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elected officials. If you work out the math in all of this, you find that many new laws coming into existence actually represent the "will" of less than 10% of the adult population of the American people.

But why would the Government want to regulate sex? There's only one reason that government ever does anything - to control the masses. As long as no one challenges the sexual dictates of the Church or the Government, people can be controlled to do what the Church or the State want. Individual experience or expression cannot be tolerated or permitted because someone might discover that all the premises are based on quicksand - and then everybody would sink. You see, it's the job of both the Church and the Government to control things. I know whereof I speak. I've been close to the top in both (as a State Senator in Arizona and as Commodore's Staff in the Church of Scientology).

Talking about premises we all share, there is a very basic decision we have made as human beings: we need and want to be controlled, and we have set up these institutions to fulfill that purpose. Those who hold positions of power are simply doing the job we elect and pay them to do, both in the Church and in the Government. There is no "conspiracy" operating, for a conspiracy requires secrecy. The control I'm talking about is happening right out in the open.

If it's control that we've asked for, what's the best way for these institutions to administer it? Throughout the years, one thing has proven more effective than any other - FEAR! If you can keep the people afraid and convince them that you have the answers to their fears - that you will protect them from the thing they're afraid of - you can stay in power indefinitely and wield incredible control.

This isn't any great revelation, I'm sure. Fear is something we've all grown accustomed to using in order to control others and get our own way. If you've had any children, you'll recognize, "Touch that and I'll swat you!" or "Don't play in the street or you'll get run over." Going back to junior high days, it came out as, "If you do that, I won't be your friend." And has your boss ever said, "Do it or you're fired"?

Sex is a celebration on our planet. It is not something that is embarrassing or a reason for disguised laughter. It is a very natural function.

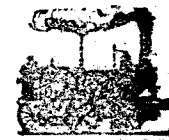
That's great, but it wasn't what I was asking...

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For us, sex is less physical and more multidimensional. If we were to compare ourselves to the other races you have interviewed, we would see it as the least physical of all. Our orgasm is a simultaneous climax of the emotional, mental, spiritual, and physical aspects which - if we were to take it just one step further - would "blink us out" of our reality. Climax moves us right to the brink of reality as we know it, in order that we can blend with All That Is.

LYSSA ROYAL AND STEPHEN A. DAVIS :

"FUTURE SEX"

1.991, 214 PAGES



You made an interesting reversal of my question. You said that your animal's sexuality reflects your sexuality, and not the other way around. That doesn't appear to be the case on earth...

Look at all the different species you have on earth. You have spiders that eat their mates after sex. You have certain animals that mate for life. Others mate for a season. You have everything. But what goes across the board in your animal kingdom, primarily, is the competition for mates. And that does reflect your race's sexual attitudes. Everything around you is reflecting yourself to yourself. Your animals are no different. *

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connection with the Whole or with their mate - they are not totally, one-hundred-percent living in the moment. Therefore, they cannot totally, one-hundred-percent love themselves.

You have finally arrived at the difference between us. Self-love is the key element in our society, and that means that a sexual union is no more important than any other type of communication between beings on my planet.

The self-love issues that come up with sex are the pleasing of the partner, and the pleasing of the self. The bottom line is that you can never please another person. They can only please themselves. They are responsible for pleasing themselves. If they do not love themselves, they cannot please themselves. So, why have sex at all, if you don't love yourself? *

Good point... ↗ ↗ ↗ ↗ ↗ ↗

① The concept of self-love is so ingrained in our being that it is difficult for us to dig it out and examine it. Our lives are lived with self-love. The universe reflects that self-love back to us. All other beings are an aspect of the universe, and a reflection of ourselves. Because we are emanating self-love, we see love all around us. *

Sexual interaction is considered to be one form of the expression of love. We cannot have a sexual union without love being present. They go hand in hand. But the expression of love is not dependent on just the sexual expression. We express love in many other forms in our day-to-day lives.

