

## TABLE OF CONTENTS

SPIRITUALITY, CLINICAL SEXOLOGY AND SEX THERAPY: a therapeutic matrix for the new millennium ...BY LINDA L. HRON .....	i
APPROVAL PAGE .....	ii
ACKNOWLEDGEMENTS .....	iii
VITA .....	v
TABLE OF CONTENTS .....	1
ABSTRACT .....	4
INTRODUCTION .....	5
CHAPTER 1. MAKING SENSE OF A SHIFTING PARADIGM .....	13
A. Religion and Spirituality	
B. Philosophy	
C. Theory	
D. Patriarchy and Matriarchy	
E. Points of View	
F. Masculine and Feminine Constructs	
G. Anima and Animus	
H. Yin and Yang	
I. Field Theory and the Window of Historical Perception	
CHAPTER 2. FOUNDATIONS OF PSYCHSPIRITUAL CLINICAL SEXOLOGY .....	57
A. Symbolization and Myth	
B. Creation Myths and the Psyche's Response	

	C. A General Account of Matriarchal and Patriarchal Evolution	
CHAPTER 3.	HISTORICAL IMPACT OF PATRIARCHAL THOUGHT ON THE FIELD OF PSYCHOTHERAPY .....	91
	A. Patriarchal Philosophy and the Evolution of Psychotherapy	
	B. Psychotherapy and It's Interface With Energetic Theories	
CHAPTER 4.	FOUNDATIONS OF AN ENERGETIC PARADIGM FOR SEXUAL AND SELF HEALING .....	122
	A. Energy and Science	
	B. The Human Energy System	
	C. The Chakra System	
	D. The Biofield	
	E. Meridians	
	F. The Electricity of Touch	
CHAPTER 5.	PSYCHOLOGY, SPIRITUALITY AND CLINICAL SEXOLOGY; THE THERAPEUTIC MATRIX .....	146
	A. Spirituality and Psychotherapy	
	B. A Brief History of Notable Sexologists and Their Spiritual Philosophies	
	C. Orgasm vs. Orgasmic States	
CHAPTER 6.	TANTRIC THEORY .....	180
	A. Shakti, Shiva and Worship of the Feminine	
	B. Nonduality	
	C. Expression and Honoring of Divine Energies	
CHAPTER 7.	BASIC TANTRIC INTERVENTIONS AND SUPPORTING SCIENTIFIC DATA .....	201
	A. Meditation	

B. Conscious Breathing

C. Eye Contact

D. Music

E. Movement and Dance

F. Conscious Touch

CHAPTER 8. DISCUSSION AND CONCLUDING COMMENTS .....	238
APPENDIX A. RESOURCES .....	247
REFERENCES CITED .....	248

## ABSTRACT

Eastern sex practices, dating back to antiquity and frequently rooted in spiritual concepts, are currently experiencing a surge of popularity in the West. Despite the wealth of sexual knowledge found in Tantric teachings and texts such as the Kama Sutra, Western clinical sexology, has largely shunned the inclusion of these practices from their canon proper. In order to bring the subject of Tantra into the mainstream of academic conversation, this paper undertakes a thorough exploration of the historical, social and religious underpinnings that set in motion, the split between East and West, psyche and soul, sex and spirit, and masculine from feminine. Particular and detailed attention to the impact of the patriarchy on men and women alike is given. Exhaustive examination of those constructs and theories that have been used to bolster Western attitudes within clinical are contrasted with Eastern approaches to sexuality. A thorough discussion regarding the process by which spirit was weeded out of psychotherapy, and subsequently clinical sexology is covered. Also included is current research regarding new discoveries in the West that re-open the door to spiritual processes as a means of healing both psychological and sexual wounds. The author introduces the Tantric model of clinical sexology, with particular emphasis on energetic principles that are emerging from the field of quantum physics and complementary medicine. These principles form the core of Tantric theory and practice. This paper seeks to present scientific theories that when extrapolated from current research and contrasted with similar findings from related fields, subsequently points towards Tantra's place as a valuable, holistic and possibly more spacious foundation from which to engage in clinical sexology.

## INTRODUCTION

Clinical sexology, not unlike other arts and sciences, is a product of its time. All events of human history, discoveries of quantum science and developments in psychotherapy have brought clinical sexology to the place where it resides today. Clinical sexology, conducted in the Western hemisphere was conceived within a medical model and has benefited greatly by this association, which also birthed psychoanalysis. Western sexology has been held in high regard for its clinical approach to the study of sex, utilizing revolutionary methods to explore the human sexual response thus generating time-tested methods to assess and address human sexual pleasure. However, just as the West was doing what it was best at, Eastern civilization proceeded to quietly practice what they were best at. Continents away from North America; India, China, Tibet, and other countries referred to herein as the East, utilized a very different method of exploring human sexuality. Eastern texts, offering detailed descriptions of hundreds of sexual techniques, bespeak pronounced diversity in sexual attitudes as well as predating Western clinical sexology by centuries. Do these texts, and the philosophies that underlie them, hold any keys for Western sexologists and sex therapists today? Can traditions, dating back to a time before history was recorded offer Westerners a taste of that which they are hungry for? Only recently have popular articles, books, and a few professional journal articles emerged in the West that openly acknowledge these ancient sex practices discussing their positive impact on individuals and couples who are seeking sexual satisfaction and enhancement in their sex lives.

This paper seeks to discuss and bring to light divisions wrought by history and human evolution that have fragmented and undermined human sexual wholeness. Through exhaustive historical research and comparative study, this paper introduces thought-provoking discussions regarding how East and West came to experience profound splits in belief, theory and healing methodology. Though these polarities are visible in most all domains of each separate culture, this paper will focus on specific areas pertinent to the subject at hand; primarily the examination of where, when and why spirituality was evicted from Western sexological studies and subsequent therapies.

It is the hypothesis of this paper that the polarization between East and West, is symbolic and representative of the schism that exists between secularism and spirituality, masculine and feminine, soul and psychology, and sacredness and sexuality; and that this separation is at the root of much sexual dissatisfaction experienced by those in the West today. Addressing this split, bringing the energies of masculine and feminine into balance and opening the door for the sacred to coexist with the profane, is the focus of this paper. One method for facilitating this reconnection of sexuality and soul is a practice, rising slowly yet surely to popularity in the West, known as Tantra. For the sake of this paper, those theories, philosophies and practices that align with tantric practice, will be referenced as the Tantric Model.

