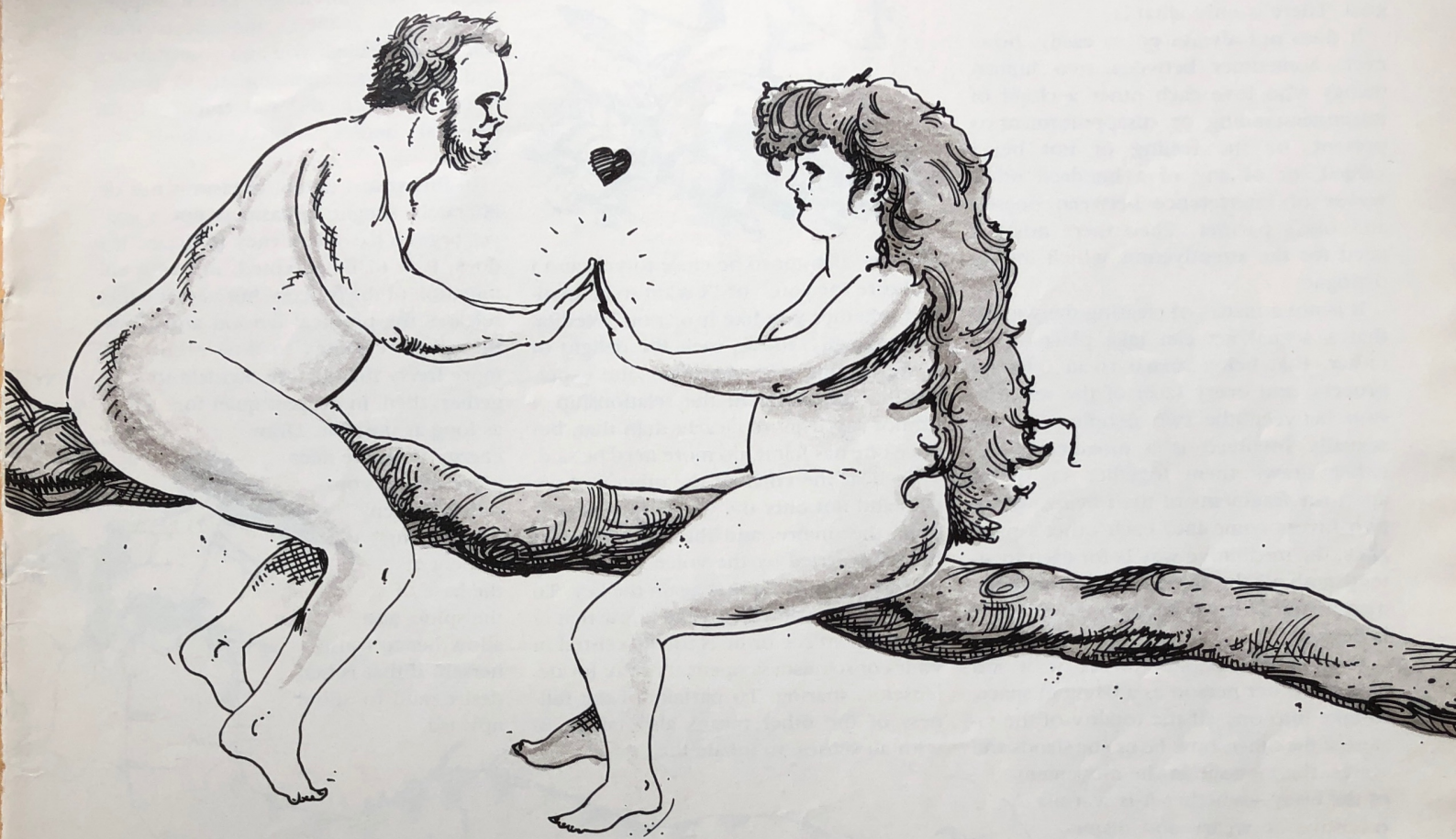


SEXUAL MEDITATION

By JUNE SINGER

There are many forms of meditation. Each has its rules of practice designed to liberate the energies that have been locked into ego strivings and bring them into a universal context. The meditative tradition is ancient. It has occupied an important place in many religions, particularly the religions of the East. Taoism, Buddhism, Hinduism, and Islam all make it an important part of their practice. In the West it has not been as central, but it is experienced on some levels in most Jewish and Christian services of worship.

I recall in my own growing-up years the silent devotion that was a part of every service I attended, followed by the prayer, "Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer" (Psalms 19:14). Two things stood out for me: one, that what occurred in the silence of the heart was as important as that which was expressed in the world,



and, two, that the meditation period was always too brief.