What has self-love got to do with sex?

Through the thousands of years of our development, we have gone from not loving ourselves very much to being able to allow ourselves pleasure, and allow ourselves love, without fear. One's ability to allow pleasure and love in one's life, without fear, is a direct indication of how willing one is to love themselves.

We have finally cultivated a relationship with ourselves, that is now reflected in our relationship with others. There is an absolute direct relationship between the two. Our willingness to love anyone that comes in our path (for the sake of love) is telling us that we have finally achieved what we have wanted - that we are willing to love all aspects of ourselves.

"Living in the moment"... "married to everyone"... "transmitting your personal thoughts"... these kinds of relationships must require a tremendous amount of self-confidence, self-trust, and self-love. 2 5 11

You cannot experience our reality without self-love. In fact, our society could not exist if we had not completely solved the self-love issues.

Our ability to love ourselves is what keeps us focused in the moment rather than attached to a past or a future. Other civilizations will use the sexual act to fulfill some need they cannot get in their daily lives. No matter how fluid the culture - no matter how much they experience a

yesterday," for example. Once you start the cycle of judgment, it cannot stop. We do not understand the concept of judgment in this area. Judgment keeps you out of the present. We live in the moment. There's no wondering whether I was good, or if I satisfied my mate. It's up to the individual to satisfy themselves, in the presence of the partner. That is self-love. C F. *

So I'm still not clear when you would choose sexual intercourse.

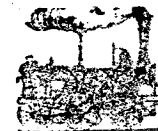
That's because you think that apples and oranges aren't equal. You say that one tastes better than the other. We would say that one experience is not greater than the other - simply a different flavor. We understand that each experience is unique unto itself. If we were to judge one experience compared to another, we would throw ourselves into polarity. We do not wish to do that. *

So you choose to have sex the same way we choose to eat spaghetti one night and fish the next?

Yes.

What about the romance?

Romance would take the focus off the Whole and place it on the individual. That leaves room for another individual to be the source of love. We do not experience that.



Sex is love, purely and simply.

LOVE

You'll need to explain your concept of love.

Love is the willingness to see others as a reflection of yourself. Love is the willingness to allow yourself to be vulnerable in the presence of others. Love is the recognition of all beings as equal to that of the Creator. Love is the energy that surrounds everyone, as they move through their lives, and learn from their lives.

The expression of sexuality in my culture is a celebration of love. There is absolutely no difference between sexuality and love. If you are having sex with someone, there is a great deal of love between you. None of the strain. None of the games. Just pure love.

You don't experience any emotions about sex such as jealousy, competition, or possessiveness?

Nothing like that. We experience joy, excitement, and enthusiasm. There isn't even a twinge left of comparison to another, sexually. Each experience, even with the same person, is totally unique. If we were to judge experiences between separate people, we would have to judge experiences with one person. "Today was not as good as

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Isn't it the most fun way to learn?

No. Not for us. All ways are equal. But it is one way to provide a unique experience.

So the purpose of physical contact, of sex, is to better understand the individuality of another person?

There are other ways of observing and interacting. But the merging that occurs when individuals interact together sexually, provides a way for the personal thought - the personal history, the personal feelings and ideas - to be transferred from one individual to another, and then back into the Whole.

You can experience life completely from the viewpoint of someone else at that moment...it's a total immersion, a total surrender of one's own personality, and a total vulnerability, to see and experience another part of the Whole for a short while.

Correct. Of course, this transfer is not one-sided. It will be true for both partners.

When this experience is over, do you keep some aspects of the other person within yourself?

We must go back to the illustration. We start, let's say, with a blank map. There's nothing on it, but it represents the Whole. As we begin interacting and getting in touch with each other as individuals, we begin adding states to that map. First, Rhode Island, then Florida, then California, etc. We place the pieces that we discover on the map for future reference.