This paper further proposes the consideration of a psychospiritual model of sex therapy, based on theoretical material gleaned from research in the fields of history, anthropology, physics, psychology, religion, sociology and clinical sexology. Particular attention and discussion focuses on the tremendous impact that the system of patriarchy has had upon every dimension of historical man, not the least of which is the damage to

the sense of sexual satisfaction and joy human beings naturally long for. This research further explores the presence of masculine and feminine energies within the human psyche, and their impact on sexual satisfaction. This author examines historical events that, from an archetypal perspective contributed to the current imbalance of masculine and feminine energies within society, psychology, clinical sexology and individual consciousness. A possible alternative to the status quo currently adhered to in both sex and clinical sexology is discussed through exploration of the Tantric model of sexuality. This model, it is theorized, may offer Western clinical sexology consumers a unique and time-tested method for enlivening their sexual lives and addressing a myriad of sexual complaints.

Following the current introduction, chapter one presents a significant body of information, that when built upon in later chapters, gives the reader a basic working knowledge of the philosophies and theories underlying psychospiritual sexology, manifest in the Tantric model of sex therapy. Concepts such as religion, spirituality, philosophy, theory, patriarchy, matriarchy and androcentricism will be discussed. Masculine and feminine as they apply to essential urges, energies or aspects within humans, social systems, governments and institutions will be examined. This discussion is undertaken from a philosophical perspective, exploring the meaning of these terms to ascertain their origin, validity, application and impact on the course of human sexual development and attendant studies. Further, concepts such as yin and yang and anima and animus will be explained, introducing the reader to ideas embodied in Eastern psychology and Western depth psychology.

Chapter two outlines foundational material salient to understanding psychospiritual sexology. Discussion is offered regarding the importance of symbolization and myth in the psyche's process of meaning making. Since sexual experiences are of primary concern in this study, particular attention is paid to how myth and symbol color human sexuality and sexual experience. Symbolization, with its power to impact psychological, sexual and spiritual perceptions, is considered as well. Chapter two assists in deepening the reader's awareness of myth and symbol by exploring their matriarchal and patriarchal origins, development, and impact on humanity. Detailed attention is given to the effects incurred by both men and women as the result of their enculturation by this long-standing system known as patriarchy.

Chapter three synthesizes the patriarchy's developments over the course of time with an eye towards its' impact on religious thought, social and sexual norms and subsequently psychotherapy and sex therapy. This chapter debunks the popular myths that; 1) all pertinent human history is well-recorded, 2) all major schools of thought are aptly accounted for in our books of history, psychology and sex therapy and that, 3) separation of church and state, guaranteeing nonbiased access to psychological and sexological information is assured. On the contrary, this current study will show how history, under the auspices of patriarchy, formed a substrate of religion, politics and philosophy, whose evolution has determined the conceptualizations of modern day psychotherapy and clinical sexology. From the roots of patriarchally based psychotherapy, it is hypothesized, that an oversimplified medical model has emerged with imbalances inevitable when practicing a strictly rational, right brained and logical approach to sexology. Chapter three introduces significant individuals who figured

prominently in the development of the field known as psychotherapy. The focus of this section is a topic, rarely discussed in the sexological literature; the spiritual ideas and theories of those such as William James, Sigmund Freud, Carl Jung, Alfred Adler, Gordon Allport, Abraham Maslow and Erik Erikson. As founders and forerunners of contemporary psychotherapy, their worldview is inescapably relevant.

Chapter four begins by introducing Eastern philosophy as it pertains to energy and healing, discussing theories that are currently gaining visibility in Western culture. Eastern theories assert that mind and body are one, and that alignment with spiritual energy is paramount for happiness. With these ideas in mind, this chapter offers a detailed explanation of energetic concepts, the human energy system and scientific research concerning the energetic effectiveness of touch. This chapter seeks to increase the readers understanding of energy, whose recognition, shaping and application seem to result in profound shifts and changes where it is identified, respected, knowledgably intuited and administered in the service of healing. Energy has been identified as a curative factor in addressing stress management, physical healing, spiritual deepening and sexual regeneration (McCraty et al., 1996) The discussion of these energetic theories is key, as these ideas form the foundation of the Tantric model of sex therapy. Chapter four offers the reader a thorough explanation of energy and current research as to its presence, measurement and applicability within modern day healing practices in both the East and West.

Chapter five explores the idea that spirituality can act as a change agent in all domains of an individual's life specifically in the realm of sexuality. This chapter discusses the ethical dilemmas psychotherapy has faced from its' inception, in its attempt

to keep religiosity out of its' offices as a way to relieve patients of the moral judgments often thought to be at the heart of sexual dissatisfaction and dysfunction. Psychotherapy, however, in its brave attempts to exorcise the demon from the patient's dysfunction, may have thrown the baby out with the bathwater. Chapter five concerns itself with researched and theoretical information concerning the means by which spirituality, sexuality and psychology have become alienated from each other. The direct damage religious teachings have had on human sexuality is addressed then contrasted with the harm done by psychology, sexology and psychotherapy when it insists on ignoring the presence of spirituality and soul in the consulting room. Information regarding development of the field of psychotherapy, presented in chapter three is further developed in this chapter to focus on clinical sexology and its relationship to energy and spirituality. Notable experts including physicians, biologists, psychotherapists and clinical sexologists respected for their contributions to the field of sexology will be considered.

Chapter six presents the underlying philosophies of Tantric practice including discussion of Shakti and Shiva, non-duality and acknowledgment and honoring of the presence of divine energies in human sexual relations. These three principles are at the heart of all Tantric practice and thus warrant detailed explanations as to their meaning and symbolic effect in both Tantric sexuality and lifestyle.

