding and fulfillment is most available through the proper understanding and practice of human sexuality. But, the major purpose of this deviation was for the successful activation of the negative state by the means of cutting off people from the fundamental source of acquirement of a true understanding and knowledge of God, others and themselves. Everything in our life depends on this understanding and knowledge.

This dispiritualization and externalization of sexuality led to the devastating consequences and outcomes for humankind. Various sexual perversions and abominable sexual practices came to their fruition. Various devastating venereal diseases appeared. The original spiritual need for variety was replaced purely with physical and lustful promiscuity. Because of these perverted practices sexuality was proclaimed by many as an invention of the devil or the hells.

Thus, sexuality totally lost its positive spiritual connotation and became a major source of human problems. It became a curse, a by-word, a shame, something which is whispered about, which is totally concealed and secret, leading to an ultimate doom.

Now, this was exactly what the pseudo-creators wanted to accomplish with their genetic alterations of sexuality. This gave them the needed opening for establishment of the dominance of the negative state as an alternative to the positive state and as a proof that life is possible without God and His/Her spiritual principles. The result of that accomplishment is illustrated by the history of humankind on this earth and in all other regions of the Zone of Displacement.

The major support of this negative understanding of sexuality is, unfortunately, found in the Holy Scriptures. The statement in the Holy Scriptures related to these issues are misinterpreted and misunderstood.

The sixth commandment of the Ten Commandments (Exodus Chapter 20, verse 14 and Deuteronomy Chapter 5, verse 18) plainly states: "You shall not commit adultery."

Now, from this statement everybody concluded that to commit adultery means to have sex with someone other than with one's marital partner. In this connotation it is implicit that sexual intercourse must be limited to only one person - to one's spouse. Yet, few people are aware of the fact that this commandment doesn't speak about physical sexual intercourse as much as it does about vital spiritual matters. Because of this limited perception, the concept of adultery is misunderstood and misinterpreted by most people.

The real meaning of this statement is, as was already pointed out over two hundred years ago by the great Swedish scientist, mystic and theologian, Emanuel Swedenborg, in the tendency of people to profane and defile anything good and godly, to deny the existence of their Creator, and to not accept the fact that Jesus Christ is the true God who made His/Her Divine Human and Human Divine. (This applies to many Christians as well.) To proclaim this and accept this as a fact means to commit adultery. Thus, for example, everyone who claims that God doesn't exist and that life is a by-product of matter or nature, that nature is God or that someone or something else is God - and not the true Most High, Jesus Christ - commits adultery. This is what true adultery is all about.

On the other hand, fornication doesn't mean premarital sexual involvements as most people understand and interpret it, but falsification of any truth. Anyone who knows the truth but perverts, twists and falsifies it in such a manner as to serve his/her own selfish intentions and reasons commits fornication. If we say to someone that we care and love that someone but inside of ourselves we know that this is not true, we falsify the truth. Thus, we have committed fornication.

In the sexual connotation, adultery means to marry someone for personal gains, for the wrong reasons, for selfish desires and considerations, for hurting and harming, and similar reasons instead of for a true conjunction of love and wisdom and femininity and masculinity. Thus, we can live in full blown adultery even with our own marital partner if we married that person for the wrong reasons. The sexual involvement with other than the marital partner is adulterous if it is done with wrong intent and purpose - to use, to misuse, to abuse, to hurt, to harm, to intimidate, for selfish reasons, by force through rape, etc., instead of for mutual benefit, common good, sharing and acquirement of a greater knowledge of God, others and ourselves. No other connotation of adultery ever existed, exists, or will exist no matter what people want to believe.

On the other hand, premarital sex may or may not be fornicative depending upon what the intent and motivating factors of such an act are. If it is done for mutual joy, delight, pleasure, sharing, mutual enrichment and enhancement, it is proper, right and Godly. If not, it is sinful and fornicative. Again, there is not, never has been, and never will be any other connotation to the concept of fornication.

Now, in the Gospel according to Matthew, Chapter 5, verse 21, we read:

"But I say to you that whoever looks at a woman to lust for her has already committed adultery with her in his heart."

"To look at a woman to lust for her" very obviously implies (by the word "lust") the selfish, inconsiderate, negative and evil intent. It means to possess her, to devour her, to use her, to consider her one's property, and to have no regard for her needs, for her choices and for her own free will.

