

*A Man's Guide to Sacred Sex*

HOW TO  
*Worship*  
the Goddess  
&  
KEEP YOUR BALLS



**DAVID BRUCE LEONARD**

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Just what you need... another



Roast Duck Production

*A peasant must stand a long time on a hillside with his  
mouth open before a roast duck flies in.”*

CHINESE PROVERB

For those Men who are my friends.  
You know who you are.

Tell a wise person, or else keep silent,  
because the massman will mock it right away.  
I praise what is truly alive,  
what longs to be burned to death.  
In the calm water of love-nights,  
where you were begotten, where you have begotten,  
a strange feeling comes over you  
when you see the silent candle burning.  
Now you are no longer caught  
in the obsession with darkness,  
and a desire for higher love-making  
sweeps you upward.  
Distance does not make you falter,  
now, arriving in magic, flying,  
and, finally, insane for the light,  
you are the butterfly and you are gone.  
And so long as you haven't experienced  
this: to die and so to grow,  
you are only a troubled guest  
on the dark earth.

—GOETHE

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### *Condoms*

Condoms suck, but they do not suck nearly as much as a sexually transmitted disease. When we use a condom we still have 99% of our bodies through which we can exchange energy. Qi runs everywhere. Qi runs throughout us and we can exalt in its power. We can learn to transmit and receive Qi with the other 99% of our body.

### *Erotic Will*

We can use the Qi and Jing Essence that is generated during intense sexual experiences to align our unconscious mind with a desired outcome. To do this we link two things together in our nervous system. This is called *anchoring*. In Chinese medicine this anchoring of our mind to an outcome is called the Zhi (will) and is ruled by the kidneys. If we repeatedly anchor a desired outcome to an intense pre-orgasmic experience, our unconscious mind will soon associate that outcome with a hunger for intense pleasure. It does not take long to condition this response. When that happens the unconscious mind begins to align itself in the world and generate behaviors in us that help to create this outcome. Our unconscious helps us say and do things that help the outcome to manifest. When our unconscious is aligned and anchored to an intention we magnetize our lives. Through subtle cues we magnetize anyone near us to help us create what we want.

If we are in our Erotic Will with a partner who is not doing it with us, that is fine. It is more powerful if two people do it together but it is not necessary to have both of us practicing for it to be effective.

We set the intention of our Will before we make physical contact with our partner. We allow our touch as it flows over our partner's body to clarify and "charge" the intention of our Will. As we make love the friction generated by our genitals creates heat. This heat builds and we can magnify and move it, allowing it to permeate different parts of our body. As we find ourselves becoming more aroused, we activate Small Heavenly Circuit. When we feel significant Qi and Jing

*To me inspiration and creativity come only when I have abstained from a woman for a longish period. When, with passion, I have emptied my fluid into a woman until I am pumped dry, then inspiration shuns me. The same forces which go to fertilize a woman and create a human being go to create a work of art.*

FREDERIC CHOPIN

Essence building, we bring it up the spine and let it fill our head as if our skull was a bowl of liquid light. We keep the curve of the neck flat to allow the energy to flow. We do this three or four more times, each time allowing more and more refined light to enter our crown. As we build to a crescendo, we do not ejaculate, but rather choose a point somewhere in space that is infused with our intention, with our desired outcome. Selecting a specific star can work very well for this. Our desired outcome could be something as mundane a having more money or as altruistic as wanting peace of mind for a friend of ours. Rather than ejaculating we send all that built up energy to that tiny point filled with our intention.

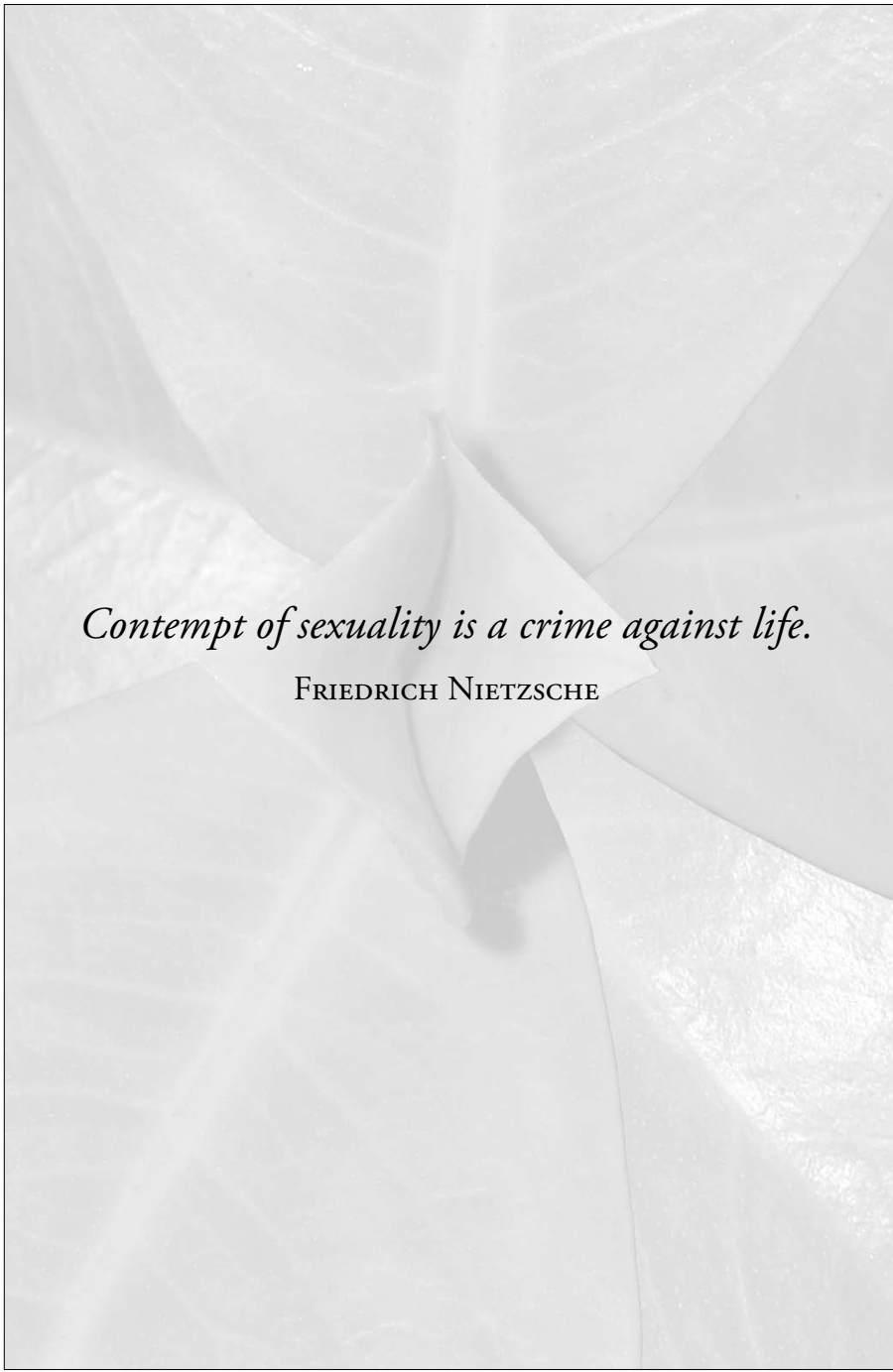
Because we have not ejaculated but we have come very close, we should be sure to move Qi sometime after doing this. We can move Qi by stretching, receiving massage, or just going into a state of deep relaxation. Or we can slip into *Paliuli* (see page 183). And of course, when we are finished, prostate massage is a good idea. Our partner may also do this for us.