Chapter seven presents succinct and critical research that supports the use of six basic Tantric interventions; meditation, conscious breathing, eye contact, music, movement/dance and conscious touch. These techniques are introduced with supporting scientific studies from mainstream psychology, sexology, medicine and physics that infer their efficacy for sexual therapy. Research literature is presented that, when applied to

Tantra and generalized to sexology assists in understanding how these methods can be of value to contemporary clinical sexology clients.

Chapter eight summarizes the research regarding Tantra, energetic studies and the integration of spiritual awareness into contemporary clinical sexology. This chapter synthesizes ideas presented in this study and offers important parting thoughts about the spirit and nature of this method known as Tantric sex.

In summary, this paper proposes a psychospiritual model of clinical sexology that utilizes simple and easily understandable techniques, designed centuries ago, resurrected recently in the West and practiced by thousands of individuals today, in the service of enhancing and in many cases healing their sexual relationships. These techniques, which constitute but a part of Tantric practice, have been identified as contributing to an individual's sense of increased energy, happiness and feelings of intimacy both interpersonally and intrapersonally. (Kuriansky, 2002)

Ancient wisdom coupled with current knowledge gleaned from research regarding Tantra and energetic healing holds out hope to those who feel, that despite sexual liberation, material wealth and surgically induced physical youth and beauty, something is still amiss. The importance of recognizing the presence of energy and its ability to be harnessed through practices such as Tantra may pave the way for a synthesis of Eastern and Western thought, offering practitioners valuable and potent tools with which to impart a sense of wholeness to their clients. Conscious synthesis of Eastern and Western thought and practice holds out the possibility of balancing not only individuals and couples, but countries and cultures as well, ultimately enriching us all. Furthermore, integration of Tantric practices and principles into one's therapeutic/sexual/life-style may

offer both the practitioner and client a new and vital foothold as consciousness ascends the mountain of awareness on its journey towards self- actualization.

## CHAPTER 1

### MAKING SENSE OF A SHIFTING PARADIGM

To fully comprehend the void that has been created in Western sexology by its allegiance to patriarchal norms, it is essential to first explore several different constructs and to understand the power they exert on our modern conceptions of clinical sexology. The following sections are designed to deal with each construct at depth, exploring each one along a historical and philosophical continuum. It is the author's belief that in so doing, this paper may assist clinical sexologists in understanding how sexual belief, sexual feeling and sexual experience veered off the road of inclusiveness taking humanity down a path that now finds masculine at odds with feminine, soul absent from psychology and the spirit detached from sexuality.

#### A. Religion and Spirituality

Since this paper deals at length with Tantra and psychospiritual influences in Western sex therapy, it seems important at the outset to examine what is meant by spirituality. More importantly is the need to distinguish spirituality from religion or religiosity. In the interest of clarity, specific terms that will be used in this study, along with their accompanying definitions will be covered. Certain words, routinely used in the course of religious, philosophical, spiritual or even psychological discussion, are often widely interpreted according to one's pre-existing worldview and are the source of much confusion. To be clear: references in this paper to spirituality are derived primarily from

the Fourth Edition of the American Heritage Dictionary that define spirit as; “1a. The vital principle or animating force within living beings, b. Incorporeal consciousness, 2. The soul, considered as departing from the body of a person at death.” (2000) The American Heritage Dictionary further defines spiritual as, “1. Of, relating to, consisting of, or having the nature of spirit; not tangible or material, 2. Of, concerned with, or affecting the soul, etc.” Furthermore, spirituality is defined as, “1. The state, quality, manner, or fact of being spiritual.” The American Heritage Dictionary differentiates, as does this paper, the term spiritualism which refers to, “1a. The belief that the dead communicate with the living as through a medium, b. the practices or doctrines of those holding such a belief.” (2000)

A clinical study of marital spirituality conducted in 1977 states that spirituality is understood as the experience of seeking to make meaning in one’s life and to sense the connectedness and interconnectedness across life, as informed by relationship with the divine. Spirituality is described in this study as more experience near, having less negative associations with exclusive institutions, hierarchal structures and troublesome dogma. (Giblin, 1997) Religion is further differentiated from spirituality by proposing that religious attitudes and behavior are those typically described in terms of church attendance, prayer activity, scripture reading and efforts to lead a moral life. (Giblin, 1997) *The American Heritage Dictionary of the English Language* defines religion as, “1a. Belief in and reverence for a supernatural power or powers regarded as creator and governor of the universe, b. A personal or institutionalized system grounded in such belief and worship.” (2000)

The importance in drawing a distinction between religion and spirituality, especially as it concerns sexuality, lies in the recognition that certain religions have used religious texts and dogma to marginalize, shame and dismiss those who venture outside the realm of monogamous, heterosexual and mainstream sexual expression. Religious persecution and condemnation of certain sexual behaviors and lifestyles has existed throughout the ages, save for a period of time prior to Judeo-Christianity of which this paper will speak in a moment. Be that as it may, the religious repression of sexual diversity has rightly lead many to reject religious teachings altogether, associating them with any conversation of a higher power, divinity or spiritual practice. There is however, a growing movement among the more liberal religious, and a new breed of therapists, that seeks to rescue the Divine from the clutches of religious fundamentalists who have held it hostage for years. (Spong, 1998) This psychospiritual movement, with its embrace of diversity, is serving to enrich and enhance the spiritual and sexual lives of those who pursue spirituality in this vein. Studies show that there is also a growing population of individuals seeking the services of psychotherapists and sexologists, who are open to discussing the role spirituality plays in their lives, both sexually and otherwise. Potential therapy clients, according to research, may even seek out practitioners who are sensitive and supportive of their need to have soul present in the psychotherapy or clinical sexology office. (Worthington & Scott, 1983; Worthington, 1986; Hendlin, 1989; Quackenbos & Kleintz, 1985)

That clinical sexologists will be called upon to treat patients within a new paradigm of active spirituality is demonstrated by outcomes such as those from a study undertaken by Tim W. Rice, PhD. In this study Dr. Rice analyzed data from a

randomized national survey of 1,200 Americans conducted by the Institute for Research in the Social Sciences at the University of North Carolina. Contrary to traditional sociologists who subscribe to the deprivation theory, which states that religion and parapsychology are coping methods typically utilized by socially and economically disadvantaged persons; Dr. Rice's research found that, better educated people are actually more likely than those with less education to believe in ESP, psychic healing and déjà vu. Additionally, those more highly educated are more likely to say they have used their mind to heal their bodies. (Rice, 2003) According to a 2003 survey in "Spirituality and Health" magazine forty percent of Americans hold both traditional religious and classical paranormal beliefs. Another thirty seven percent avow traditional religious beliefs only. Taken as a whole, the data confirms that for Americans believing is, without question, the norm.