In the higher, spiritual connotation "to look at a woman to lust for her" means to desire to appropriate to oneself the spiritual ideas and doctrines that are ungodly, alien, and perverted. "Woman" also means the church and the doctrine of the church. This is why Jesus Christ uses the word "woman" instead of the word "female." From this description it is very clear that Jesus Christ was not concerned that much with the physical sexual relations between a male and female, but between good and truth, and love and wisdom. In this particular connotation, "man" signifies wisdom and truth, and "woman" signifies the church and its doctrine which teaches one to be good and loving. However, in the opposite sense, "woman" signifies the falsified doctrines that produce evil by their falsifications. If one has a desire or lust for these kind of doctrines, even before one conjoins oneself to them, one commits spiritual adultery.

Thus, it is obvious that Jesus Christ doesn't speak about physical sexuality or earthly marital relationships in this verse. Furthermore, in Matthew Chapter 5, verse 32, Jesus Christ states:

"But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery."

"Whoever divorces his wife for any reason except sexual immorality" signifies rejection of and separation from our own principle of femininity and denial of its Divine origin. "Sexual

immorality" means denial of the Divine origin of sexuality and considering it to be of a devilish and negative origin. If we encounter someone who looks upon sexuality in this negative manner and we agree with that attitude about sexuality, we deny the very essence and substance of our nature. One is never permitted to divorce or reject one's own unique nature. "Wife" in this connotation means our unique nature, the original endowment of the Most High in us. To deny that nature and its true origin means to divorce one's wife. (It doesn't matter whether one is a male or a female because the word "wife" relates here to both male and female. This is the reason why Jesus Christ doesn't use the word "husband" also.)

Only if that nature is perverted, distorted and mutilated, one is allowed to reject it, that is, to divorce it. But by rejecting one's true nature, one exposes that nature to such perversion and distortion and therefore, one makes its nature or "wife" to commit adultery.

"To marry a divorced woman" signifies the appropriation to oneself and identification with a perverted, evil, wrong and negative nature. If such a nature is conjoined to our original and true nature, it becomes an adulterous relationship. Once again, this is the reason why Jesus Christ only uses the word "woman" and "wife" but not the words "husband" and "man." In this sense the word "woman" and "wife" relates to both male and female because those two words - "woman" and "wife" - mean the specific and unique nature of every individual, as well as the perverted, false, negative, evil nature imposed by the negative state.

In the higher spiritual sense, to divorce one's wife means to reject the truth that Jesus Christ is the true God and the only Most High, that is, to reject his Divine or Divinity. The acceptance of this fact constitutes the very essence and substance of our salvation from the negative state. Therefore, in such a case we deny the act of salvation of the Most High and by that process make our nature commit adultery.

"Sexual immorality" here means all evils and falsities that destroy our proper and correct understanding, knowledge and acceptance of this true nature of the Most High as Jesus Christ. And, "to marry a woman who is divorced" means to adopt into our life a false and evil doctrine which claims that Jesus Christ is not the true God who became flesh and who made that flesh Divine, but that He is only an ordinary human being. Such a consideration is adulterous.

Now, the above explanation of the meaning of those statements show very clearly that Jesus Christ didn't speak about earthly, marital relationships or about human marriages. This is even more obvious from what we read in Matthew Chapter 19, verse 3-12:

"The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?"

And He answered and said to them, "Have you not read that He who made them at the beginning `made them male and female,'

"and said, `For this reason a man shall leave his father and mother to be joined to his wife, and the two shall become one flesh'?

"So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."

They said to Him, "Why then did Moses command to give a certificate of divorce, and to put her away?"

He said to them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so.

"And I say to you, whoever divorces his wife, except for sexual immorality, and

marries another, commits adultery; and whoever marries her who is divorced commits adultery."

His disciples said to Him, "If such is the case of the man with his wife, it is better not to marry."

But He said to them, "All cannot accept this saying, but only those to whom it has been given:

"For there are eunuchs who were born from their mother's womb, and there are eunuchs who were made eunuchs by men, and there are eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He who is able to accept it, let him accept it."

"He who made them at the beginning made them male and female" signifies that the Most High created all intelligent beings, entities and humans in His/Her likeness and image, that is, to be receptacles of His Divine Love (female) and His Divine Wisdom (male).

"For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh" signifies that everyone was created in a unique, different and unrepeatable manner, in order to illustrate, to carry, to demonstrate and to be an extension and process of a totally different and unique aspect of the Most High's nature (father and mother denote the Divine Love and the Divine Wisdom of the Most High). Because of this unique assignment and purpose, everyone becomes different and appears as if separate from His/Her Creator and identifies oneself fully with one's unique and unrepeatable nature. This nature is accommodated to contain and to carry certain specific aspects that come from the Divine Love and the Divine Wisdom (father and mother) of the Most High. Because these aspects are unified in the Most High they also become our flesh. So then, they are no longer two but one flesh. "Therefore, what God has joined together, let not men separate." "What God has joined together" signifies unification of all principles of love and wisdom, good and truth, will and reason, and masculinity and femininity. Any separation of these gives an impetus for the negative state to come to its fruition.