### POSITIONS FOR COMMUNION

In describing sexual positions I have purposely avoided the common locker room vernacular usually associated with intimate practices. We need not compare our most intimate and sacred activities with debased descriptions of street mammals or sex-negative purveyors of religion. There is so much profanity in our language that infects and contaminates our sexual perceptions that I choose to not pass on that infection to my readers. Hence I have chosen not to perpetuate those terms in this book. A lot of the following terminology may be unfamiliar, but hopefully it is an improvement over what has gone before.

#### *Lotus Position*

In the Lotus position the woman sits astride the man who is sitting up cross-legged, or in a lotus or half lotus position. This position is also called Yab Yum.



*Contempt of sexuality is a crime against life.*

FRIEDRICH NIETZSCHE

# Ritual

## INTRODUCTION TO RITUAL

### *The Importance of Ritual*

**T**he word “ritual” can mean different things. It can refer to our daily “rituals” of showering, shaving and eating breakfast. These are rituals, but these not the types of rituals that we’re concerned with here.

In our modern world of technological materialism and our break-neck pace of life we have lost the life-affirming power of ritual. Hell, in our madness we have lost the life-affirming power of *anything*.

What I refer to as ritual is behavior that frames and embodies the sacred. This is “consecration”, our art of creating the sacred. To participate in ritual is to consecrate intention of the Will.

If we want to reclaim our life and our love we will need to slow down. Ritual decelerates us to a pace from which we can focus our intention while infusing our interactions with meaning.

Ritual, by its nature connects us to the sacred. It is the outer manifestation of a deep and profound inner process. We use ritual to simultaneously engage outer and inner worlds. A ritual need not be routine or rehearsed; it can be quite spontaneous. Ritual can be

## Worshipping the Goddess

physical, emotional, energetic, spiritual, or all of the above. Ritual can mean the difference between a great sexual encounter and a mind blowing one.

### PREPARING THE SPACE

When we prepare space, we create sacred space. When we hold space we hold sacred space. In Rivers of Love we want our sacred space to engage all of our partner's senses in as many ways as we can imagine.

Turn off the cat and put out the phone. Draw the door and lock the curtains.

Sight: dimmed light, soft and sensual colors.

Sound: repetitive soothing music will work. If we are being particularly wild and edgy, we can play music that is more intense, driving and primal, but this might not lend itself to ritual. Or perhaps it might. Let me know what you've figured out.

Smell: essential oils, flowers, scented oil, etc. cinnamon oil. Lemon oil. Again, we should be sure that our partner does not have chemical sensitivities.

Taste: chocolate, fruit, powdered sugar, chocolate, honey, ice cream, ice cubes, chocolate.

Touch: Heated oil for bodywork and possibly for personal lubricant. If not oil then we can use another personal lubricant. Fabrics such as cotton, flannel, silk, or satin work well. Birth control, if needed, is kept nearby.

Other: Dry towels, bathrobe or sarong. Heated moist towels are perfect to wipe down our partner's body after a session. She will be grateful.

### *Clearing the Space*

When we clear space we “wipe the board clean” so to speak. We may cleanse the room, the table, our partner, or ourselves. We may cleanse any of these, mentally or physically. We remove distractions, obstructions, and obstacles that prevent us from focusing or our partner from experiencing energetic and erotic flow.

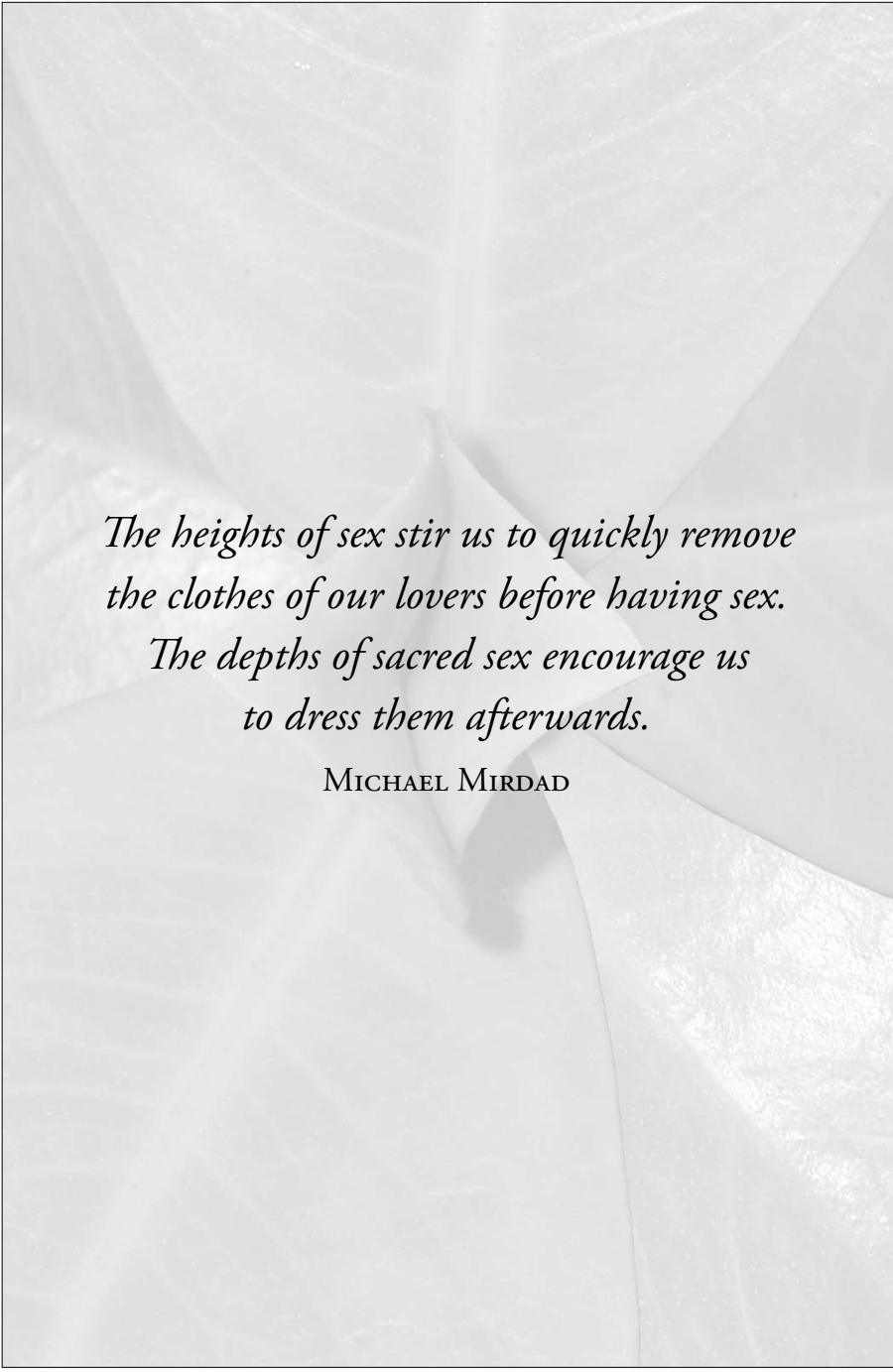
We can clear a space by literally cleaning the room in which the ritual is to take place: mopping, sweeping, washing linens, etc. We make sure that we have what we are going to need ahead of time so that we don't have to go looking for things during the ritual.