Intuition is cultivated by meditation, which opens the person to the influx of that which is beyond ego. Meditation, then, is a way of tending the fire, of keeping alive and active the process of conscious evolution. Meditation has been called "remembrance" or "recollection." It is attention focused inward, enabling the drawing together of energies into a fine flow, concentrating them in one direction and letting go of all that is extraneous.

Ideally, meditation is a spiritual practice to be observed with regularity. It is necessary to set aside certain times to renew the commitment to silence, and to concentrate on the flickering movement of the flame within, burning at all times. Also, one needs to take time to become aware that since we are part and parcel of all that is, the movement within is no different from the movement without. As we train our attentiveness through medi-

tation, we begin to pierce the veils that filter the light of consciousness.

During our daily activities in the world we can also participate in the keen awareness that meditation fosters. To develop the capacity to listen with full attention to another person as one would to the promptings of one's own soul, and to respond with compassion as with the warmth of an inner fire, is a way of being that is well worth cultivating. There is a way of looking at any task that is meditative in nature.

One does not judge whether it is good or bad, whether one desires to do it or not. The task is given, or we have taken it upon ourselves—it does not matter which. It lies before us, and we turn our attention toward it, spending the energy that is required without holding back, and staying with it until it is completed. The task must be done carefully and well, whether it is cleaning a house, planting a garden, or establishing a relationship. Attention

must be paid to the interaction of all the pieces, so that they may find their place and regenerate, as a new pattern of the whole.

Sexual love, itself, may be experienced as a form of meditation. In this most intimate of relationships, it is possible to open oneself to the other, and to the wider context in which the two exist. Then old patterns and old expectations may be transcended, and each may approach the partner with the same openness and clarity as one would hope to find in quiet moments with the uncluttered mind, in silence. As when we meditate alone, we will have no fixed expectations but will be prepared to accept exactly what is and to perceive it without defending against it or without disguising

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world. Being thus enveloped, being touched and held, you sink ever more deeply into the meditative state, the state which leads to a sense of perfect oneness.

Give attention to that which flows through the center of your being and follow it, being aware of where it moves and where it pauses, and what is touched when it comes to rest. Allow it to rise in the way that it will without forcing excitement and without inhibiting it. Whatever needs to happen in you will happen, and when the energy is ready to recede it will recede.



It has all come about spontaneously, and you have allowed yourself to join with your lover to be a vehicle for the energy of love.

Sexuality does not always require a partner. It can be experienced as inner union. There is a form of celibacy which is highly sexual. By this I mean that the energies of love can be fully experienced by one who is alone. In the alembic of one's own body it is possible to produce a rare and precious substance. This is the result of freely choosing celibacy as a way of life, either for a time or as an ongoing commitment.

It is by no means the same as celibacy that is imposed upon one from without, from a source that denies the sexual nature of the human being or else requires that the person transcend his or her sexual nature. Too often this "imposed" celibacy has its origin in a belief system that regards sexuality as an impediment to the full devotion required by the religious life. Imposed celibacy may sometimes be viewed as a burden. But celibacy that is freely chosen may become part of the process of claiming for oneself a close and tender relationship with the other which is non-

manifest, instead of with the other which is manifest in a human lover.

Alone in meditation, the sense of oneness enters the person as total organism. Not as separate aspects of body, or mind, or spirit, but as a body/mind/spirit totality, one surrenders oneself to the mystery of being. With this surrender of the ego, the opposing energies of

the organism are freed to seek each other. The golden forces of masculine energy that radiate outward with the intensity of the sun are taken up by the silver, reflective surface of the moon, and sent forth to shine with a different glow.

The creative impulse may then be felt as quietly expanding, and the receptive space is felt as containing it and giving it form. The feeling of oneness does not require a human partner, for all the universe participates in one individual's love for the world as it is.

There is something strangely satisfying about this form of celibacy. It allows one great openness to whatever life places on the altar of the spirit. It allows one to walk through life like the Taoist sage who could admire the flecks of dust on the surface of a puddle of muddy water in the street, seeing that they sparkled like diamonds. It allows one to take pleasure in the bite of the wind and the chill of autumn rain. It allows one to smile at a stranger and find a response in the eyes of the other. It allows earth and sky to reveal themselves in their many moods as companions that will never leave you.

The "thinker" is occupied primarily with changing the object—or changing the world. In human relationships, this is translated to mean changing the other person. It does not work, and inevitably leads to conflict with others. To these others, *you* are the object, a part of the world to be changed, and they them-

selves are the subject. Each works with objects considered to be outside of themselves. Thus the ego continues to labor in the fruitless struggle for personal identity and self-preservation, and finds that a fully loving relationship is antithetical to this endeavor.