This is the reason why it was prohibited by God to separate them. Only man could separate them. That is, only people on this earth could do that and by that act they initiated the negative state despite the fact that they were warned not to do so by the Most High.

In verse seven, Jesus Christ is asked: "Why then did Moses command to give a certificate of divorce, and to put her away?"

From this question it is very obvious that the Pharisees spoke about earthly relationships between a man and a woman rather than about true spiritual unification of good and truth.

This is the reason why Jesus Christ answers them, "Moses, because of the hardness of your hearts, permitted you to divorce your wives, but from the beginning it was not so."

"The hardness of your hearts" signifies that they didn't recognize any spiritual principles of love and wisdom but reduced everything to external relationships that required a permission to separate them from their true nature (wives). Otherwise, they would profane the holiness of the unification of love and wisdom (man and woman) because they didn't see that any such unification was either possible or necessary.

"But, from the beginning it was not so" signifies that no such physical or external marital relationships existed or that no possibility of separating one's true nature from its Divine source and conjoining it to the non-divine, negative source was possible because no negative state existed.

Verse nine is the same as verse thirty in Chapter five of the Gospel according to Matthew and has exactly the same significance as explained above.

Verse ten describes how Jesus Christ's disciples misunderstood what He really meant by marriages or relationships between a man and his wife. Note, please, that at no time did Jesus Christ ever speak about the relationship between a husband and wife, or a woman and her husband. This has a very significant meaning. This indicated that He doesn't speak about earthly marital relationships or any kind of external or sexual relationships. "Man and his wife" doesn't mean husband and his spouse, but a human being (male and female) and his/her true nature ("wife" means human's true nature).

That such is the case is even more obvious from verses 11 and 12. In verse 11, Jesus Christ says: "All cannot accept this saying, but only those to whom it has been given."

From this statement it is obvious that not too many people understand the true meaning of Jesus Christ's statements relative to marriages and divorces. Only a very few who are enlightened by the Most High understand and know the true spiritual meaning of Jesus Christ's statements.

Verse 12 further confirms this situation. "Eunuchs" represent those people who seek to be enlightened in truth at the very moment of activation of the negative state ("born thus from the mother's womb"); those people who acquire the enlightenment by studying various external sources ("eunuchs who were made eunuchs by men") and those who came to this world to be enlightened about these matters and by their means to combat the negative state, overcome it, and show others the way to the positive state for the sake of all ("eunuchs who have made themselves eunuchs for the kingdom of heaven's sake).

Jesus Christ ends this statement with the words "He who is able to accept it, let him accept it" meaning that not many people are willing to accept the real truth about these matters because of their clinging to the conventional, traditional, external, superficial, one-sided and literal explanation and understanding of their nature and their human relationships.

That the situation is much different in the understanding and practice of sexuality in the spiritual world, as compared to our earthly life, is very obvious from what Jesus Christ says in Matthew Chapter 22, verse 30 (and other places):

"For in the resurrection they neither marry nor are given in marriage, but are like angels of God in heaven."

First of all, in this statement, Jesus Christ does not say that there is no sex in the heavens. Such a statement would equal the denial that God exists. Thus, not to marry or to be given into marriage doesn't relate to sexual intercourse. What Jesus Christ conveys to us here is that hereafter there are no relationships which are based on the same principles as humans have, that is, on exclusive possessiveness of others, ownership of others, jealousy, dependency, bondage and slavery to each other, the taboos and limitations imposed on people by their foolish laws and foolish expectations. Such relationships are of a negative and evil origin and nature. Nothing of that nature can enter the heavens or the positive state. ("Resurrection" means elimination of the negative state and becoming a full member of the positive state.) Instead, in the heavens people are like angels of God.

Some people have a very foolish idea that to be an angel of God or like an angel of God is to be sexless. An angel of God is as much a sexual being as anyone else. Nowhere in the Holy Bible is it ever claimed that angels don't have sex. It is only said that they don't get married in the same manner as people on earth because earthly marriages or institutions of marriage, as it is conceived here, stem from the negative state and are of an evil origin. This was done

by the so-called pseudo-creators and was included in people's genes by their original genetic alterations. It didn't come from God. But, most people foolishly assumed that sexual life is legal, valid, and possible only within marital bonds. Therefore, if angels are not married, they cannot have sex. This is the foolish logic of the hells and all their followers on this earth.