Studies from Eastern culture regarding religious and spiritual frames of reference reveal a high level of belief within the general populous as well. According to K. Rangaswami, writing in the "Indian Journal of Clinical Psychology," the Indian worldview differs from the western worldview in that Indian culture is influenced by social reality and cultural specificity. The majority of psychologists hesitate to talk about Indian heritage. Traditional thoughts are internalized in the individuals mind and serve as guiding principles in life. The Indian worldview includes ideas such as dharma, karma, spirituality, realization of potentials and one's ultimate aim in life. These are considered important theoretical constructs in understanding human behavior in the East. The main techniques of inquiry in India are introspection, gaining insight and cognitive understanding based on perception, observation and logic. (Rangaswami, 1996) Indian

philosophy, which may be regarded as one of the earliest attempts of man at philosophical speculation, clearly elucidates the role of religion in philosophy. In the words of Professor (now Sir) Radhakrishnan, cited by Birendralal Sen, “philosophy in India is essentially spiritual. It is the intense spirituality of India and not any great political structure or social organization it has developed, that has enabled it to resist the ravages of time and the accidents of history. The problems of religion stimulate the philosophic spirit. The Indian mind has been traditionally exercised over the questions of the nature of the Godhead, the end of life, and the relation of the individual to the universal soul.” (Sen, 1935) In summation, when addressing either Eastern or Western patients seeking clinical sexology services, the current propensity for both populations to lean towards spirituality, cautions therapists that leaving the Divine outside the doors of the therapy office may constitute a recipe for failure.

## B. Philosophy

“At the same time during which St. John was pondering over The Book of Revelations on the Greek island of Patmos, an elderly Indian sage named Mallinaga Vatsyayana, armed with the texts of Hindu erotology, was in the city of Benares compiling the Kama Sutra.” (McCreddie, 2003) This may seem like a detail of historical irrelevance, but it illustrates the different philosophies that the East and West have held in their approach to sex. Both were religious - John was a staunch Christian and Vatsyayana was a Hindu, but the aesthetics [or philosophy] behind each man’s greatest works could not have been more diverse. (McCreddie, 2003) Philosophy is considered

the art of rational thought, and every branch of knowledge has, at its roots, a philosophy, or a set of reason and logic. Philosophy is but the expression of man's outlook on life and nature. (Sen, 1935) From time immemorial, religion has been the subject of investigation exclusively for the philosopher. Religion has so dominated the philosophical atmosphere that at one time philosophy was nothing but theology. (Sen, 1935) Philosophy constitutes the backbone of theology. Philosophy shapes the backbone of religion and spirituality. Philosophy lies at the foundation of psychology.

Philosophy, under the influence of patriarchy, is divided into two schools, East and West. The Western school originates with ancient philosophy containing thoughts of the Greek, Hellenistic and Late Antiquity periods. Prominent thinkers of these times were Plato, Socrates and Aristotle. Mediaeval philosophy follows containing Jewish, Islamic and Christological studies. From there, the Renaissance emerges with its' Machiavellian ideas concerning systems of government and the Moral Dilemma of Statecraft. (Kelly, 1996. [www.friesian.com](http://www.friesian.com)) Modern Western philosophy continued to develop through the ideas of Galileo and Rene Descartes. Physics and philosophy then began to intertwine through the writings of Galileo and Descartes and were addressed further by Spinoza. Immanuel Kant brought spiritual ideals into play with his writings on transcendentalism, intuition and mysticism. Kant also birthed a theory of space and time into consciousness by presenting an early model of quantum mechanics. (Kelly, 1996. [www.friesian.com](http://www.friesian.com)) Other modern philosophers include consecutively, G.W.F. Hegel, Jakob Fries, Arthur Schopenhauer, Lenin and Marx writing on communism and Friedrich Nietzsche writing on existentialism. Western philosophy was also informed by the writings of Ludwig Wittgenstein, Friedrich Hayek, Ayn Rand, Grete Henry and Mircea

Eliade, the latter focusing on spiritual and anthropological motifs as they concern the spiritual and the profane. (Kelly, 1996. [www.friesian.com](http://www.friesian.com)) Of primary importance to this paper, are the writings and teachings of the philosopher and psychiatrist, Carl Gustav Jung, who introduced a system of psychological typology and wrote profusely on gender and sexual archetypes. Carl Jung will be discussed extensively in chapter two.

Philosophers, ranging from David Hume to Karl Marx, considered themselves unique in that they believed they had developed a method by which to elevate philosophy from an art into a science. Considering that science is typically viewed as more precise and dependable than art, an accomplishment of this magnitude was one highly coveted. Their claims, however, should have been laid to rest by the findings of Immanuel Kant who clearly provided a distinction between the issues that science could deal with, from those it could not. (Kelly, 1996) For in essence, science, like everything else in creation, is subject to the theory of relativism.