By contrast, removing the "thinker" from the position of primacy involves the ego itself, for the ego is the crucial factor in the process. The ego is attempting to transform and is, at the same time, undergoing transformation. Consequently, it becomes essential to replace the "thinker" with the participant-observer. The participant-observer in every experiment is an aspect of the proceedings, and whatever is transformed involves every aspect of the process of transformation. Meditation enables one to "see" with the eye of intuition, the third eye, which looks within and without simultaneously. In the practice of meditation, it becomes clear that we are all subject and object, the observer and the observed, the lover and the beloved. There is no separation; there are only different points of view.

This is easy enough to say, but my words are only words and, again, a recapitulation of experience, a commentary after the fact. Therefore I do not wish to press the point. So much of what I have written comes from the "thinker." To place ideas in linear-sequential form has its uses. The word is as functional as the wheel. And so I have made use of a rhythmic sequence of black letters on a white page to communicate with you, the reader. I would have preferred to look into your eyes and see your smile, and to talk with you about your feelings in response to what I have been saying, and to listen to your reflections and take them into my consciousness. Then I would know that in this shared experience we both have been enriched, and in some small measure the entire texture of our consciousness would have been transformed. Our boundaries being permeable, we would have been open to mutual penetration, which on every level is an act of love.

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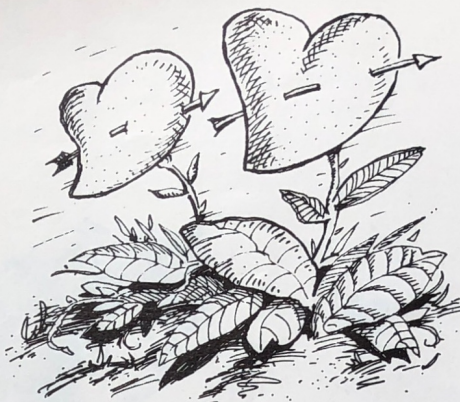
oneself. So, too, the partner is to be met without fixed expectations, but with great openness. There is no question of succeeding or failing, because there is no goal. There is only what is.

It does not always go so easily, however. Sometimes between two human beings who love each other a cloud of misunderstanding or disappointment is present, or the feeling of not being valued, or of any of a hundred other waves of interference between oneself and one's partner. Then there arises a need for the attentiveness which invites dialogue.

It is not a matter of clearing the way so that a sexual act can take place. It is, rather, that being sexual is an ongoing process, and every facet of the relationship between the two people who are sexually involved is a movement that either draws them together or drives apart the fragments of their being. When two lovers come into each other's presence, the meditative way is for each to attend with all the senses to that other human being with whom deep communion is desired.

First, it is necessary to see with soft eyes the other person as a being in space; to take into oneself the totality of the vision of the other, how he or she stands and walks, the message in the movement of the body—whether it is warmly receptive or weary and dispirited. What of the eyes? Are they unclouded, permitting a view into the heart, or defended as though fearful or distrustful? The clothing, what mood does it represent? Remove it, remove everything that is brought in from another place. Begin naked and afresh. Regard the body as an energy body; what sort of energy is the partner sending forth or receiving? Perceive this, not in bits and pieces, but as a totality. One sees the other whole, and takes that vision into one's own depths.

Touch is the elementary way of apprehending another human being. Touch makes the connection that sends the energy coursing through two bodies and filling them with each other's presence. Meditative touching is caressing with care, and with extreme sensitivity to the response of the other. Fingertips discern the subtle nuances of skin and flesh and, more than that, convey the strength and the gentleness that carries the energies of love, though they are capable, too, of callousness and downright cruelty. A touch



can say, "I want to be close to you and I will care for you," or "I want to be gratified whether you like it or not." Meditative sexuality allows each the delight of being in tune with the other and experiencing resonance in the relationship. I cannot say it more clearly than that, but once one has felt it, no more need be said.

