

## Both Sides Now – a musing by John

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### Duality dilemmas

Recently, I was corresponding with a friend when she reminded me of the [Taoist parable](#): *The old man lost his horse (but it all turned out for the best)*. It is about how an event that initially seems to be a case of bad luck can eventually prove to be a blessing in disguise, and vice versa. The parable teaches us to refrain from judgment based on superficial appearances; rather, we are better advised to remain humbly poised amidst uncertainty in the awareness that *even the very wise cannot see all ends*, a statement made by Gandalf to help Frodo see that even a creature as loathsome as Gollum might somehow eventually contribute to the greater good, even if unwittingly. We should err on the side of forbearance.



The parable reminded me that the dilemmas posed by pairs of opposites requiring a choice of action or a moral stance – often without full awareness of circumstances or consequences – are a central theme of our experience in this density. *Do I turn this way or that? Is this a good thing or a bad thing?* According to [the teachings of Ra](#), our manifold experiences in third density are meant to culminate in a definitive choice between *a path of self-service* and *a path of other-service*, a choice which governs our fate for ages to come.

But Ra also teaches that to graduate from this density, we must reach a state of poise at the balance point of all dualities, such that we are no longer swayed this way or that way by any external catalyst. Does this not imply indifference to choices between opposites, passively sitting on the proverbial fence? On the contrary, Ra explicitly warns against *the sinkhole of indifference*. How, then, do we reconcile balancing opposites with the necessity of a definitive choice between two poles of a dichotomy? The answer is *sovereignty*.

### Dynamic balance → sovereignty

Those who have attained sovereignty are no longer victims of circumstances beyond their control, buffeted this way and that by external forces they do not fully comprehend. Rather, they are masters of their own destiny. Their choices are deliberate expressions of their sovereign being rather than knee-jerk reactions or socially conditioned responses. In other words, the tables have turned: circumstances conform to their will. How is such mastery achieved? By grappling with duality dilemmas during one's third density experience.

To illustrate the grappling process, consider the challenge of balancing something on your fingertip – a ball, for example. At first, the task seems impossible. The ball seems to have a will of its own to tip left or right, forward or backward. As it tips, you react by moving in the direction the ball is falling so as to catch up with it. But you overreact and now the ball is falling in the opposite direction with even greater acceleration. Despite your frantic efforts, the tipping increases in amplitude until you can no longer catch up to the ball and it falls to the ground.



But with intense focus and much practice, your sensitivity increases, your reaction time decreases and you gain finer control over your movements. Eventually, you can balance the ball with ease. You can keep it so still that it appears to be motionless or, you can guide it effortlessly in whatever direction you choose as if it is an extension of your arm.

The ball is the same as it always was, as is gravity. What has changed is your sense of self. You used feedback from your environment to consciously develop rapport with it and then to become one with it, at least as far as the ball and the forces acting on it. Do you see now how stillness is not stasis, but rather the result of highly frequent and very fine micro-adjustments, a dynamic balance of opposites achieved through full presence of being – a state filled with potency? Sovereignty is the state of having command over this potency, whether or not potentials are manifested.

### **The quest for sovereignty**

To repeat: the quest for sovereignty necessarily involves grappling with duality dilemmas. My personal quest began when I first heard the song [\*Both Sides Now\*](#) by Joni Mitchell in 1967. The lyrics:

*Rows and flocks of angel hair  
And ice cream castles in the air  
And feather canyons everywhere  
I've looked at clouds that way*

*But now they only block the sun  
They rain and snow on everyone  
So many things I would have done  
But clouds got in my way*

*I've looked at clouds from both sides now  
From up and down, and still somehow  
It's cloud illusions I recall  
I really don't know clouds at all*

*Moons and Junes and Ferris wheels  
The dizzy dancing way you feel  
As every fairy tale comes real  
I've looked at love that way*

*But now it's just another show  
You leave 'em laughing when you go  
And if you care, don't let them know  
Don't give yourself away*

*I've looked at love from both sides now  
From give and take, and still somehow  
It's love's illusions I recall  
I really don't know love at all*

*Tears and fears and feeling proud  
To say "I love you" right out loud  
Dreams and schemes and circus crowds  
I've looked at life that way*