The experience with that other individual is never lost. It becomes part of us. That part can thus learn more about All That Is, because we now have another perspective - more specific data - to view things in different ways.

So the Essassani start off knowing that you are already unified with the Whole, and sex plays the opposite role, allowing you to experience and emphasize the individual?

Any interaction that we have with another individual - whether it is a sexual exchange or a conversation - provides a way for us to view reality through the eyes of the other person. You call it "walking in someone else's shoes." Sex is symbolically the most intimate act because it is a joining on the physical level as well, and thus another connection with which to see another reality.

So even though you can reach this state of psychic communion all by yourself, you can also understand the Whole by joining sexually with another and experiencing the little pieces?

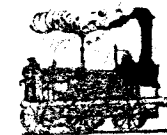
Let's not get into group sex yet, because I still haven't understood this concept.

Let me see if I can give you an illustration. One moment, please. (Pause)

When we have this experience alone, it is a union with the Whole. It would be like your viewing your planet from out in space - seeing the whole thing at one time. When we have an interaction with another individual, it is like your looking specifically at the state of Rhode Island, for example. Then we will have an experience with another, and that is like looking at the state of Florida. Each individual is unique, and in each encounter we see another aspect of the Whole.

that you can express - through the other person - your connection to the Whole. This does not invalidate your feelings for the person as an individual, but the ultimate expression is to go beyond that to the relationship with the Whole.

When we have an intimate interaction with another individual, the bonding and sharing that occurs is a transmission of one person into the other person. Therefore, interactions with individual beings can provide us with different stimuli, because each person is different. But we are always learning about the Whole. The optimum idea is merging with the Whole.



3

Fear definitely plays a major role in our actions. The Church, of course, makes you afraid that if you disobey their mandates, you'll burn in hell. They keep you paralyzed in the fear that you'll lose your eternal salvation. The Government makes you afraid that you'll wind up in jail or suffer social embarrassment. It doesn't matter what form it takes, it's all based on making you fearful so you'll do what they want.

And boy, are we afraid of sex! Take a minute, if you want, to go back and look at the list of premises on the previous pages concerning our sexual activities. Notice that virtually all of them have fear as their basis - not logic or reasoning, not good taste or good sense, but fear.

Fear is one thing we didn't hear very much about from our "alien" friends in Part One. Sex certainly doesn't seem to be a four-letter word to them! In fact, we can see a completely different set of premises that form the basis of their sexual attitudes and practices, such as:

*Sex is fun.
Sex is an enlightening experience.
Sex is another way to communicate and share intimacy.
Sex leads to a union with a higher force.
Sex is freedom, and we are free to share sex with many others.
Sex is love.*

WHEN IN DOUBT, LIE

What do you do to control people if telling them the truth won't make them afraid? Easy. You lie. "Masturbating will cause hair to grow on the palm of your hands, and you'll go blind!" You see, if you want to maintain your power, you can't say, "I don't want you to have sex because you might have an enlightening experience - an individual communion with God - and that would undermine my control over you as a priest. I have to continue to make you believe that I'm the only one who can talk to God, or else I'm no better than you." You just can't say that; you'd lose your power. So you lie and tell them, "Sex is a sin, and I'm the only one that can save you, poor sinner."

Or if you're in the Government, you dare not say, "There's really nothing to be afraid of from the Russians."

We supplied the money for the communist revolution, and we supply the grain they need to eat. So if they get out of hand, we can solve any problem without going to war." No, you just can't say that or the entire military budget would collapse (along with the stock market, the banks, and the rest of the power structure) and the incumbents would be voted out of office. So if Russia becomes friendly and no longer poses enough of a threat to keep you afraid, someplace else will pop up, like Iraq or China.

For some perverted reason, we have come to accept those lies and the control they create. In fact, we have accepted so many lies about so many things over the years that it's hard to distinguish anymore what's true and what isn't. If you and I are bright people, as I maintain, we ought to be able to solve our sexual problem - unless we are unable to uncover the real cause through all of the lies.