The relativism implied in Kantian writings reveals itself in a myriad of ways. The first clear statement concerning relativism was rendered by the Sophist' Protagoras, and quoted by Plato, "The way things appear to me, in that way - they exist for me; and the way things appears to you, in that way - they exist for you" (*Theaetetus* 152a). In other words, there is no separate or objective truth apart from how each individual happens to see things. Generally, we can distinguish cognitive relativism, concerning itself with epistemology, from moral relativism, which addresses ontological ideas. There are several important forms of cognitive relativism today: historicism is the idea that truth is relative to a given moment in history and that truth actually changes as history does. This derives from the works of G.W.F. Hegel. (Kelly, 1996. [www.friesian.com](http://www.friesian.com)) The word

science itself, is simply a derivative of the Latin word for knowledge: *scientia*, and until the 1840's was referred to as natural philosophy. As evidence of this, consider that Sir Isaac Newton's great book on motion and gravity, published in 1687, was titled, *The Mathematical Principles of Natural Philosophy (Principia Mathematica Philosophiae Naturalis)*. Newton was described, both by himself and his contemporaries, as a philosopher. (Kelly, 1996) Further demonstrations of the connection between philosophy, science and the natural arts, are evidenced in letters to the English chemist Joseph Priestley written in the 1800's by Thomas Jefferson. Jefferson lists the sciences that interest him as, botany, chemistry, zoology, anatomy, surgery, medicine, natural philosophy, agriculture, mathematics, astronomy, geography, politics, commerce, history, ethics, law, arts and fine arts. The list begins on familiar enough terms, but we hardly think of history, ethics, or the fine arts as sciences any more. Jefferson uses the term philosophy to mean disciplines of knowledge. (Kelly, 1996. [www.friesian.com](http://www.friesian.com)) From this, we can deduce that philosophy was highly regarded as well as readily included in the scientific canon of Jefferson's time. This respect for philosophy is mirrored in the longstanding attitude of esteem that Eastern cultures had maintained and continue to maintain up to the current time.

Eastern philosophy has its historical roots according to Dr. Ross, in the overlap between Greek, Sanskrit and other closely related languages. Eastern teachings and texts consist of the *Hindu Rig Veda*, encompassing the Four Vedas; the *Upanishads* and the *Bhagavad Gita*. One of the primary texts encompassing both a philosophy of living and a philosophy of lovemaking within Indian culture is *the Kama Sutra*. The *Kama Sutra*, in and of itself, was not an original work, but a compilation of works, collected and

summarized by Vatsyayana, in the fourth century. Aryan tribes in 200 B.C.E. invaded India and as part of their oppression they prohibited the Indian people from writing. Despite their attempt to suppress Indian wisdom and philosophy, Indian knowledge of the *Kama Sutra* was preserved through oral transmission then codified in Sanskrit five centuries later. (Danielou, 1994) Comparative studies of Eastern and Western philosophy reveal much about the sexual mindset and mores of each culture. That a comprehensive and illustrated sex manual existed in the East as far back as the seventh century B.C.E, while no comparable text existed in the West, speaks to the philosophies that guide each culture. Contemporary clinical sexology is a direct outgrowth of those philosophies held in the West. Western civilization, rather than publishing manuals on pleasure and eroticism, focused instead on sexual function, behavior and legislation. For instance, during the Renaissance Era, Leonardo da Vinci kept notebooks containing various explicit sketches of sexual responses, coitus, fetal development and other such matters. These sketches, however, were drawn as documentation of function and form, not of pleasure. (Haeberle, 1982) Da Vinci's work was later expanded upon by famous anatomists such as Fallopius, Bartholin, and de Graaf. Each of these men, by identifying and codifying important components of sexual and reproductive human anatomy made major contributions to the field of clinical sexology in the West.

The fact that Eastern studies concentrate on sensual and sexual pleasure and its relationship to spirituality should not be construed to mean that scientific theorizing is lacking. Indeed the complexity of Eastern philosophy reveals itself in a cursory glance at the Six Schools or Six Doctrines of orthodox Indian philosophy. These Six Doctrines are the schools that accept the authority of the Vedas and thus religiously are considered part

of Hinduism. (Kelly, 1996. [www.friesian.com](http://www.friesian.com)) More importantly, these texts provide Westerners with a glimpse into the scientific mind of Hindu and Buddhist philosophers. Principles of physics are clearly present in these writings that predate Western science by centuries. Furthermore, this current study, which seeks to reveal the scientific underpinnings of Tantric practice, recognizes that those who devised these practices may have known more than we give them credit for. Therefore, these philosophies or Six Schools are outlined below.

*Mîmâm.sâ* and *Vedânta* are the schools of interpretation of the Vedas; the other four schools of the Six Schools are based on independent reasoning.

*Mîmâm.sâ*, or *Interpretation* originates fairly early, perhaps the second century B.C.E., since it is no more than an extension of the task of explaining the *Vedas*, a project that started in the *Vedas* themselves. *Vedânta*, or *End of the Vedas*, sets down to interpret its fundamental texts, including the *Upanis.ads*, the *Bhagavad Gîta*, and the *Brahma Sûtras*. *Sânkhya*, is considered the *School of Counting, Reckoning, Reasoning, Knowledge*, or the *School of Theoretical Knowledge*. *Yoga*, or *Yoking, Vehicle, Equipment, Discipline*, is the *School of the Discipline of Achieving Liberation*. There are the three yoga's of the *Bhagavad Gîta* (*jñânayoga*, *karmayoga*, *bhaktiyoga*), which are meant as classifications of all yoga's, and also various yoga's that are usually part of some higher order yoga: *dhyânayoga*, meditation (mentioned in the *Gîta*); *hat.hayoga*, yogic exercises; *prân.ayoga*, yogic breathing; *aus.adhayoga*, taking drugs (not a common or esteemed method); *mantrayoga*, chanting sacred words or phrases; *layayoga*, the yoga of dissolution; etc. Tantrism employs sexual practices for yogic purposes. *Nyâya*, or, *Analysis*, is the *School of Logic*, and *Vaishes.ika*, or *Individual Characteristics*, is the

*School of Pluralistic Metaphysics*. They are closely related minor schools and concern themselves much more with abstract issues of logic, epistemology, and metaphysics. *Vaishes.ika*, in particular, held that reality has an infinite number of atom-like entities, although these were then distinct from souls. This pluralism is similar to the teaching of two early schools of Buddhist philosophy, the *Sautrântikas* and *Vaibhâs.ikas*, who held that reality consists of an infinite number of momentary entities, also known as the *dharmas*. (Kelly, 1996. [www.friesian.com](http://www.friesian.com))

This condensed review of Hindu and Buddhist philosophy reveals an ancient epistemology that integrates principles of what we have come to understand in the modern world as quantum physics. The Hindu and Buddhist grasp of physics is evidenced in their exploration of atom-like entities whose studies extend back to 4000 B.C.E. The Eastern grasp of physics-linked phenomenon is even more apparent when considering the *Chândogya Upanis.ad*, the texts containing the earliest Indian study of the elements. There are three: 1) fire (*agni*), 2) water (*ap*), & 3) earth (*prithivi*). According to the *Chândogya Upanishad* these elements emanate in sequence from each other. Fire is associated with oil, butter, and fat, while earth is associated with all other kinds of food. Each element, symbolized as food, gives rise to three bodily subdivisions: Fire into bone, marrow, and speech; water into urine, blood, and *prân.a* (breath); and earth into feces, flesh, and mind (Kelly, 1996. [www.friesian.com](http://www.friesian.com)).