Angels of God are perfectly capable of sexual life and enjoy sexual life immensely because they are purely sexual beings. The substantial and essential difference between sexuality in the heavens and on this earth is that angels don't claim ownership of each other, possess one another, and limit relationships exclusively to one person of the opposite sex. They practice their sexuality in the manner and for the purpose as described above, for all inclusive sharing.

Again, this statement will be very difficult, if not impossible, to accept by many people. This is how far the distorted, perverted and mutilated truth about sexuality took hold in our minds. We don't consider any other possibility of sexual life than the one with which we were raised from our conception in our mother's womb.

In view of the above revealed facts, it is very obvious how far our understanding and practice of sexual life on this earth has deviated from the true reality. Nothing genuine, original and truthful remains in it. We are trapped into understanding, practicing, and living our sexuality in an ironclad trap in a manner that is sick, perverted, unnatural and completely adulterous. And yet, we consider our way to be the proper, healthy, pure and natural way, and we consider the true and natural way to be adulterous, dirty, filthy, unhealthy, immoral, unnatural and ungodly. Because of such a false consideration we became divorced from our true nature. Thus, we are an adulterous generation.

This was exactly what the pseudo-creators needed to accomplish in order to activate the negative state - to divorce us from our true nature. Such a divorce would be impossible to accomplish if the original meaning, understanding and practice of sexuality as it is in the heavens or in the entire positive state would remain. For this reason, the major attack of the negative forces was, is, and will always be (as long as it exists) on the proper understanding, practice and fulfillment of our sexual life. It is sexuality in its proper application and practice, that enables us to be truly what we are, that is, to be truly married to our true nature, to the original endowment of the Most High in us.

For a better understanding of the issue of our sexual life, which is an integral part of our earthly life and its fulfillment, let us summarize what has been said so far in the following points:

(1)

All our sexual needs, feelings and desires are deeply rooted in our spirit, in our soul, and our body. They are all pervading feelings that influence all aspects of our earthly life.

In the positive connotation, the sexual organs correspond to the innermost degree of our spirit where the Most High resides and where the new ideas are being constantly born by the creative efforts of the Most High in us. The birth of these new ideas is manifested in our spirit in a unique and very different manner than in everyone else. These newly born ideas require their projection and manifestation for the purpose of sharing. If something is newly born and it is not allowed to be projected, manifested and shared, it loses its motivation for remaining alive, functional and useful. If it is not given this opportunity, the spirit gradually loses its creative effort. Once such a spirit stops its creative effort, it has no desire to live. At that moment it ceases to be and to exist.

The meaning of life is in the mutual sharing. One of the major reasons why we were originally created by the Most High, was for the purpose of sharing ourselves and all our newly born

creative ideas and efforts with all in the Most High's Creation, as well as with the Most High Himself/Herself, in the same manner and way as the Most High shares everything that He/She has with everyone in His/Her Creation. This is how the life of Creation is sustained.

The major principles of sharing are that we share all that we are and all that we have. Thus, sharing includes the spiritual, mental, emotional, intellectual, personal and sexual ideas, states, conditions, and manifestations. The totality of such sharing, in all its aspects, is made possible through our sexual life. Sexual life and our sexual organs were given to us by the Most High, who is the Absolute Sexual Being, for the purpose of this all inclusive and all integrative sharing.

Thus, sexual sharing was born from the spiritual ideas of all inclusive sharing.

In this connotation of sharing, no exclusiveness or exception is possible or conceivable because, otherwise, they would be withholding something. To withhold something means to deprive others in the Most High's Creation from being able to learn something vital and important about the Most High, others, and ourselves. This gives an impetus for selfishness or egoism to be born. Selfishness or egoism is the base or foundation on which the negative state with all its evils and falsities and their respective atrocities and abominations is built and thrives.

Thus, the proper understanding of sexuality can be acquired only from the standpoint of the spiritual principle of sharing. It is a purely spiritual state in its origin. First, there is an idea of sharing. This is the spirit of sexuality. Then there is a desire of that idea to proceed or to will that idea to be shared in its unique content and quality. This is the soul of that idea. Then, there is a concrete act of sharing of that idea through the form of its manifestation. This is the body of that idea. Thus, from the idea of universal sharing, certain specific mental processes proceed which manifest themselves into a sexual, intimate bodily and sensual idea to merge with one another in that sharing and become one for that moment. In that moment of oneness the important exchange of each other's nature takes place. By the process of that unique exchange, the new, better understanding and knowledge of the Most High, others and ourselves and all matters come to its fruition. Thus, as a result of that exchange, a new idea is born that is released to all minds for sharing and which subsequently is endowed with a unique and specific life by the Most High. When that newly born idea is endowed with that specific and unique life by the Most High it becomes an intelligent being, or a human entity. This is how new people are born in the positive state. There is no physical type of birth as it is known on this planet.