Lies can be a very effective tool in keeping us away from the area we need to look. The longer we live believing the same lies over and over - lies so ingrained in us and the rest of society that they seem perfectly logical today - the harder it is to stop and question them. But if we never uncover the lies, we'll never solve the problem. We'll remain forever under their control.

One of the most fundamental premises we all share when it comes to sex, and the biggest lie of them all, is Monogamy!

I see where you're going...

Each of the different ^{WORLDS} rooms offers you a different experience. Once you come out of the house, you may decide that you like one room more than another, but it is simply a personal preference, not a judgment. No room is better than any other room, do you see?

Yes. In the same way, I should not be judging that one person is any better or any more advanced or superior simply because they are in any particular density?

Correct. They may be more advanced, but only in the rate of their vibration, not in terms of the quality of consciousness. All consciousness is equal in the eyes of All That Is.

Regardless of where codependency may come from, its basic underlying causes are quite clear: a deficiency of self-love, self-worth, self-trust, and self-esteem. This condition, obviously, is dysfunctional.

Until very recently, codependency was thought to be a mild disease, afflicting that portion of the population who had been involved in some way with chemical addictions. Today, however, it is estimated that probably 95% of all adults are dysfunctional.

It would stand to reason that someone who was codependent would try to solve their personal deficiencies in two ways:

1. Denying and hiding them from the world behind a facade of normalcy, and
2. Finding a mate for life who could give them what they cannot give themselves.

Is it becoming clearer now why enforced monogamy is so prevalent in our society?

It is also quite clear that codependents live in mortal fear virtually all of the time: fear for their identity, fear of being discovered, fear of doing something wrong and losing the source of their happiness (their mate). And, as we've discussed, living in fear requires a life of controlling others.

A major symptom of codependents is that they spend their lives compulsively worrying, defending, controlling, and otherwise fussing over others, with the result that there is never time for them to examine themselves or their own motives - a true addiction, but far more insidious than most because it does such a good job of mimicking love.

Prior to Stephen's "infidelity," he had been the perfect husband. He never yelled, never lost his temper with me, always gave me anything I wanted, and even thought to give me things I hadn't asked for. On Valentine's Day he

Pia Mellody, Facing Codependence (Harper, San Francisco, 1989), p. 4, pp. 207-208.

If you continue to communicate with that person, several things can happen. You can suddenly discover that you disagree violently with them on some subject, and watch the closeness vanish. Or you can keep sharing common opinions, hopes and dreams (definition #2) and draw closer and closer. The time may even come when you share some innermost secret (definition #3) and move your communications into the realm of privacy (definition #4). Obviously, lasting friendships are formed and marriages occur as a result of meaningful communication that results in the recognition of how much two people share with each other, and the desire to make the increasing closeness permanent.

But if you don't get married, and the person you're communicating with happens to be of the opposite sex, society says you have to stop before you reach definition #5. Or if you are afraid of someone else finding out too much about you - about who you *really* are - or if you feel the need to control this other person for your own ends, you'll also call a halt to the progression of intimacy. To continue following the remainder of the definition can have some very scary prospects.

If you were to strip away all of the social conventions and arbitrary premises and controls, you might find - along the way to increasing closeness - a desire to have sex with that individual. This, of course, can depend on the gender of the other person. Putting two magnets together with the same polarity isn't going to result in their touching each other, no matter how close you get them. But if the magnets are of opposite polarities, they can snap together quite quickly. Therefore, sex may be a perfectly normal step in the process of getting to know another person, a step that can occur naturally in the course of increasing (communication) and sharing and a step we might not now recognize because of the strength of the taboos against it.