*But now old friends are acting strange  
They shake their heads, they say I've changed  
Well something's lost, but something's gained  
In living every day*

*I've looked at life from both sides now  
From win and lose and still somehow  
It's life's illusions I recall  
I really don't know life at all*

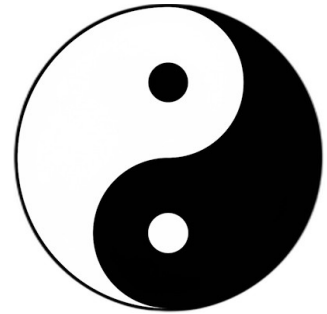
*I've looked at life from both sides now  
From up and down and still somehow  
It's life's illusions I recall  
I really don't know life at all*



*Joni Mitchell*

Joni's profound lyrics launched me into a lifelong search for their deeper meaning. At such a young age, she had already humbly acknowledged her ignorance and embraced the mystery of life's great dramas. This is the first step toward sovereignty.

The second step, as her lyrics poetically illustrate, is a kind of pattern recognition: noticing that the myriad of dualities – including clouds, love, and life – are all just different forms of an abstract duality so elegantly symbolized by the taijitu, the yin-yang symbol. So much truth is captured in this simple image: not only are the pair of opposites depicted as being unified by an encompassing wholeness, but there is a dynamic interplay between them: one spawns the other in an eternal yet timeless dance, revealing their underlying unity.



This recognition is a major step toward the awareness of the oneness of all that is. All dualities are concrete forms of the abstract duality including the up/down, give/take, win/lose and gain/loss dualities of the song, the good/bad luck duality of the parable and a special interest of mine, the order/chaos duality which accounts for complexity as distinct from mere complication. All such forms are opportunities to attain sovereignty by practicing balance; and balance is the cardinal rule of magic, which is what follows mystery. *Sovereignty is magic.*

Even the future/past temporal duality is just another duality dilemma. If we make a leap of generalization and symmetry, we recognize that just as the spatial duality manifests as a triplet in the physical realm – up/down, left/right and forward/backward – so also does the temporal duality manifest in the adjacent metaphysical realm, opening to sovereign beings the freedom to traverse timelines. Having balanced time, we can even choose to move sideways in time at will. *Sovereignty is freedom.*

### **Expansion of identity through love**

Joni even incorporated the third step toward sovereignty into her song by including the word **now** in its title and in its refrain: *both sides now*. All duality dilemmas are resolved in the still center about which dual opposites swirl in their eternal dance. This still center, this point where opposites balance in the present moment – the here and now – is also the point of intersection between the dual realms: the physical realm of doing and the metaphysical realm of being from where our sovereignty emanates. At this balance point, one's sense of self may encompass *both sides now*, incorporating them into one's expanding identity.

This binding of dual opposites to one's self is accomplished by the agglutinating force of love, which is contained within the **now** moment. Ra instructs us to seek love in the moment. The finding of it empowers binding. With each finding and binding, binding power doubles, resulting an exponential expansion of self toward All That Is achieved through balancing self-love with Self-Love, finite with Infinite.

*...who can know when an entity will open the gate to the present? – Ra*

*The present is the point of power. – Seth*

### **The great dance**

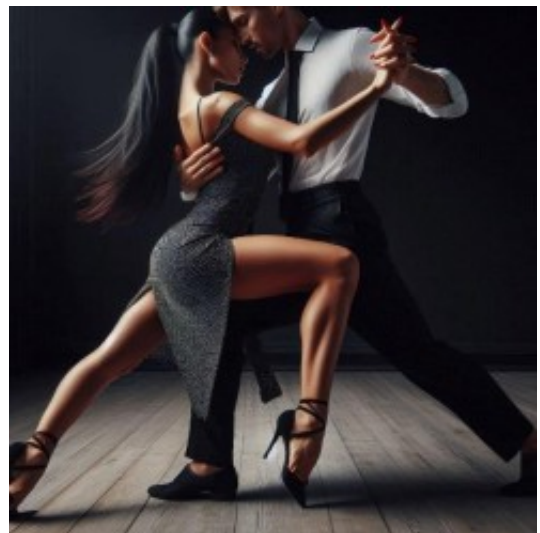
Becoming sovereign is simply a matter of recognizing who we are, in truth; of identifying primarily with our being rather than our doings, then expanding our sense of self. And this usually involves intermittently disengaging from external dramas, retreating from the outer physical plane of duality

– the plain of doings – into the inner metaphysical realm of being to integrate lessons gleaned from the physical reality mirror; to be followed by another foray into the outer realm with the intention of further expanding our identity.