The ultimate act of this kind of sharing is only possible through sexual intercourse.

Thus, in order to have a better understanding and fulfillment of our earthly life, we need to learn how to properly share ourselves through our sexuality in an all inclusive manner.

(2)

Before the negative state came to its activation (after the so called "Fall") the true meaning and practice of sexuality was basically as briefly described above. Because it was a tool for sharing of one's principles of masculinity with the principles of femininity and principles of femininity with the principles of masculinity, in which principles the Most High's true Nature could be fully grasped and shared, no restrictions, limitations and taboos on sexual practices existed. Everyone was free to share one's manhood or one's womanhood with all members of the opposite sex who mutually expressed a desire for such a sharing.

Because at that time no evil or falsity existed or was conceivable, no jealousy, enviousness, ownership of one another, possessiveness, dependency, slavery or self-exclusivity entered anyone's mind.

Due to the fact that everyone was in the positive state and of the positive nature, and due to the fact that the positive state is always very beautiful, elegant, orderly and lawful, and due to the fact that everyone was a carrier and reflector of the positive state, everyone in the positive state was and is always uniquely very beautiful, elegant, orderly, lawful and desirable. No coldness, asexuality, lack of sex appeal, ugly faces or deformed unattractive bodies or organs were or are ever possible in the positive state. Thus, no one can be sexually turned off by anyone of the opposite sex.

This type of arrangement is very necessary in the positive state because one desires to have ultimate sharing with everyone of the opposite sex without any exclusion or exception. The reason that this was provided so by the Most High is that the more people of the opposite sex that one is involved with at one time or another, the more spiritual one becomes, the more knowledgeable one becomes, the greater understanding of the Most High's Nature, other's nature and one's own nature one has, the more enriched and enhanced one becomes and the more one can share all that with others. Thus, one becomes more loving and more wise and a better image and likeness of God. After all, in this manner, one relates to God in His/Her many aspects instead of in just one or two or a few.

In this kind of relationship is the true meaning, understanding and fulfillment of sexuality.

(3)

Because of the above spiritual mode of practicing sexuality, the variety of sexual experiences was and is assured. For that reason, no one can ever lose one's sexual desire because to lose it would mean to lose the desire for sharing one's self with others and the Most High. To lose the ability of sharing means to fall out into the Zone of Displacement.

Because the desire for sharing from love through wisdom is the very life of everyone in the positive state, after sexual intercourse is completed in the positive state, no one has the experience of a let-down, or exhaustion, or sadness or weariness or whatever humans on earth experience after their pseudo-sexual intercourse.

The position of the sexual organs in the positive state is such that it is not tiring and awkward, as it is with people on earth, but it allows a merging into one another with a total exchange of all our thoughts, feelings, experiences, states, conditions and all available knowledge that is in us in a very unique and unrepeatable manner relevant to the spiritual and unique nature of all the participants in that act.

The availability of the variety of the sexual experiences is a necessary condition of everyone's happiness in the positive state. If one is not limited in one's all inclusive growth, progression and betterment, one can never become unhappy.

Therefore, the more variety of sexual experiences one has, the happier one becomes and the more happiness one can share with all others. This is one of the major sources of everyone's happiness. In such a service lies one of the most important meanings of sexual life. It was given to us, among many other things, for happiness, delight, joy, pleasure and satisfaction.

(4)

The all inclusive role of sexuality in the life of everyone in the positive state determines a very important factor of sexual experiences and practices.

It is not limited only to the external mode of practice, as it is with people on this earth (the penis into the vagina and the fondling of various external surfaces of the physical body). There are no unconscious processes or ignorance involved. Because everyone in the positive state is consciously aware of everything in one's spirit, everything in one's soul, as

well as of everything in one's body in all their minutest details during the sexual intercourse, the totality of it all is involved and truly participated in and shared.

Thus, people in the positive state make love with their spirit, with their soul, and with their body and with all their respective components. This is difficult for humans on planet Earth to picture or even to imagine because they have no direct experience of such an all inclusive involvement.