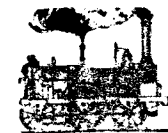
FREE WILL — The organization of consciousness of any population of living entities—whether souls or animals—is the result of a patterned history. Very little in our lives is random; most events are determined by prior events. We are able to choose our responses, to certain events, but given that our natures are such, even our choices are, to a substantial degree, predefined. In other words, most of us act within our own established range of behavior. Our choices are directed by our plans (at the surface and base levels) and what we are and have been. However, in the long haul, we can indeed begin to take more responsibility for our decisions and learn to engineer future experiences more effectively. This is one of the key skills our life-dimension is meant to foment.

Desire, on the other hand, is the proclamation of what you wish or prefer. "I wish to have a mate" is your desire. You narrow the desire by placing limits or expectations on it - dark hair, blue eyes, lots of money, etc. The universe now has a smaller box from which to provide your mate, and it may not be able to find you a mate in that box.

So when you have a desire that you wish to express to the universe, begin first by expressing the desire in the most general way you can - "I wish a mate." "I wish a new house." "I wish a new job." These are general ideas. The universe then is free to find all the different ways it can create your desire and bring it to you.

When you start saying that you will accept only a house with a swimming pool

and a basement and a screened-in porch, the universe becomes less and less able to create that for you. We're not saying that you cannot state your preferences, but let the first spark be a general desire. The universe will always find a way to comply with you when you allow it. Individuals do not allow universal compliance when they say "I will only allow this, this and



Stephen, standing up for what he believed and making me face my fears, was showing me for the first time what true love was all about?

Enabling. Not an easy concept for me to learn. But everything else Heide said made perfect sense. She was definitely trying to control my sexual behavior. She had done the same thing many times before on other issues, in much subtler ways. She had won some and lost some. (After all, isn't compromise the basis of a good relationship?) Had we simply hit a subject - sex - where neither of us was willing to give in to the other?

Just a minute. What about this thing called "compromise"? Is this just another symptom of the entire codependency/enabling syndrome? The dictionary says that compromise is "a settlement of differences in which each side makes concessions." But it goes on to define a concession as something admitted "unwillingly." In other words, somebody gives in, still believing they are right. I once heard a minister talking about marriage. He said,

* "Contrary to popular opinion, marriage is not a 50-50 proposition. It's 100-100, or it's nothing at all."

How could we ever survive without compromise? Look at the government; compromise is an integral part of its operation. So if you like what the government has done to this country over the last one hundred years, then you will probably also like the concept of compromise. Personally, I don't think that the national debt, the rising crime rate, the continued racial and sexual discrimination, the condition of our environment, and our inability to solve international problems without killing our sons and daughters speaks too well for the value of compromise.

It was easier for me to understand enabling in relationship to other addictions, such as alcoholism. The alcoholic may be codependent and addicted to drinking, but it takes an enabler (or enablers) to perpetuate the situation. Every time a loved one makes excuses for the alcoholic or allows them to drink without facing the consequences, they are enabling. For example, Joe goes out and gets drunk, as he does every night. This particular night he wrecks his car on the way home. His dad pays to have the car fixed rather than leaving Joe without transportation. That's enabling.

There are a lot of good reasons the enabler will give you for their actions. Joe needs his car to get to work or he'll lose his job. If he doesn't have a job, he can't

support himself or his family; he also wouldn't have any money to get the car fixed. So Dad will fix the car so that Joe can go to work so that Joe can earn the money to pay Dad back for the car so that Joe can go out drinking again so that he can wreck the car again so that....It all makes perfect sense, doesn't it?

The fact is that Joe's dad is really letting Joe escape the consequences of his own actions, the results of his drinking. Every time he does that or anything like it, he's enabling Joe to be an alcoholic and contributing to his illness.

I have been enabling Heide for years to keep her own addictions. It just so happens that she's addicted to fear instead of alcohol.

I thought I was just being a good husband, which is true for all enablers. I thought it was a sign of my deepest love when I would try to protect Heide from the consequences of her actions, to cover up the results of her fears. I thought it was a sign of maturity to compromise, to give in on the little issues that really didn't make that much difference.