This being/doing duality interplay is just another form of the great abstraction, a tango between the metaphysical (spiritual) and the physical (material) realms. The word *spiritual* means *invisible to our physical senses* in this context. Our being resides in the metaphysical-spiritual realm and so may also be called our spirit dual. The aim of dancing with one's spirit dual is to eventually meld with it; dancing develops rapport and culminates in union.

One's doings become sovereign expressions of one's being. No longer are they driven by the often misguided ambitions of one's immature masculine intellect which is ever lacking sufficient information to which to apply his reason (even if reason were not an inherently flawed tool of assessment and decision-making); which is estranged from his feminine spirit counterpart with her empathetic feeling nature, intuitive guidance system, moral compass and inherent power to manifest; and which is therefore, by default, reliant on crude manipulation to achieve his questionable ends, inevitably creating wreckage and accruing karma in the process.

In a traditional dance, the masculine partner leads the feminine partner until a such a degree of rapport is achieved that the lead/follow duality dissolves: *the two become one*. When it comes to developing rapport with its spirit dual, our ego consciousness – which actively manages our affairs in the material realm – must take the lead; for the material realm of doings is of the masculine principle and therefore active relative to the reactive feminine-spiritual realm of being. By melding with our spirit dual, we gain access to a direct connection to Divinity by way of our soul, which is the essence of our spirit dual and a facet of the Supreme Being. As an integrated sovereign being we may then seek rapport with Divinity-Infinity, with the ultimate aim of apotheosis.



## **Apotheosis**

Only an integrated spiritual-material being has sufficient internal cohesion (feminine self-love) and focus (masculine personal intent) to mirror Divinity, to be a suitable dance partner. The Construct consisting of the physical/metaphysical dual realms is just a forge for the development of such beings. Having claimed sovereignty with the totality of our being, we may then take a feminine stance relative to Divine Masculine Intent – Intelligent Infinity in Ra's lexicon, the Active Side of Infinity in Castaneda's lexicon – and surrender to His lead, developing a rapport which leads to union:

*Intent is not something one might use or command or move in any way — nevertheless, one could use it, command it, or move it as one desires. — Don Juan Matus*

As above, the lead/follow and masculine/feminine dualities dissolve when we merge with Divinity by way of the soul essence of our spirit which, by virtue of being a facet of Divinity, transcends the Construct. This potential is our birthright as children of Creation, but Divine Feminine Will requires us to claim sovereignty and then to use our hard-won freedom – if we so choose – to beckon Divine Intent, acquiescing to Him in order to claim our inheritance. Beckoning can take numerous forms

including gestures of courage, largesse, humor, affection or kindness – according to one’s predilection. But to elicit a response gestures must be impeccable, made with abandon and backed by the totality of one’s being. If one’s gesture is accepted:

*It will not be you who holds the focus but rather the Spirit of the Universe which holds its focus upon YOU. – Fubbi Quantz*

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## Afterword

The above musing is a distillation of a recently completed trilogy called *Metamusings*, in homage to my muses, my spirit family, in the form of freely downloadable PDFs and MP3s hosted on [Github](#).

A quarter century ago, I was introduced to the Ra Material by a healer named Neil who is briefly mentioned in the series. Ra’s emphasis on duality as a manifestation of oneness (e.g. love/light, space/time, teaching/learning) became one of the pillars of my edifice of understanding, although I prefer to describe the definitive choice as between *rapport* and *rivalry* rather than between *other-service* and *self-service* as per Ra, and I see the choice for rapport as a choice for organic balance *within* heart whereas rivalry is a choice for a contrived balance *excluding* heart. Although this is a choice between the poles of a dichotomy from the point of view of sovereignty aspirants, these mutually exclusive paths are a duality in the context of Creation; they balance one another, merging in the unity density.