For that reason sexual intercourse in the positive state of heaven is, first of all, a spiritual act, then it is a mental act, then it is the physical act. The act itself occurs simultaneously at all levels but follows this hierarchy of spiritual organization (in accordance with the spiritual law that everything goes forth from the spiritual, to the mental, to the physical, to the bodily, to the sensual, to the external, etc.). No separation of one aspect of that act from another is possible or conceivable. Exclusion of one of its aspects means incompleteness. No complete sharing can be assured under such conditions. If the sharing is incomplete, no true happiness and satisfaction can occur. In that case, the sexual intercourse would lose its true meaning and the major tool of all inclusive sharing would be destroyed.

This is the reason why it is very carefully guarded by the Divine Providence of the Most High so that no one in the positive state is ever disabled to such an extent as to lose this vital tool of all inclusive sharing. After all, one would stop sharing the Most High who is the Absolute Source of life and all sharing. At the moment one would stop that, one would eternally perish.

(5)

The proper understanding and practice of sexuality in the spirit of the above four points doesn't allow any negativity to enter into sexual life. Thus, the sexual life is perceived as the spiritual, mental, and physical life of purity, holiness and sanctity of its function, meaning and purpose. The Most High is ever present in such a condition. No negative or evil intent or motivation regarding sexual life can ever come to its fruition. Where the Most High is, only everything positive and good is. The all inclusive purpose of sexuality gives us a greater and greater sense of the Most High's presence within us. This sense becomes more and more intense as we practice, properly and correctly, our sexual life. Such practice leads us to a better experiential understanding of God's love and wisdom and all their consequent felicities and spiritual, mental and physical or all inclusive pleasures.

Through this meaning and practice of sexuality we can acquire an experiential sense that God is truly in us and we are truly in God and how it feels to experience God in us and us in God. This is a tool of a very personal, very intimate, very private and very unique relationship with God in us, God with us, and God among us. This is what to walk with one's God means. When we relate all inclusively to many people, we relate to more aspects of the Absolute Nature of the Most High. Because God is also in all those with whom we are involved in this all inclusive sexual relationship, being with them and sharing with them means walking with God. Through such acts we become truly holy people, people of God, saints and sons and daughters of the Most High.

This is the ultimate, the most important meaning of sexual life.

(6)

However, if this connotation of sexuality were allowed to continue to be all inclusive at all levels of the Most High's Creation, no negative state could ever be activated. In order to activate the negative state, it was necessary to destroy the practices of sexuality as it is conceived and practiced in the positive state. As mentioned previously, the sexual restructuring and alteration was the major target of the pseudo-creators' efforts.

The most important step that they needed to take was to separate and to isolate our

sexuality from our spirit and soul and to limit it only to the external, bodily functions. This was accomplished by special, mysterious genetic engineering and alteration of the physical body into an animalistic form. Through this form the externalization of sexuality was assured and all its direct connections to our spirit and soul were cut off.

With this act, one of the most devastating steps was accomplished. By not having any direct access to our spirit and soul, our external sexual experiences remain isolated and totally separated from the experiences of our sexual partner. We can never know what, why and how our sexual partner experiences anything. The only sensation that we have from our sexual partner and our sexual partner has from us is in the external bodily sensations or one-sided experiences of the penis in the vagina and the vagina having in it the penis (one-sided because my sexual partner doesn't know how I experience or feel her vagina and I don't know how she experiences and feels my penis) or what is being conveyed by words and bodily language. But even this experience is limited because we have a tendency to project a somewhat different meaning to the various words and bodily language than our partner expresses.

Under this condition, of course, no true sharing can ever occur. Therefore, we can never learn anything about how the Most High is manifested in our sexual partner, what our sexual partner is really like and what we really evoke (if anything at all) in our sexual partner. Thus, no knowledge of God, others and ourselves can come to its fruition from such a sexual intercourse. No wonder, after each sexual intercourse, we feel empty, tired, exhausted, sleepy and very often unfulfilled.

(7)

The above negative arrangements of our sexual practices gradually leads toward the development of a view or philosophy that Perhaps there is nothing good, positive and godly in sexuality. It is only an animalistic component in us, an inborn instinct that drives us to copulate in the same manner as animals and to procreate in order to preserve and continue the human species. This is the only positive connotation of sexuality - to preserve and to continue the human species. Any other purpose of sexuality is questionable, suspect and contemptible. It is dirty, filthy, nasty and ungodly, giving rise to all kinds of perversions and sexual immorality.

From this view of sexuality, that is, that the only positive aspect of sexuality is the preservation and continuation of the human species, elaborate institutions of marriage and family life were developed and established on this earth. Practice of sexuality was forcefully limited only within the marital relationship. From this, as well as many other things, monstrous limitation and very evil and devastating feelings and states developed: ownership of others, slavery, possessiveness, self-exclusiveness, self-righteousness, jealousy, suspiciousness, envy, paranoia, distrust, dependency, insecurity, unhappiness, hate, crime, suicide, homicide, hostility, violence, viciousness, anger, greed, callousness in general, disastrous guilt, child molestation, homosexuality, rape, sexual abuse, venereal diseases, pains, various genital disorders, false pride and many other negative things the list of which could be endless.