Mind you, this is not an easy thing to judge. Enabling is a trap with lots of camouflage and pitfalls. One of the most insidious is something called "gradients." Take someone who discovers that they're afraid of heights and refuses to climb a ladder, requiring someone else to do it for them. If they have not confronted and acknowledged that fear, and the resulting addictive codependency, they will come up with all kinds of excuses for not getting on the ladder in the first place. They might create a bad back that prevents them from climbing, or conveniently forget their glasses so they can't see the rungs, or go to the extra expense of building a house where nothing is above reach - anything that will enable them not to face their fear of heights.

You can see how easy it would be to climb the ladder for them. After all, what kind of ogre would refuse to help a friend who has a bad back or forgets his glasses? Those of us who are enablers can live a life of confusion and compromise, never knowing the true cause of the problem.

However, let's say that the codependent finally admits the addiction and wants to change. What does the enabler do? You certainly don't want to force a person to climb the Eiffel Tower just to prove they're no longer afraid of heights. Common sense says there are gradients to take so

that one is not overwhelmed by the fear, gradients that will overcome the addiction in small doses. Maybe they can't climb the ladder all the way to the top. Maybe they can only go up a rung or two, just enough to reach that can of beans on the shelf. Nothing wrong with that.

But where do gradients end, and enabling begin? Is it enabling to get the can of beans for them, if it means climbing three rungs and they're only able to manage two? Or should we let the can of beans stay there, until they can get it themselves? Where do we draw the line between compassion and enabling?

For instance, I certainly had no intention of aggravating Heide's fears by making love with some other woman right in front of her, just as I wouldn't drink in front of an alcoholic who had just gone sober. It wasn't my desire to punish or hurt her or flaunt the issue of sex in her face, especially when she's trying so hard to overcome those fears. And yet how far should I go to sacrifice my own wishes, compromise my own beliefs, or violate my own integrity in the name of compassion?

While I might be willing not to drink at home, does that mean I can't have a beer with a few friends at a bar? If I happen to be on a trip without Heide and meet someone with whom I "click," must I deny the opportunity to share my love and happiness, in order to help the recovering addict? Or would that simply enable her more by removing the impetus to face her fears?

This was a tricky one. I first had to understand that I was an addict; and like any addict, if you give me an inch I'll take a mile. As an addict, I was also very good at manipulating fear, and some of my requests sounded pretty reasonable. Let's face it, I was very good at manipulating, period. But one of us had to determine whether my premises were based on fear; and if I couldn't do it, Stephen had to.

For example, suppose Stephen decided to go to town one day to see the "other woman," and I needed to go to town the next day. Shouldn't he offer to wait and let us go together? It would save gas and driving time. Sounds reasonable, doesn't it? My real motivation, however, was to minimize the time he could spend with her. In other words, I was trying compulsively to control his schedule, out of fear. So if he changed his schedule for me, he'd be enabling me without knowing it.

I also had him going for awhile with another "reasonable" request. If he truly loved me, he could simply change his mind about having sex with someone other than me. To be honest, I'm still not sure if that's reasonable or not. If Stephen agreed with it, would he be enabling me again? Maybe so. I certainly wouldn't blame him for playing it cautiously. If I'm an alcoholic and you let me toast with one glass of champagne, will I want the entire bottle? And if you loved me, would you offer me that one glass?

When it comes to addictions, I don't know if gradients can ever exist.

I was starting to realize that my decisions, my viewpoints, my entire self-worth were based on Stephen. If I thought he was happy with me on any given day, I'd be happy. If I thought he was upset with me, I'd be upset - and you certainly didn't want to be around me on those days! If he thought I could do something, then I knew I could. My entire life was based on Stephen's moods, Stephen's decisions, Stephen's likes and dislikes, Stephen's anything! I had discovered, to my horror, that I was totally dependent on Stephen for my own identity. If you took away Stephen's opinion of me, there wasn't anything left.