But we can also clear the space in an energetic way. We clear space as a prelude to consecration. We energetically wipe everything clean before setting an intention. Almost all spiritual traditions have rituals to clear areas. Different traditions do this in different ways. A simple way is to imagine a clear white light purifying everything in the room. If we want to we can pray out loud or intone. Tibetan bells, bowls, or incense may be used. Salt is a universal purifier for sacred space, as is consecrated water. Plants are often used. Native Americans use sage and Hawaiians use la'i (*Cordyline terminalis*)

### *Consecration (Setting Intention)*

After we have wiped the board clean, so to speak, we may wish to write something upon it. Before we “write” we should carefully consider what we wish to create with this session, i.e., what we wish to “write”. In setting intention we energetically focus on a desired outcome.

When we consecrate a room, a body, or a ritual we create sacred intentional space in ourselves and/or our environment. When we consecrate before a Rivers of Love session, we infuse sacred energy and *intention* into the room, the table, our partner's body and spirit, and our own body and spirit.



*The heights of sex stir us to quickly remove  
the clothes of our lovers before having sex.*

*The depths of sacred sex encourage us  
to dress them afterwards.*

MICHAEL MIRDAD

In the physical realm we set intention in a Rivers of Love ritual by using the oil brush to draw words or symbols on the massage table or vinyl covered bed. We may paint images, glyphs, symbols, Chinese characters, or words that represent our intention for that session. We do this and our partner does also. Then we smooth out the words and symbols to cover the surface with oil.

In the mental or energetic realm we set intention by aligning our unconscious mind with the task at hand and creating congruence between our thoughts, intentions and behaviors. We do this by visualizing outcomes. We may visualize our partner and ourselves as having abundant energy, clear and healthy skin tone, emotional resonance, or any other desired outcome. After this initial visualization is done, we can forget about it, allowing our unconscious mind to do that work as our conscious mind focuses on our partner's pleasure.

When we align our conscious intention with ritual to help engage our unconscious mind and combine them with states of high arousal and deep tissue bodywork, powerful experiences can emerge.

### A RIVERS OF LOVE RITUAL

A Rivers of Love Communion session emerges in stages or phases. We have delineated these steps only as an example of what is possible for a couple to create. These steps are not written in stone and you can change their order; mix and match them as you please. Feel free to omit any part that does not work for both of you.

These are steps that we have found to work.

Please note that these steps are for us as *man* doing this ritual for a *woman*. The ritual for *her* doing this for *us* is somewhat different and accommodates some of the structural and energetic differences between men and women. The ritual for a woman honoring a man will be described in the upcoming book "*Rivers of Love: Sexuality in the Heart of Healing*".

## Worshipping the Goddess

- 1) Cleansing Ourselves
- 2) Clearing and Consecrating the Room
- 3) Setting Intention on the Massage Table or Bed.
- 4) Consecrating the Beloved—Prayer or Meditation
- 5) Anointing the Beloved
- 6) Qi Release Temple Bodywork
- 7) Qi Release Bone Washing
- 8) Single or Dual Cultivation Qigong
- 9) Resolution

Draining Excess Qi  
Returning the Qi to the Source  
Coming to Completion  
Prayer  
Mountain Valley  
Check In

- 10) Bathing the Goddess

### *Cleansing Ourselves*

We bathe ourselves. If we wish we can also bathe our partner. At this point we can also heat the oil to be ready when we set intention on the table and warm some towels to wipe the oil off our partner when the session is done.

### *Clearing and Consecrating the Room*

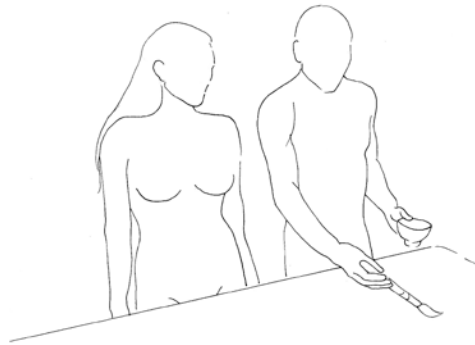
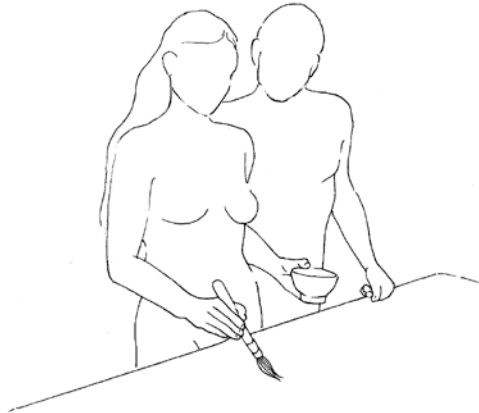
The Clearing and Consecration can be done while our partner is in the room or while she is bathing. If she is in the room we should be sure that she is warm enough.

The room can be “cleared” by doing a cleansing ritual or by visualizing it being filled with a bright white light. We can use Tibetan singing bowls or anything else we want to enhance the experience.

After “clearing”, we consecrate the room by setting a direct intention for it, as if the room itself were a living being that had a vital function in the Rivers of Love session. We give it the function of holding space, just as we will hold space for our partner in this session. We can do this by visualizing our intention permeating the room, penetrating into every corner and even into the walls.

*Setting Intention on the  
Massage Table or Bed*

Using a Sumi paintbrush and warmed oil, we consecrate the table by using warm oil to paint words, symbols or designs on it. Our partner can do this with us, or we can prepare the table as she watches. When we have completed the painting, our partner and we can spread the oil across the table with our hands, energizing the table with our mutual intention.



**Fig. 74 / 75 Setting Intention on the  
Massage Table**  
Painting symbols or words with oil on  
the massage table

## Worshipping the Goddess

### *Consecrating the Beloved—Prayer or Meditation*

When we consecrate the Beloved we bless her. We set our intention for her wellbeing and for her experience at the outcome of this session.

We have our partner lie naked face down on a massage table or a piece of vinyl spread out on the bed. Again, make sure that the room is warm enough for her. If it is not, we may want to drape her with something. We place one hand on her heart area on her mid back on her heart and one hand on her sacrum (below her low back at the high point of her pelvis).

We can pray, chant, tone, visualize, or meditate, whatever we are comfortable with.

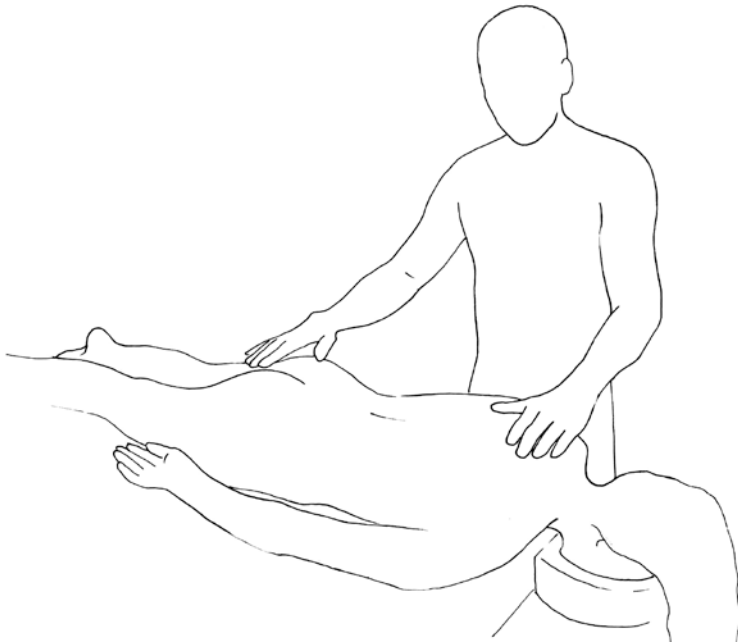


Fig. 76. Consecrating the Beloved

*Anointing the Beloved*

Before beginning her anointing we can also paint consecration characters or symbols on her back. After we do this we can then go ahead and anoint her.