This is exactly what the activators of the negative state wanted to accomplish. With such an outcome of sexual life any spiritual connotation that sexuality might have was completely lost and destroyed or totally wiped out from the awareness of the majority of people. And if they have some awareness of this spiritual connotation, they are so much trapped into guilt and fear about their proper sexual feelings and desires that they purposely suppress or repress them. After all, they do not want to jeopardize the so called well-being of their family life, of their children, their spouses, their social reputation, their profession or work, their public positions and office, etc. Little do they know that remaining in their current condition only perpetuates and supports the negative state and contributes to the spiritual devastation of

their own spouses, children, family, society, humankind or whatever they have.

In this manner the life of the negative state in its active condition is continuously assured.

And, thus, the all inclusive meaning, purpose and practice of sexuality came to its infamous end on this earth and in the entire zone of Displacement.

(8)

The separation of sexual life from its true spiritual and mental source and its reduction to the level of animalistic copulation, and its externalization is helping people to maintain their pre-occupation with their bodily, physical and external life. After all, sexual life is mostly felt on the physical level. If this is so, why bother and waste time on seeking any sensations other than external ones, since no other sensations are as explicit and as experiential as the physical ones?

Thus, sexuality became totally sensualized and all human pleasures related to it, as well as to anything else, gives them the false impression that the only real pleasures are sensual pleasures. Because people seek pleasures, and because the most potent, sensual, physical pleasure is through the sexual organs, they have a tendency to abuse, misuse, overuse and overload their sensual life. This leads to a one-sided feeling of the physical senses and physical sexuality at the expense of total starvation of all other aspects of our earthly life.

On the other hand, some people go into the entirely opposite direction, rejecting the need for sensual pleasures and trying to replace them with something different. This "different," however, is as much of an external value and nature as the sensuality itself. They exercise physically too much, they jog too much, they sport too much, they eat too much, they drink too much, they take drugs, or they pray too much, or they escape earthly concerns by going into monasteries, into the mountains, into the desert and torture themselves with trying to overcome all bodily, sensual and sexual pleasures and delights or whatever we have. Not being able to totally suppress their sensual feelings, or, on the other hand, having too much pleasures from them, they develop all pervading feelings of guilt that leads them to self-destructiveness and destructiveness of others. Human guilt can be conceived as one of the most damaging, destructive, and devastating emotions. It keeps us in bondage and slavery to the negative state and allows the negative state to strive and continue cheerfully in its being and existence.

The most potent guilt of all is, of course, sexual guilt. This Built stems from the discrepancy between our inborn needs for variety and the social, family, public and religious demands to be restricted and limited in one's sexual practices and activities to our marital partner only. The sexual attractiveness and desire to have sexual intercourse with anyone else but our marital partner causes feelings of guilt.

This leads to the need for punishing ourselves or inflicting upon ourselves various forms and states of suffering and misery. Such a situation forces us even more into believing that sexual life or sexual feelings are nothing else but a curse, to be, if possible, repudiated and eliminated from our daily life. Of course, this is not possible because, after all, we are sexual beings. If we are spiritual, mental and physical beings, we are inadvertently sexual beings because in true sexuality they are all manifested. The five percent in us of that original endowment of the Most High makes us this way. Of course, very often we are not consciously aware that the source of our guilts and miseries relates to inappropriate and limited sexual practices which are imposed upon us by the cunning arrangements of the social, moral, and religious codes that pervade the life of people on this earth.

(9)

The problem with our sexual life is not in the fact that we have it, but, that we do not practice

it properly. What we consider to be proper and godly about sexuality (procreation and marital life) and earthly life in general, usually is neither proper nor godly, and vice versa. What we do consider ungodly and improper is, very often, proper and godly. We suppress our real and genuine feelings and needs for variety and if we do dare sometimes to satisfy them, it results in such guilt for breaking the rules of our society and religion, that we barely can survive that guilt.

Thus, in our sexual life, as in everything else, we have adopted the upside-down position. This is the true nature of the negative state. This was the original effort of the activators of the negative state whom we call the pseudo-creators.