And it wasn't something he was doing. In fact, when we first got together almost ten years ago, his only request of me was to remain true to myself and not succumb to his power. No, this was not Stephen's fault; it was something I was doing unconsciously.

How can this have happened? There's only one possible answer that makes any sense at all: I didn't like who I thought I really was deep down inside, so I was compulsively trying to be the person somebody else thought I should be. I can remember waking up and saying to myself, "You've got to be kidding, Heide - a thirty-five-year-old successful doctor and you've got a problem with self-love?" I fought long and hard with this one; it wasn't easy to accept.

Could it be that I loved Heide more than she loved herself? Could it be that the woman I fell for and married didn't even know she existed? Could it be that I had to treat her as someone special, because she didn't think she was special? Could it be that in all of our sexual relations over the last decade I had never made love with the real Heide?

Looking back now, I'm certain that Stephen and I had never been truly intimate. How could we be, when I didn't know who I was? And the little that I did know, I didn't like very much!

Remember the time I became so upset after our friend stroked Stephen's hair? Never had I taken such a chance. What if he didn't like it? What if he got upset? I would be devastated; at a minimum my evening would be ruined.

My self-worth and self-esteem were based on Stephen. If I'd take an action that met with his disapproval, I'd think, "He doesn't like me any more. I'm useless." Worse than that, I'd be an annoyance; he'd rather be without me, or so I thought. Consequently, I never took any risks with intimacy. Who could afford to?

Undertaking a study of self-love was certainly worth all my effort. If I really learned to love myself, maybe I could support a truly loving relationship. Maybe I could become intimate with Stephen. Maybe I could love him no matter what path he chose, to love him just for being who he is and not for who I need him to be. Maybe I could even learn to live without him, if it came to that, and have it be all right.

I had been patiently waiting for Stephen to realize that his ideas were hurting me, and to change his mind about the whole thing. Now I'm beginning to understand that I was afraid because I didn't love myself enough to provide my own self-esteem and self-worth. This is now a problem I can work on without needing him to change.

Prior to discovering my codependency and lack of self-love, I had only one choice that I could see: go on Stephen's path or lose him. That meant losing myself in the process. Now I have lots of choices, all based on what I want to do.

In my mind I could see a beautiful scene - towering mountains and rolling hills and green valleys glistening in the bright sunlight. Heide and I were standing at the foot of one of these mountains, having already decided that we wanted to be at the top. The only question was how to get there.

I knew Heide was afraid of the climb, which had become very obvious over the course of our relationship. I also knew without a doubt that her innermost desire was to be on the summit, and that she had agreed to become my wife in the expectation that we would go there together. She knew this too, somewhere deep.

What are these First Expression premises I'm talking about? I'm sure by now you have probably figured out a lot of them, so I won't take the time to make a long list. But perhaps there are a few that may not come to mind so readily. Remember that we're dealing with a deficiency of self-love, self-trust, self-worth, and self-esteem, called codependency? What First Expression premises do you think might exist underneath the following thoughts that come up from time to time in most relationships?

You make me so happy.

Do I look all right?

What did I ever do to deserve you?

Do you like my hair?

I'm not worthy of your love.

I'm nobody without you.

I'm not a good person, really. But if you like me, I must be OK.



8

I suggested in the last chapter that we were afraid of losing our identity. Actually, it may be more accurate to say that the majority of us are deathly afraid of having an identity on our own, for fear it might be the "wrong" one.

We also have some fairy tales that convince us from a very early age to depend on someone else for our happiness - stories that keep us dreaming and hoping for

We will get to the point where we can love ourselves enough to truly love each other, where...

Truly loving another does not mean we depend on them for our own identity, self-worth, or self-esteem, and...

Truly loving another does mean that we can allow them to be who they want to be and not limit them to who we need them to be, so that...