The three elements of the *Chândogya Upanis.ad* effectively correspond to the three *gun.as* of the Sankhya School and the *Bhagavad Gita*. Historically, the theory of the *gun.as* is widely accepted in eastern orthodox philosophy, however the association or the correspondence to the theory of the elements has, over time, been lost and later, other

elements are added. Fire itself comes to be seen as emanating from air (*vâyu*), which is later seen to emanate from *aether* (*âkâsha*). These are similar enough to the Greek elements, and their introduction occurs late enough, that Greek influence cannot be discounted from Hinduism. The Sanskrit word **आकाश** *ākāśa*, used for *aether*, could also mean sky or clear space. This could be the equivalent of emptiness (*shunyata*) in Buddhism. The fifth element in Buddhism is consequently often referred to as space or the void. The five Buddhist elements were subsequently exported with Buddhism itself to China and countries influenced by China, such as Japan, Korea, and Vietnam. ([www.fresian.com/history.htm](http://www.fresian.com/history.htm)). Though some may deem this explanation of Eastern philosophy as rather tedious, for those of us acculturated in the West, it may come as a surprise to learn that a scientifically compatible philosophy of life other than the one we adhere to exists, and has existed for centuries.

In addition to the cultural elitism of the West renowned for its' dismissive attitudes towards Eastern findings, philosophy as a respected school of learning, has also been inhibited by its' tendency to disregard the contributions of important female philosophers. Indeed women have encountered great obstacles in their attempts to have their writings included in the East/West philosophical canon. Patriarchal norms have dictated the inclusion and exclusion where gendered interpretations of philosophical concepts is concerned. For example, Hegel, a philosopher, highly regarded in his time states, "Women are capable of education, but they are not made for activities which demand universal faculty such as the more advanced sciences, philosophy and certain forms of artistic production, women regulate their actions not by the demands of universality, but by arbitrary inclinations and opinions." (Hegel, 1973) Aristotle, known

for his brilliance and philosophical acumen reveals the patriarchal bias of his cultural worldview when he says, “the courage of a man lies in commanding, a woman’s lies in obeying; matter yearns for form, as the female for the male and the ugly for the beautiful; women have fewer teeth than men; the female is an incomplete male, or as it were, a deformity, which contributes only matter and not form to the generation of offspring; in general a woman is perhaps an inferior being; female characters in a tragedy will be inappropriate if they are too brave or too clever.” (Freeland, 1994)

Stanford University, in its’ *Encyclopedia of Philosophy* explains how the exclusion of female voices has impaired an accurate recording of the history of philosophy. A philosophical project conducted at Stanford University found that feminist philosophers, engaged in a process of re-reading and re-forming the traditional philosophical canon, were faced with two significant areas of concern. The first was the problem of historical exclusion. Feminist philosophers, it was observed, are continually faced with a tradition that believes there are no women philosophers, and if there are any, they are unimportant. Traditional philosophy implies, through images, metaphors, or in so many words that philosophy itself, and its norms of reason and objectivity, exclude everything that is feminine or associated with women. (Witt, 2000) On the contrary, feminist canon revision is most distinctive, and most radical in its retrieval and recognition of women philosophers for the historical record, and its placement of women in the canon of great philosophers. The Stanford University project is distinctive because, as of this writing, there is no comparable activity underway by any other contemporary philosophical movements. On the contrary, other philosophical movements retain a canon consisting of previously published works by recognized male philosophers. The Stanford

project is radical in its scope, because by uncovering the hidden history of women philosophers, it has virtually destroyed the alienating myth that philosophy was, and by implication is, or ought to be a male preserve. (Witt, 2000) One might wonder how a conversation regarding the place of females in the canon of historical philosophers is salient to clinical sexology. If social scientists are correct in their belief that the macrocosm is a reflection of the microcosm with its attendant mores and beliefs, than certain deductions may be drawn. If, for instance, women experience alienation at the collective or macrocosmic level, than this same alienation has the potential to be felt at the microcosmic level as in one-on-one relationships. This alienation holds the capacity to generate conflict and power struggles, when in reality, the wish for love, compassion and sexual satisfaction is what one is really seeking. Subsequently all genders are impacted and breakdown in relationships can ensue. Empowering women by revisioning history, exercising inclusiveness and promoting models of sexuality such as Tantra that honor and reverence women, may hold the key to assisting modern day couples in setting the stage for egalitarian, mutually respecting and therefore more satisfying sexual relationships. The Tantric model of sexual expression is particularly well suited to this task as it seeks to bring the feminine into right relationship with the masculine. How Tantric practice facilitates this balancing of energies will be discussed in depth later in this paper. For now it is important to simply recognize the difficulty that the genders have encountered in connecting equally and meaningfully, while under the influence of patriarchal philosophies.

In *A History of Women Philosophers*, Mary Ellen Waither has documented at least sixteen women philosophers in the classical world, seventeen women

philosophers from 500 – 1600 C.E., and over thirty female philosophers from 1600 – 1900 C.E. (Witt, 2000) In the recent feminist series *Re-reading the Canon* three of fourteen canonical philosophers are women; Mary Wollstonecraft, Hannah Arendt and Simone de Beauvoir. (<http://plato.stanford.edu>) Of crucial importance is the fact that not one of these three contemporary female philosophers is accounted for or included in the history of philosophy as it is told in philosophy department curricula, in the histories of philosophy, or in scholarly writing. (Witt, 2000) The Stanford project report ponders why the recovery or re-evaluation of women philosophers is important.