Using the Sumi brush and a bowl of warmed oil, we softly paint the oil on her body beginning at her right shoulder and moving in a clockwise direction, down her arm across her fingers. We take our time. We gently lubricate her armpit and the upper part of her torso where it meets the table. We move across her buttocks and down her right leg, spending time on her feet and toes. We move up her left leg, taking care to gently lubricate her inner legs and thighs with the brush.

We can drizzle oil above her yoni and along her inner thighs, and then gently stroke her yoni with the brush. Please note that if her yoni is sensitive we may not be able to use oil as a lubricant. We continue on to her left buttocks and on to her left hand, up her left arm, armpit and along the left side of her torso. Finally we oil her neck and back.

It may take some practice to determine the amount of oil that works best.



**Fig. 77. Anointing the Beloved**



**Fig. 78. Anointing the Beloved**

### *Qi Release (Broad Brush) Temple Bodywork*

After we have anointed our partner, we can begin anywhere, remembering to Circle in for a Loving Landing. (See page 149) We can begin by working along her spine or anywhere that we think she might enjoy. We keep our movements smooth and fluid, using our forearms and even our torso along the full length of her body. We can begin to slide our hands and forearms under her body, being sure to thoroughly stimulate her arms, legs and abdomen. We should not forget her fingers and toes as these hold very powerful acupuncture points. We can suck and lick them as well as massaging them. We should move slowly and deliberately.

As we see our partner's breath begin to deepen we can begin massaging her breasts. We should pay particular attention to the breasts, lingering for quite a while. If she is large breasted we should make sure that there is enough oil on the table. We can then increase the length of our strokes to include her abdomen, thighs and even neck if we can reach it from underneath her body. We can spend some time lingering under her arms and on the sides of her ribcage.

As her arousal increases even more we can begin massaging her inner thighs while periodically moving up and down her torso. We should remember to hold space and *take our time*. This is for her pleasure before it is for ours. At another time, when she is worshipping us, we can receive pleasure just for ourselves. Slowly we move closer and closer toward her yoni, running our hands up along her inner thighs but never directly touching her flower. Because the legs of the clitoris run along the crease where the leg meets the groin, we are actually stimulating her clitoris by doing this. *Up to this point we have not directly touched our partner's yoni or the head of her clitoris.* We can continue by doing a body cradle; one arm is stretched up between her legs and moves up her belly toward her breasts. The other comes down from above either shoulder, between her breasts. Both arms are between her body and the table, and the hands can move toward each other. We can also move from the side of her body

rather than the shoulder and connect along the side of the torso, cradling one side of her pelvis.

Now we ask her to turn over, if she is on a massage table we remove the face cradle. We want to keep her aroused as we work her spine and neck, so we can kiss and suck her breasts as our hands work on her spine and neck.

By this point she may be very aroused. Once she is significantly aroused we can begin bone washing.

### *Qi Release (Narrow Brush) Bone Washing*

We can really get creative with our partner at this point, beginning to tighten our circles as we start approaching for a loving landing. Even as we are getting closer to her yoni, we still want to periodically move back toward the periphery to keep it interesting and keep her whole body illuminated.

When she is highly aroused we can initiate any of the Qi release techniques or Qi communion techniques that have previously covered. We have gone over Qi release techniques from numerous positions but we are limited only by our imagination.

### *Communion: Single or Dual Cultivation Qigong*

We can do our own Qigong while doing bodywork on our partner. It also may be possible that she may wish us to coach her in her Qigong breathing while we are doing Qi release, opening her flower, or possibly even penetrating her. If she is open to being coached, so much the better. If not, we should not force the issue.

We can also do dual cultivation with her, including Qigong partner techniques such as Small Heavenly Circuit for Two or Ribbon Breathing. We can even do Erotic Will together. (See page 195)

If our Qigong is automatic and has become an intuitive part of our muscle memory, we can continue to do Bone Washing on her as we practice Qigong.

## *Resolution*

### **Draining Excess Qi**

When we are ready to conclude the session, we can begin the resolution phase of the ritual. We should confirm with her that she is ready to draw the session to a close.

Standing next to the table we take our hands and begin to drain excess Qi from her body. First we squeeze her arms, rubbing and twisting down toward her fingers, neglecting neither the fingers nor the fingertips. Then we squeeze her legs, one at a time, with a lot of strength, draining her excess Qi. It is as if we were trying to milk the excess Qi that has been created and drain it from her body. We start at the top of her legs and one at a time, use our hands to squeeze each leg toward the toes. We should be sure to drain her legs completely, although care should be taken behind the knee and around the ankles so as not to hurt her. This squeezing should continue out through the tips of her toes.

### **Returning the Qi to the Source**

At this point we can take her hands in ours and coach her in *putting her Qi away*. We take her hands and have her circle her lower abdomen (dan tian). This returns the Qi in the body to its source.

### **Coming to Completion (Prayer)**

We then take one hand and place it on her heart and the other hand and place it very firmly on her pubic mound and covering her yoni completely. We can then do a prayer, invocation, or meditation.

### **Mountain Valley**

Getting back on the table, we can go into a Mountain Valley position with her head resting on our upper arm that is closest to the table, and our other arm is wrapped around her torso with one hand resting on her heart. (See page 204)

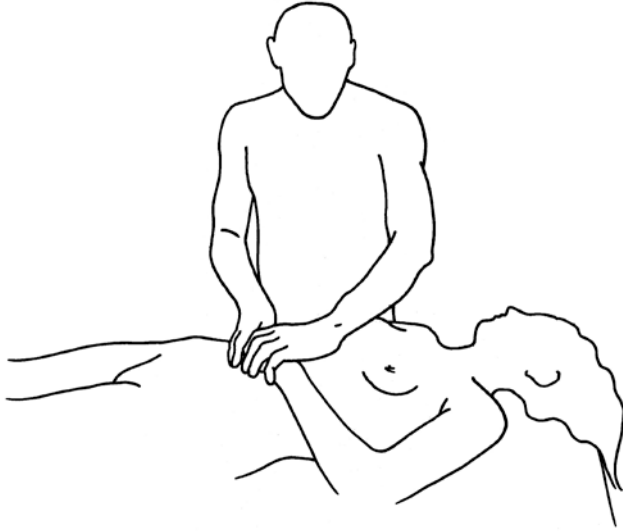


Fig. 79. Returning the Qi to the Source

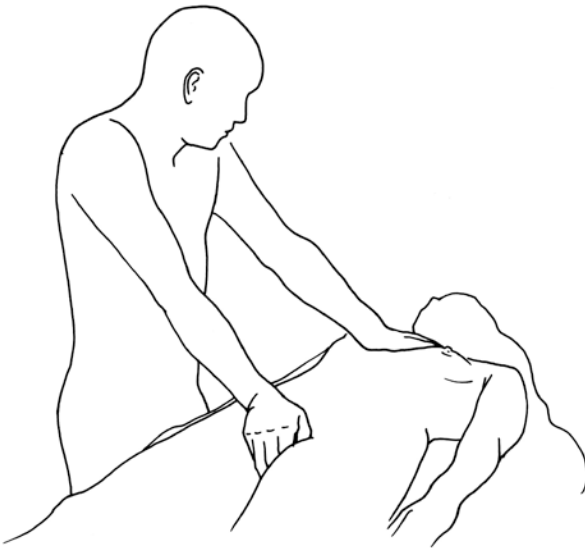


Fig. 80. Coming to Completion (Prayer)

### Check In

While lying in Mountain Valley we can check in with our partner and see how she is doing or discuss how the session was for both of us.