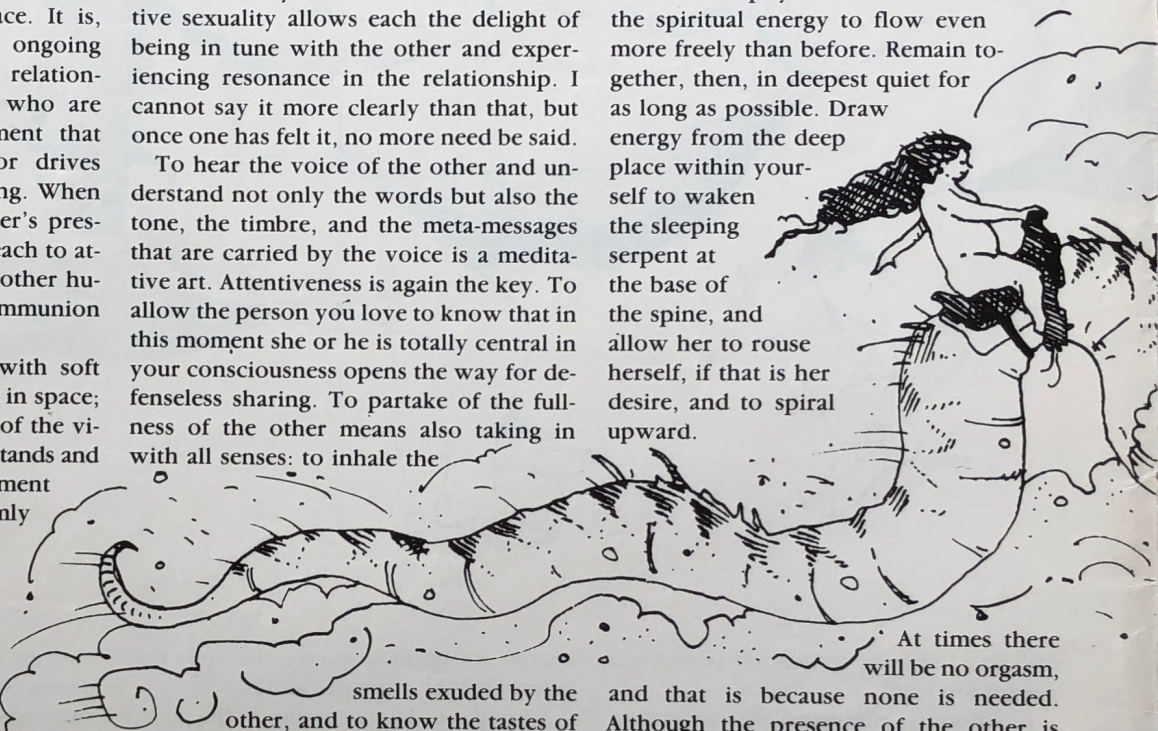
To hear the voice of the other and understand not only the words but also the tone, the timbre, and the meta-messages that are carried by the voice is a meditative art. Attentiveness is again the key. To allow the person you love to know that in this moment she or he is totally central in your consciousness opens the way for defenseless sharing. To partake of the fullness of the other means also taking in with all senses: to inhale the

smells exuded by the other, and to know the tastes of all the places to which the mouth and tongue are drawn. To feel the movement of the other's body is to know the other as a total being who has come out of the immensity of space to be a companion, an answer to the insight of a Creator-God who, meditating upon all that he had made, saw it was not good that man should be alone.

When the obstacles to coming together, if there be some, have been attended to or put aside by mutual consent, and the desire for joining in a sexual embrace is felt, it is time to bring the partner into close touch with your own body and into the sphere of your own meditative attention. With great slowness the energies may be allowed to melt and become fluid, so that they flow, each within each. There is no need to hurry; the prolongation of every sensation increases the sen-

sitivity and the depth of the meditation. It is well to let the fires rise from within in the way that they will, without attempting to "do" anything. Let it happen through you, as the Divine aspects of the Self move through you and your partner, and enter into communion, in perfect resonance with the movement of the physical bodies, which embody the Divine.

In this sexual union, orgasm is not deliberately sought; orgasm is not a goal; yet orgasm has a tendency to occur. If it does, it is to be accepted, not as a culmination of the process, but as that which releases the physical tension and allows the spiritual energy to flow even more freely than before. Remain together, then, in deepest quiet for as long as possible. Draw energy from the deep place within yourself to waken the sleeping serpent at the base of the spine, and allow her to rouse herself, if that is her desire, and to spiral upward.



At times there will be no orgasm, and that is because none is needed. Although the presence of the other is perceived by the brain, which then warms and energizes the entire organism, it is not entirely the other's presence that is responsible. Loving brings awareness of a whole world full of potential partners, yet only the partner who is accepted by the mind and heart—as informed by the brain—can be part of this meditation. This one, then, is allowed to waken the powers within—the powers that are symbolized by the serpent, whose attributes are the ability to penetrate through narrow channels, and to move with lazy slowness or with the speed of lightning.

Resting in the firm and quiet embrace of the other is tantamount to being connected with the rest of the universe; for the "other" represents all that is not yourself, the responsiveness of the rest of the universe to your own being-in-the-