In their effort to destroy the positive state, the pseudo-creators succeeded in establishing a lifestyle that is in exact opposition to the positive state. Thus, in most instances, we can safely conclude, that whatever we have here on this planet and in the other regions of the Zone of Displacement is not of or from the positive state. It is either the exact opposite or it is a distortion and perversion of it. Even if there are some grains of truth in many things we see and practice on this planet, these grains are buried under mountains of distortions, perversions and falsifications. Therefore, we cannot really rely on anything at all here. This is particularly true, beyond any measure, about our sexual life. If sexuality has that all inclusive connotation, as described above, it is only too obvious that its practices in the negative state will be the most distorted, mutilated, perverted and falsified.

Unfortunately for us, the current state of affairs with human sexuality is such that distorted, perverted, mutilated and falsified practice of our sexuality is sanctioned and licensed literally by social, moral, ethical and religious laws that punish us if we deviate from their prescribed codes. Those laws give us a license to be possessive, to own each other, to be in bondage to each other, to be self-exclusive, to demand performance of our marital duties from each other. And they force us to do many other such things.

With these kinds of laws and licenses, it is difficult to do too much about changing our sexual lifestyle.

Unfortunately, this situation doesn't allow us to acquire and to establish a proper meaning, understanding and fulfillment of our earthly life in all its spiritual, mental, physical and sexual aspects.

In order to change this grave situation we are advised to do the following exercises related to our sexual life.

EXERCISES FOR OUR PROPER SEXUAL LIFE

1. Establish yourself on your spiritual mountaintop by the learned procedures from the previous chapters. After going through all the steps described in the previous chapters, it is very important that you spend some time thoroughly examining and exploring your true intent and motivation with which you approach this issue.

2. Ask the Most High and your Inner Mind and whoever is present with you on your spiritual mountaintop from the positive state, after you thoroughly check them out with your intuition whether they are real or not, to bring clearly to your attention what kind of sexual problems, misconceptions, biases, superstitions, prejudices, and wrong views, philosophies, and practices you hold. Explore them, examine them and see in what kind of symptoms, behaviors, patterns they appear in your daily life.

3. It is necessary to ask your Inner Mind and the Most High to free you, to purify you, to cleanse you from all your misconceptions, misunderstandings, superstitions, prejudices and

biases, wrong views and philosophies and adopted standards from the imposed rules by your society about sexuality and your sexual life. You have to ask to be open-minded and open-hearted and to commit yourself to the knowledge of real truth. Otherwise, you will be misled and misguided by your wishful thinking and impositions of the rules of your religion or society adopted by you.

4. Meditate on the content of this Chapter and its nine points and ask the Most High for verification of whether what is revealed here is or is not true. If it is, ask Him to help you understand it, to incorporate it, and to practice it in your life.

5. Meditate and ask for the proper, right, fulfilling and satisfying sexual style of life which is most relevant for you and ask for elimination of all the old, distorted, untrue sexual practices and the replacement of them with the new, proper, right and godly ones.

6. Ask for a gradual, at your pace, reconnection of your sexuality to your true spirit, your true soul, and your true body and to allow you to start experiencing your sexuality in the totality of your being and existence without feeling any guilt.

7. Ask for mercy and forgiveness of the Most High, your own true Inner Mind and your sexuality and at the same time show mercy and forgiveness to anyone who you think has hurt you, harmed you, molested you, fed you or gave you the wrong ideas about sexuality.

8. Ask the Most High to introduce you to your true Spiritual Advisor who represents your true sexuality and that the Most High exorcises or takes out from you any negative, evil and dark spirits that supported and fueled in you the old sexuality through which they insinuated themselves into you or attached themselves to you or possessed you. After your introduction to your Spiritual .Advisor, who is in charge of your true sexuality, ask him/her to help you properly understand, practice and fulfill your sexual life in accordance with the true spiritual laws that are coming from your Creator, the Most High, who is the Lord Jesus Christ.

9. Finish your exercises with the commitment to yourself and to the Most High and to everyone who is present with you on your spiritual mountaintop that you will faithfully do your exercises everyday and that you are determined to follow all positive and good suggestions and advice related to your sexual life, as well as to anything else. When you are ready and finished, return to your external world with thankfulness and gratitude and appreciation for everything that you learned and for what happened in your session today. Come out feeling fresh, alert, clear-headed and happy. In the process of your daily exercises, don't forget to ask for time distortion so that five minutes of your exercises will be like twenty minutes, or half an hour will be like several hours so that you have plenty of time to do all these things. Don't forget to always bring variety, change, and new things to your exercises in order to avoid the abomination of habituation, automatization and ritualization.

If we follow these or similar steps faithfully, we will be able to arrive at a proper understanding and fulfillment of our earthly life and its spiritual, mental, physical or bodily and sexual aspects.”

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