### *Bathing the Goddess*

We can then use warm moist towels to wipe the oil off the body of our partner. If we have prepared these warm, moist towels beforehand so much the better. If we like we can also draw her bath, bathe her, and put her to bed.

### A COMMUNICATION RITUAL FOR INITIAL SEXUAL CONTACT

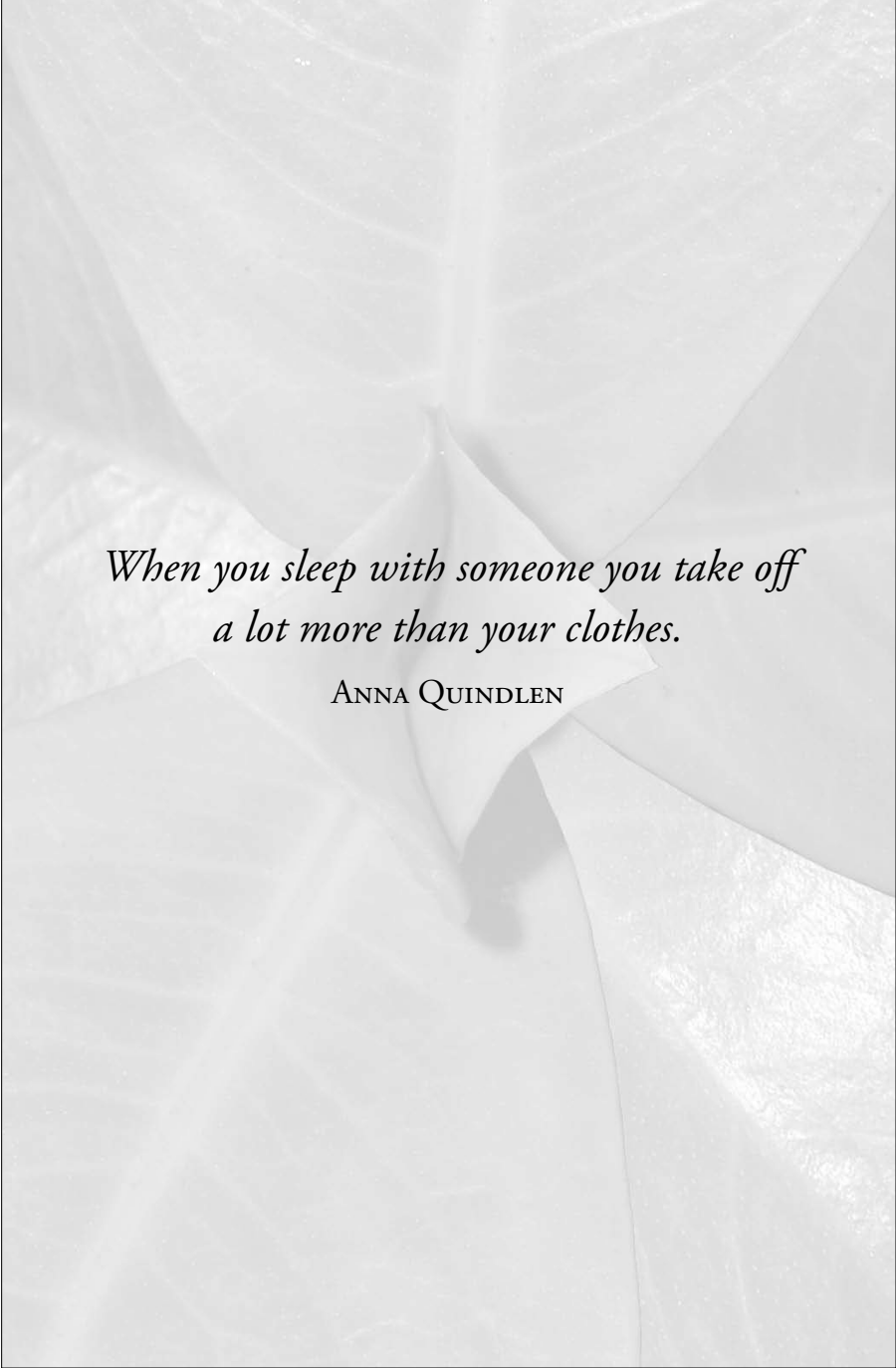
When two people become sexually involved for the first time there is the possibility for shadow and miscommunication to emerge, but also the opportunity for tremendous intimacy and growth. What follows is a ritual that is used after a decision has been made to become lovers but before sexual contact has actually taken place. The benefit of this exercise is that ritualizing the experience can enhance not only the quality of lovemaking but it can also enhance communication in the future. When we do this ritual we can avoid having to “read” signals from our partner or guess about where they are at.

The first two steps of the ritual, the Cleansing and the Clearing-Consecration, are identical to the Rivers of Love ritual described above.

The rest of the ritual is a way of communicating relevant information to our partner. We need not only do this the first time we make love, we can actually do it any time.

The ritual is as follows:

- 1) Cleansing Ourselves
- 2) Clearing and Consecrating the Room



*When you sleep with someone you take off  
a lot more than your clothes.*

ANNA QUINDLEN

### 3) Engaging

Fears  
Boundaries  
Desires  
Intention for our Partner

### 4) Communion

### 5) Resolution

Mountain Valley  
Check In

### 6) Bathing

### *Cleansing, Clearing and Consecrating the Room*

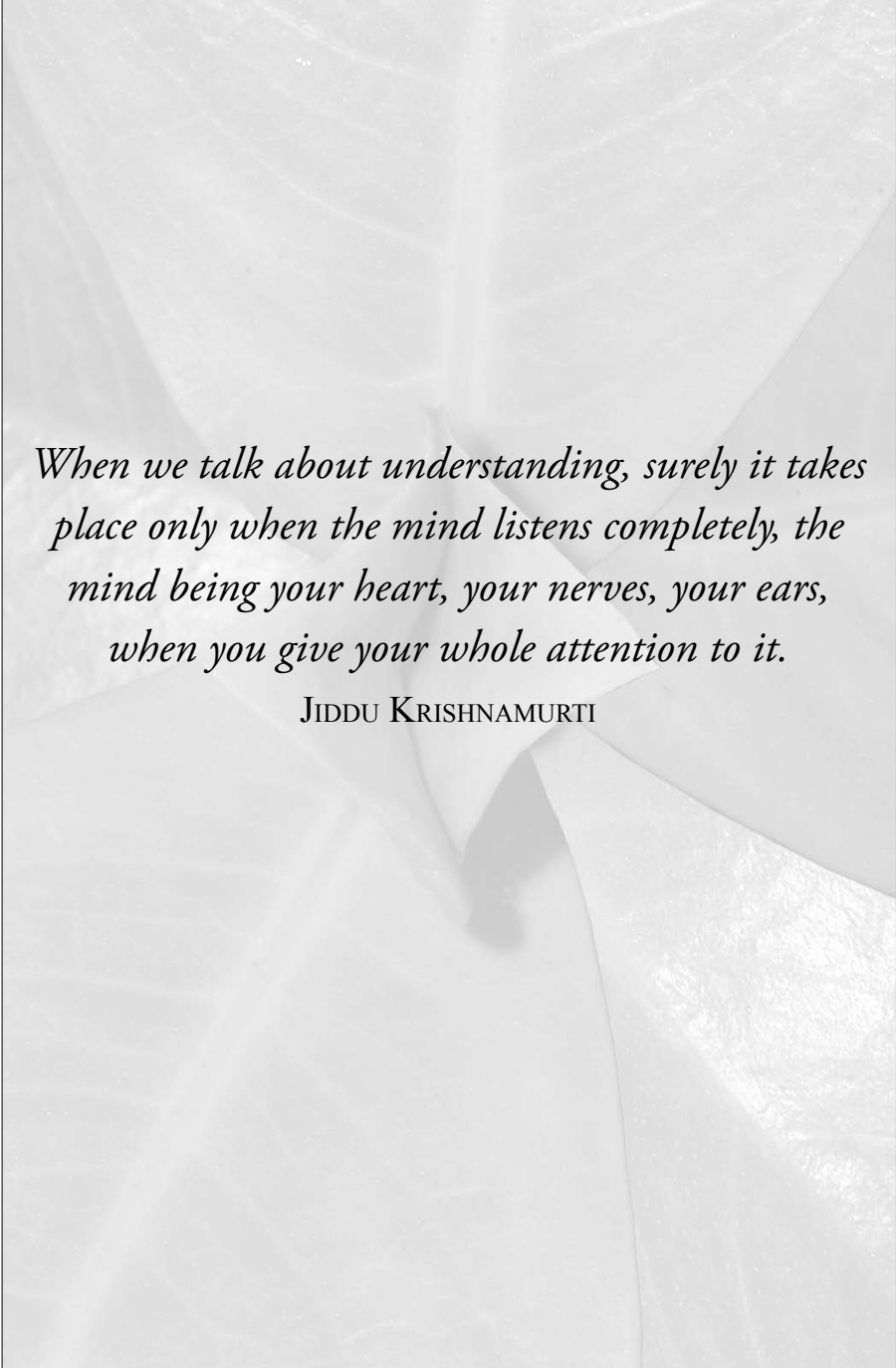
These preparations are the same as for the Rivers of Love ritual described above.