“ Their recovery or re-evaluation is an important project for contemporary feminist theory. What the retrieval of women philosophers, and their inclusion in the philosophical canon has done, is to challenge both the myth that there are no women in the history of philosophy, and the subsequent fallback position that if there are any women philosophers, they are unimportant. Lovers of wisdom all benefit from the correction of these mistaken beliefs. Moreover, as feminists, we are interested in correcting the effects of discrimination against women philosophers today, and for women who aspire to be philosophers.” (Witt, 2000)

From the standpoint of psychotherapy and clinical sexology, it is important for women to find their locus of control to be fully self-expressed in every domain of their lives. In so doing, the quality of women’s sexual experience and subsequently that of her partner has the potential to become more pleasurable, more enduring and more expansive. Suppression in any form seems to lead to more suppression. Failure to recognize this tendency only leads to a sense of further depersonalization. Neither suppression nor depersonalization contributes to the liberation of a woman’s sexual energy. On

the contrary, it can only serve to disempower her. There is, paradoxically great power in surrendering ones control via lovemaking and sexual connection.

How, pray tell, can one surrender that which she does not embody as the direct result of a cultural conversation that denies her that power?

### C. Theory

History, archeology, anthropology and psychology are a vital part of the discussions that constitute humanities view of its existence. The inception of these domains, and the means by which they continue to reconstitute themselves to fit the times, forms the foundation of the concept known as theorizing. Understanding the impact of theories and theorizing is essential, especially as one begins to try and comprehend how a tradition, as rich as Tantric practice, could have been negated by Western psychiatrists, sexologists and researchers, whose task it is to delineate the full range of human sexual theories.

How do theories, in particular, sexual theories evolve? That which is taught, studied and promulgated as fact within the context of modern learning, is based upon information gathered under the auspices of prior prevailing paradigms, or ideas that were novel and popular when the theories themselves were devised. When considering prehistory and early history, scientists, until very recently lacked solid evidence upon which to launch their revolutionary theories. Regardless, scientific claims were made, all without the benefit of recent archaeological discoveries that reveal a very different story than that which has been told for centuries. Researchers under pressure by the churches

and governments that financed their work made these claims. Lack of archaeological evidence and an absence of recently developed technologies has made for fertile ground upon which scientists made educated guesses, not always correct but, nevertheless forming the foundation of that which is taught as world history, religious history and science. (<http://www.mrdowling.com/602-theories.html>) Unfortunately learned men of the times made educated guesses then built theories based upon these guesses. The fact that theories are no more than theories often eludes staunch adherents and has been known to lead a whole civilization down the path of destruction as we will examine in the next section. Fortunately theories do change as new discoveries and realizations are made concerning the past. Sometimes, however, these realizations come a bit too late. Take for instance the impact of theories regarding master/slave relationships touted by certain Biblical scholars. Drawing upon, 1<sup>st</sup> Timothy 6:1-2, supporters of slavery proclaim, “Let all who are under the yoke of slavery regard their masters as worthy of all honor, so that the name of God and the teaching not be defamed. Those who have believing masters must not be disrespectful on the ground that they are brethren; rather they must serve all the better since those who benefit by their services are believers and beloved.” (Lamsa, 1968) Other texts drawn upon to support the theory that slavery was divinely ordained include the book of Exodus 21: 20-21, “If a man beats his male or female slave with a rod and the slave dies as a direct result he must be punished, but he is not to be punished if the slave gets up after a day or two since the slave is his property. (Lamsa, 1968) The theories derived from these biblical passages have been used to condone slavery, and to rationalize more than one war, and a myriad of brutal and inhumane acts. Another theory, popular in the Medieval and early puritanical period of

American history stated that a woman with a mole on her body carried the mark of the devil. This popular and fast spreading theory sparked one of the greatest slaughters of women in world history. America remembers this dark day in its own history as the Salem Witch Hunts. (Trask, 1992) False accusations of alliances with the devil, followed by large-scale arrests, torture and the subsequent mass murder of women, all constituted what is known today as the Inquisition. There can be no more striking example of the power of theory to generate collective hysteria resulting in genocide. The Holocaust bespeaks this as well. Theories have power. Sexual theories have power.

Consider the most recent witch hunts occurring in our culture. These witch hunts are directed at those individuals caught in the widely debated theory regarding homosexuality and whether or not homosexuals have choice in their sexual orientation. The same theoretical maps that created the Crusades, the Inquisitions, and even the Holocaust, have created the religious zealots, conservative psychiatrists, and evangelical social workers, found in every corner of America, prescribing reparative therapy for homosexuals. (<http://www.narth.com/docs/press1.html>, 2003) A close cousin to the theory of homosexual reparation is one condemning anal sex, or sodomy by those who choose to so label it, as an abomination against God. The Supreme Court of the United States, prior to the year 2003, refused to strike down a long-standing anti-sodomy law in the State of Texas. The unconstitutionality of anti-sodomy laws was brought to light in the case of *Lawrence vs. Texas*. The Supreme Court eventually, and under great pressure, agreed to hear the case of John Geddes Lawrence and Tyron Garner, the two men arrested in 1998. In this case, sheriff's deputies in Harris County, Texas, came to the apartment of Lawrence in response to a false report of an armed man going crazy, and

found the two men engaged in consensual anal sex. Lawrence and Geddes were arrested, charged with deviate sexual intercourse, convicted and fined \$200. The two men argued that Texas's enforcement of its Homosexual Conduct Law violated their right to privacy and their constitutional right to equal treatment by the state - because it penalized certain private sex acts when they were committed by same-sex couples, but not by heterosexuals.

The Texas state appeals court, relying in part on the U.S. Supreme Court's 1986 ruling, rejected their arguments, saying that there was no fundamental right to homosexual conduct and that the state legislature had passed the law based on its rational belief that homosexuality was immoral. Gay rights advocates, contended that logic paved the way for disparate treatment that could cost gays jobs and income, because those convicted of homosexual sodomy in Texas were guilty of a crime of moral turpitude that could disqualify them from certain professions. "This discriminatory criminalization tears at gay relationships and stigmatizes loving behavior that others can engage in without the brand of 'lawbreaker,' " attorneys from the Lambda Legal Defense and Education Fund, a New York-based gay rights organization, told the court in their appeal petition. "The law sends a powerful signal from the State condemning homosexuals. Not surprisingly, then, it is also used to justify discrimination against gay men and lesbians in parenting, employment, access to civil rights laws, and many other aspects of everyday life."