We will be able to say "yes" out of desire rather than saying "no" out of fear.

When those who are codependent stop relying on others to make their decisions for them - when they start formulating their own premises about life (and sex) based on their desires rather than their fears - we will begin to see some progress. On the other hand, it's the enablers who determine the timing, for a codependent will usually go on forever, never realizing the true basis of his or her actions, or avoiding the issues altogether by not taking responsibility for their effects. As long as the enablers continue protecting the codependents from the consequences of their actions, they will never have any reason to change.

Fortunately the more people who decide to face their fears and take a new path, the easier and faster it will happen. There's even scientific proof for that assertion called "the hundredth monkey."



which they would not share with others, are trying to live with guilt rather than die of it....

Your task is not to seek for love, but merely to seek and find all of the barriers within yourself that you have built against it. It is not necessary to seek for what is true, but it is necessary to seek for what is false. Every illusion is one of fear, whatever form it takes.²

Special relationships fill a deep need for personal identity. It should be obvious by now that if we require another person to create and maintain our own identity, we will be inherently afraid of losing that person and ceasing to exist ourselves. Fearful premises about relationships naturally result in the compulsive control of those on whom we depend for our self-love, self-worth, and self-esteem. As long as we need someone else to provide these things for us, we will always demand monogamy.

If we were to eliminate monogamy, without correcting the First Expression premises on which it is based, most people would collapse in chaos. I'm not out to destroy anybody; I'm interested in helping us all regain our natural rights and abilities, in rediscovering our value as beings, in reestablishing our worthiness to exist as powerful and unique individuals.

But we'd better face the facts: as a society, we have become addicted to fear. You don't believe me? Watch your neighbors the next time they get out of their car or leave their house. Do they make sure it's locked up tight? Tell me that's not a fearful action.

"But Stephen," you say, "that's only common sense. With all the burglaries going on these days..."

So you believe you can be a victim of crime? That's another personal premise (First Expression) based on fear. And the latest scientific research is proving that it just isn't true! I can't take the time in this book to go into all the discoveries of quantum physics; you'll have to do that on your own. Let's just say we're finding the way our universe works is that each of us creates everything that happens to us, and that it is scientifically impossible for anyone to be a victim of anything at any time.

2. A Course in Miracles (Foundation for Inner Peace, P.O. Box 635, Tiburon, CA 94920), pp. 290-291, 314-315.

What we think and say are definitely important; but it's our actions that make the difference. I'm sure you're familiar with the term "hypocrite." It simply means someone who says one thing and does another. They don't "practice what they preach." Sometimes we say that they have no "integrity" - that "what you see ain't what you get!"

Perhaps you know someone who can quote you chapter and verse for all the latest diets as you watch them gain pound after pound. Maybe you've seen a TV evangelist condemning sex as a sin and then go from the studio to a motel prostitute. So it's our actions that count the most. It's our actions that reveal what we really feel inside - what we're thinking and believing. If you look very closely, you'll find that the hypocrites are lying to you about what they actually think or feel, for their actions always tell the real story.

We simply must do something. Imo didn't sit around theorizing about the value of washing her sweet potato; she acted. Only by doing will the hidden premises come to the surface to be examined; otherwise they remain buried forever. Thinking about it, dreaming about it, talking about it, discussing it intellectually are all good; they're just not enough. Only by doing something about it will the emotions be called into play, and only when the emotions are involved will the basic premises become evident.

Until one is committed there is hesitancy, the chance to draw back, always ineffectiveness. Concerning all acts of initiative (and creation), there is one element of truth, the ignorance of which kills countless ideas and splendid plans: that the moment one definitely commits oneself, then Providence moves too.

All sorts of things occur to help one that would never otherwise have occurred. A whole stream of events issues from the decision, raising in one's favor all manner of unforeseen incidents and meetings and material assistance, which no man could have dreamt would have come his way.