### *Engaging*

As an herbalist, I sometimes teach classes on traditional plant gathering practices. When we gather herbs, we practice thinking from the head, speaking from the heart, and listening from the belly. This guideline may also serve us well as we are engage with our partner during this ritual.

When we engage, we sit naked across from our partner. If we like, we can sit together in a Lotus position. We sit in a way that is comfortable and from which we can speak clearly and see each other's eyes.

In engaging, we tell our partner our truth as it relates to making love and for our relationship. We share our fears, boundaries, desires, and intention for what we are creating together. One person speaks at a time. We can alternate between people for each section or each



*When we talk about understanding, surely it takes place only when the mind listens completely, the mind being your heart, your nerves, your ears, when you give your whole attention to it.*

JIDDU KRISHNAMURTI

## Worshipping the Goddess

person can cover them all before the other person speaks. Engaging can be done sitting or standing, but we prefer to do it sitting together naked while facing each other.

### **Fears**

We describe our fears as regards this upcoming sexual encounter. We may have fears about having our lovemaking be misinterpreted, or fears of not being a good lover. We may have fears of getting a sexually transmitted disease. Whatever our fears may be this is a good time to put them on the table and discuss them.

### **Boundaries**

We share boundaries with our partner. These could be related to monogamy, or safe sex, or anything else that we feel a need to communicate. A boundary could be that we need to be at the Post Office at 4:30, or that we do not like anal stimulation. Or, it could be that we need to use condoms or another form of birth control.

### **Desires**

We share with our partner what we desire for the upcoming lovemaking, whatever that may be.

### **Intention for our Partner**

In our intention we may express things similar to our desires, but we also may express our intention as regards what we want for our partner in this communion

### *Communion*

We can proceed however we like, in a Rivers of Love session, or with whatever form of lovemaking that we choose.

## Ritual

### *Resolution*

#### ***Mountain Valley***

Getting back on the table, we can go into a Mountain Valley position with her head resting on our upper arm that is closest to the table, and our other arm is wrapped around her torso with one hand resting on her heart.

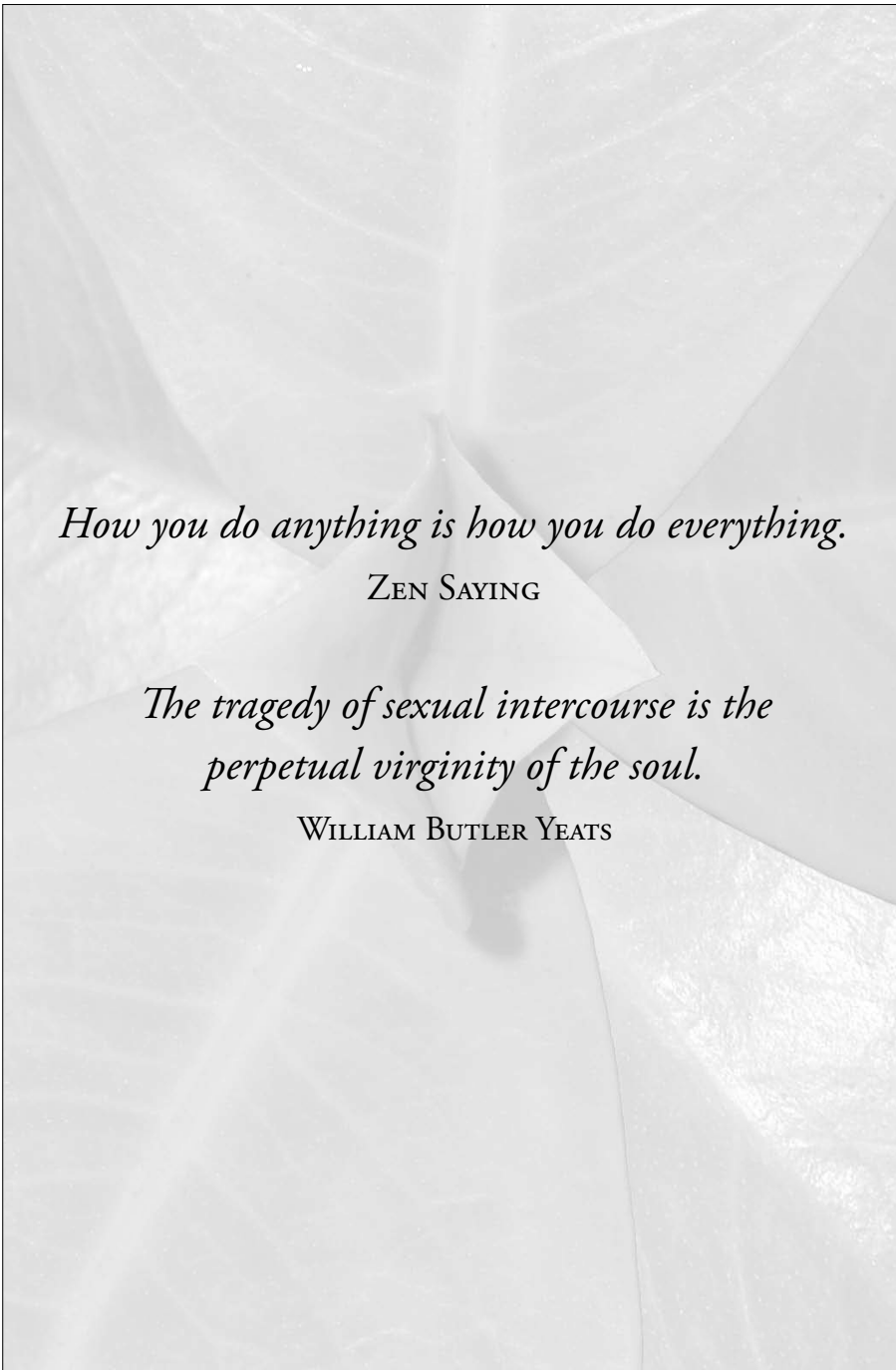
#### **Check In**

While lying in Mountain Valley we can check in with our partner and discuss how we are feeling.

### *Bathing*

If we like we can share a bath or shower with our partner.

1



*How you do anything is how you do everything.*

ZEN SAYING

*The tragedy of sexual intercourse is the  
perpetual virginity of the soul.*

WILLIAM BUTLER YEATS

# Infinity Practices

## INFINITY PRACTICES: WEI WU WEI

**W***u Wei* is a Chinese concept that means “non-action”. *Wei Wu Wei* means “action within non-action”. *Wu Wei* is a martial arts meditation that is powerful and profound. *Wei Wu Wei* from a Rivers of Love perspective is similar to this martial arts concept, but still significantly different. *Wei Wu Wei*, as we discuss it here involves the same level of awareness as traditional *Wu Wei*, but it is applied to our relationship, and to our senses.

Even within the context of this book, these *Wei Wu Wei* (Infinity) practices are different than other Rivers of Love practices. I have included them here because I believe that many couples may benefit from them.

When we do Infinity practices we are touching for the sheer experience of touch. We are touching to touch. In touching to touch, we open ourselves to new ways of experiencing intimacy. We agree to suspend any agenda we might have. We agree to hold space for each other and ourselves; to create a container for what we share. We remain suspended in the moment, engaged and vulnerable for an indefinite period of time. We allow ourselves to feel whatever it is that we are feeling, but we strive to remain in close physical contact.

## Worshipping the Goddess

We continue to hold space even if it becomes uncomfortable to do so. The closeness created in Infinity Practices will undoubtedly challenge us, which is good. They are designed to challenge us. We may find ourselves wanting to pull away, or become distracted with something else. When our discomfort emerges, we have two choices. We can move through the discomfort or we can break off contact.

We always have the option of breaking off contact and moving toward our distractions. But perhaps we can allow this discomfort to happen, to just allow ourselves to be uncomfortable without needing to fix it. Perhaps we can stretch ourselves and extend out through the discomfort. If so, this discomfort may become our teacher. It can become a container that can strengthen our character and shape our growth.

In this vulnerability some of our emotional patterns may emerge. Depending on whom we are and the nature of our relationship feelings that arise can be warm and comforting or as sharp as an ice pick. In relationships there tend to be both a “high desire” and a “low desire” partner. The high desire partner is sometimes characterized as needy or insecure. The low desire partner is sometimes characterized as being unable to commit or incapable of intimacy.

With Infinity practices we can engage our partner and have the opportunity to explore both high desire and low desire dynamics. It does not matter if we are the “high desire” or “low desire” partner, whether we are “top dog” or “bottom dog”. The Infinity process is the same both ways; the roles we may find ourselves in are just two sides of the same coin. If we are the high desire partner we get to experience our neediness and clinginess first hand; and if we are the low desire partner we get to experience our claustrophobia and fear of being smothered.

Infinity practice allows each of us to find our own level and to be comfortable with it. It has the potential to change the “set point” of our intimacy.

An Infinity practice session has very little structure or format. It does not require any special bodywork or Qigong breathing skills. It is not a form of “Worshipping the Goddess”. When we “Worship the

Goddess”, we have an intention. In Infinity practice we deliberately suspend any intention we might have and pay attention to the immediacy of our senses. No one is “giving” and no one is “receiving”; we are both simply present. We notice what happens to us as we do it.

There are at least two potential benefits from doing Infinity practices:

The first benefit, for us as individuals, is that we get to experience clearly how we show up in our relationship. In touching to touch, we are exposed. We are exposed to our partner, but mostly we are exposed to ourselves. These Infinity practices, in stripping us bare, allow us to experience our emotional responses in a revealing way. If we are passive and self-conscious in our relationship we will be passive and self-conscious in our Infinity practice. If we are needy and unable to stand on our own two feet, this will then become obvious to us. If we are irritable, we will become irritated. Our awareness can help show us where we need to deepen the roots in ourselves.

The second benefit, for us as a couple, is that we are able to experience touch just for the sheer pleasure of touching, and not as part of a larger agenda. Our touch does not have to go anywhere; it does not have to lead to something else. This awareness can reveal ways of communicating that we have not yet explored.

We fall into patterns in our sexuality, creating bedtime routines with our partner that we repeat endlessly. These routines create safe predictable ways for us to climax, or for our partner to climax. There is nothing wrong with these routines; familiarity and safety are important in lovemaking. But that which makes us feel safe can also smother us. Our safety can become a *trap* and our routines can become an *agenda*. Our agenda can create boredom, stagnation and possibly even resentment in our lovemaking; our partner may begin to feel used. Indeed many of our sexual patterns are designed to *avoid* deep intimacy. Our sexual routines, ironically, can keep us from experiencing closeness. If we want to create true intimacy we must be willing to stretch. We must step out of our patterns and move into spontaneity.

## Worshipping the Goddess

Infinity practice is the perfect vehicle through which to experience pure spontaneity. It gives us the opportunity of connecting with our partner in unpredictable ways.

If we really want to experience intimacy in our relationships we must root in ourselves. Infinity practice can facilitate that rooting. It can be a cornerstone in our foundation of intimate fulfillment. Doing Infinity practices, we may uncover parts of ourselves and terrains of intimacy that we never knew existed.

### *Infinite Embrace (Wei Wu Wei Holding)*

More than any other infinity practice, Infinite Embrace can create discomfort and leave us feeling vulnerable. In Infinite Embrace we stand holding our partner for an indefinite period of time. We can be clothed or naked, but being clothed is more interesting in terms of what it brings up.

We stand with our partner with our feet between theirs, and we just stay there. We observe our need to cling, or reject, our partner. We notice the way she smells, the feel of her clothing, the way her body is balanced in our arms.

We watch our emotional reactions and our ability or inability to relax and connect. When we practice infinite embrace, our discomfort becomes our teacher.

### *Infinite Kiss (Wei Wu Wei Kissing)*

In Infinite Kissing we allow our mouths to become sensual organs that explore our partner's lips and even parts of her face. We do not explore her lips for our pleasure, or for her pleasure, but just to explore. We are not chasing arousal, although arousal may happen. As we allow our kiss to become infinite, we become lost in the swirling moist embrace of our lover's mouth. Once we have learned to immerse ourselves in our lover's lips without agenda we may become addicted. We may find ourselves missing whole days of work due to this exercise.

*Infinite Touch (Wei Wu Wei Naked)*

In Infinite Touch we explore the whole of our body and that of our partner without agenda. Typically this is done lying side-by-side, with no one on top, and without oil. The lights are on and our eyes are open. We face each other in a “scissors” position so that each person is relaxed with their legs intertwined. (See *Infinite Touch Position*) It can also be done from one of the other positions, but it is important is that both partners begin from a comfortable position and it is helpful if the partners can look into each other’s eyes.

In Infinite Touch, we begin with a Soft Entry, if possible (see *Soft Entry*). If not, we can simply lie with our genitals touching. After we are in position, we lie quietly and look at each other. From this position we allow our eyes, hands and emotions to explore what ever arises. Sex does not matter, erections do not matter, and orgasms do not matter. If erections, sex, or orgasms happen, there is no problem, but we do not pursue them. We do not chase pleasure. We allow ourselves to stay present and give our partner and ourselves the gift of an encounter without an agenda. Wei Wu Wei is open ended. This gift of openness is the heart of Wei Wu Wei.

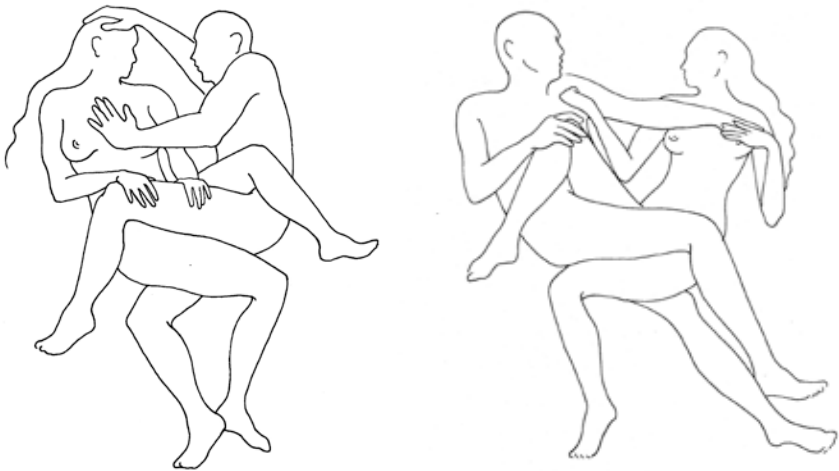
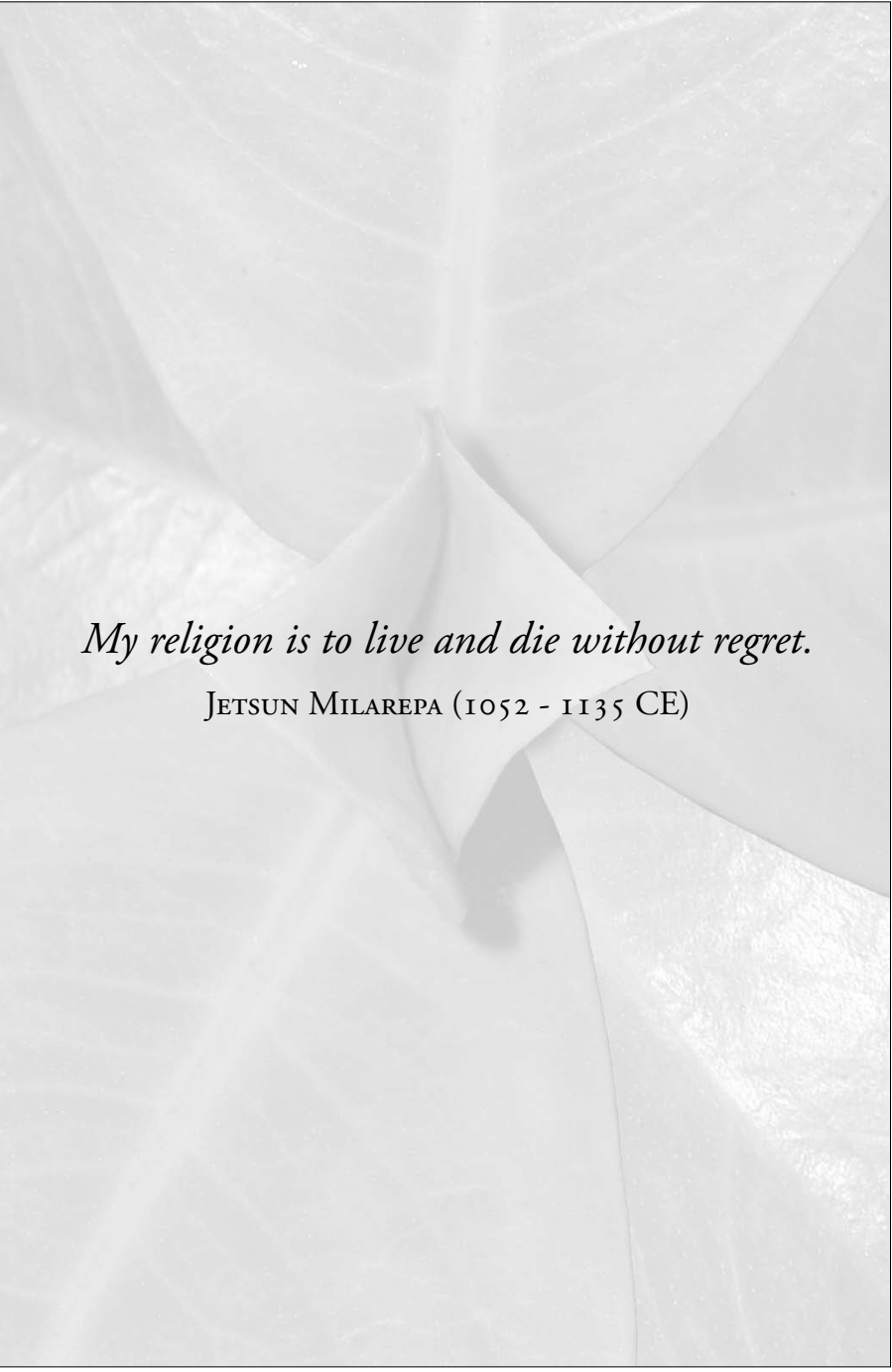


Fig. 80 & 81. Infinite Touch Positions



*My religion is to live and die without regret.*

JETSUN MILAREPA (1052 - 1135 CE)

# Conclusions

**T**he way we show up in our lives is the way we show up in our relationships ... and in our lovemaking. At birth and throughout childhood we are not all dealt the same hand, but it is how we play our hand as an adult that matters. Ultimately we choose how we show up and the circumstances from which our lives emerge. In our striving for integrity and happiness each of us brings different skills and challenges to the task. But for us as men, the task remains the same: to face the world and ourselves with tenacity and compassion.

I believe that these practices, internal and external, psychological and sexual, alone and with our partner, can benefit us as our lives open, deepen, and ripen.

This is not an easy path for us to take, but we, and our families, deserve no less.

Love, but love well.

# Resources

Chia, Mantak & Michael Winn. 1984. *Taoist Secrets of Love: Cultivating Male Sexual Energy*. Santa Fe: Aurora Press.  
*A classic on Daoist sexuality.*

Kiely, Lorin.  
<http://www.topdownyoga.com>  
*Cutting edge information on alterative modes of awareness and corresponding physiology.*

Lanier, Tripp. The New Man.  
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*Tripp Lanier's Podcast interviews for men.*

Levine, Peter A. *Waking the Tiger : Healing Trauma : The Innate Capacity to Transform Overwhelming Experiences*. 1997. Berkeley, CA: North Atlantic Books.  
*Adrenal-based trauma resolution.*

## Resources

ManKind Project.

<http://www.mkp.org/>

*Powerful tools for male self-confrontation and transformation.*

Masters, Robert Augustus. 2009. *Meeting the Dragon: Ending Our Suffering by Entering Our Pain*. Tehmenos Press.

<http://www.robertmasters.com>

*Excellent information on how to navigate our emotions.*

Quinn, Peyton. 2004. *Freedom from Fear: Taking Back Control of Your Life and Dissolving Depression*. PO Box 535. Lake George, Colorado 80827.

*Adrenal-based trauma resolution. Self-defense oriented.*

Schnarch, David. 1997; *Passionate Marriage: Keeping Love and Intimacy Alive in Committed Relationships*. New York: W. W. Norton & Company.

<http://passionatemarriage.com/>

*A classic in the field and still very timely.*

## Biography and Contact Information

**D**avid Bruce Leonard is a deep ecologist, body-worker, Qigong practitioner, acupuncturist, martial artist, and plant lover. He has studied medicine with teachers in Asia, North and South America, and Hawai'i.

David believes that our health and the meaning of our lives are inseparable from our interactions with the natural world.

He has worked in a bank, done marine whale research, and has been seen in public attempting to dance Argentine tango.

David is available for workshops and consultations in the creation of men's groups and support circles. Private coaching sessions for men or couples are available. He can be reached via his website [www.DavidBruceLeonard.com](http://www.DavidBruceLeonard.com).

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