[http://www.religioustolerance.org/hom\\_laws5.htm](http://www.religioustolerance.org/hom_laws5.htm)) Texas law, criminalizing sexual behaviors between consenting adults, demonstrates the damage that philosophies, which generate theories, that further generate the law, can have on the lives of millions of human beings. Therefore, examination of concept of theorizing is salient to the field of

clinical sexology, considering its' power to define social and legal norms. These, then, are the norms that impact the lives of people who have no recourse other than the very laws that restrict and convict them.

Erwin Haeberle in his comprehensive work *The Sex Atlas*, comments on the role theorizing plays in psychology and sexology by saying, “some laymen believe that modern sex research has produced entirely new human insights. However, this is only partially true. After all, the most ‘revolutionary’ discoveries of Freud (infantile sexuality), Kinsey (the great extent of homosexual behavior and the high sexual responsiveness of adolescents), and Masters and Johnson (the superior orgasmic potential of women) had already been common knowledge in ancient and medieval times. This knowledge has been suppressed only within the last few centuries and only in the industrialized West.” (Haeberle, 1982) In many instances, theories of modern sexologists are really ideas salvaged from the rubble of the patriarchies destruction of early matriarchal civilizations. As the next section will explore in detail, Judeo-Christian crusaders, past and present believe that it is their ordained duty to suppress that which, being foreign to themselves, is denounced as ungodly.

If we are to understand history as well the theories that shaped it, we must first revisit prehistory to find the keys that will unlock certain doors behind which valuable information has been hidden. To do so requires the recognition that nearly everything, taught or believed about prehistory in the West, is based on theories that have been developed only during the last two hundred years. (<http://www.mrdowling.com>.) Current knowledge is understood not only by concrete information accessible to date, but also by the lens through which this information is viewed. Dr. Jorge W.F. Amaro states that

reality and absolute truth are perceived in different ways according to the beliefs of various schools of thought. The empiricists understand we can capture truth by means of our senses; the intuitionists, that intuition would be that tool; while idealists trust reason; those belonging to the historical-dialectic materialism group accept faith and revelation; and so on. Every group has its own tool of omnipotent power. (Amaro, 1998) The primary tool of omnipotent power, from a macro perspective is wielded in patriarchal theorizing. Patriarchal theories with their offshoot, Judeo-Christian ideologizing, exert a primary influence, defining important discoveries made in the past two hundred years according to their own perspectives. For those unfamiliar with patriarchy as a moving force in shaping human thinking and behavior, a discussion follows.

#### D. Patriarchy and Matriarchy

This section will serve as an introduction to the concepts of patriarchy and matriarchy. An in-depth account of the historical development of the patriarchy comprises the whole of chapter three. For now though, a working knowledge of patriarchy and matriarchy will benefit the reader.

The American Heritage Dictionary of the English Language defines patriarchy as, “1. A system of social organization in which the line of descent and succession are traced through the male line; 2. The rule of tribe or family by men.” Matriarchy, by contrast, is defined as, “Women in power, or more specifically the mother, as the head of the family, taking a leadership position in community or state government as well.” (Stone, 1976) Both matriarchal and patriarchal terminology, refer to systems defined by either a

masculine or feminine energetic focus of reference. As the contrasting systems of matriarchy and patriarchy hatch their own distinct structures, the chick that emerges from them, establishes its unique pecking order and once established, devises rules and mores by which the order is maintained.

Patriarchy manifests uniquely in each area of life. For instance, in the realm of religion, patriarchy is that which defines the laws, morals and boundaries one must adhere to within each religion. Males holding leadership roles such as that of priest, bishop, cardinal, monk, or Pope, while females are prohibited from holding these same positions, is a distinct mark of a patriarchal institution. Patriarchy defines the boundaries within religion, determining who is to be let in and who is to be left out. One contemporary example of the selective exclusion marked by patriarchal norms is seen in the exorcism of homosexuals from the Christian, Muslim and Orthodox Jewish faiths. Another example of patriarchal order is seen in those churches and governments that dictate acceptable means of birth control by prohibiting both men and women from determining the form of contraception that suits them best. The Catholic Church outlaws the use of birth control pills, denying women the freedom to decide whether or not pregnancy is right for her. (<http://members.aol.com/revising/history.html>, [history of birth control](#)) It must be reiterated that patriarchal systems attempt to exert control over both women and men alike. Men are as injured by patriarchal norms as are women. For instance, in the Catholic Church, men are forbidden by Canon law, under any circumstances whatsoever, to use condoms. The Catholic Church leans heavily upon Old Testament teachings concerning the sin of Onan to justify its prohibitions. According to Catholic doctrine, Onan “spilled his seed upon the ground,” Genesis 38:8-10 and was

thus condemned for it. Since the Catholic Church views sex as solely procreative, to spill one's seed upon the ground, or into a condom for that matter, is to squander or destroy the seeds of life. Taken literally, this belief also indicts men for masturbatory behavior, condemning them for the sin of Onan. (Sjoo, 1987)

Further manifestations of patriarchal thought in religion are evidenced in various doctrines decree both acceptable and unacceptable means of sexual expression between consenting adults. For example, under the purity taboos of Leviticus: 12, it was ordained that Hebrew women who gave birth to sons were unclean for seven days, and must therefore purify themselves for thirty-three days following childbirth. A woman bearing a daughter, however, is considered unclean for sixty-six days, and she must then make a sin offering as atonement for bearing a female. (Sjoo, 1987) In other words, a woman giving birth, in and of itself was considered unclean. It was against Hebrew law to have sex with her under threat of punishment. The value and status of the female is observed in the laws dictating that a new mother is considered unclean for thirty three days if she has a boy but is considered doubly unclean, untouchable for sixty-six days, if she gives birth to a girl. (Sjoo, 1987)

Contrast this if you will to early matriarchal cultures where the female was envisioned as sacred and further conceptualized as the Goddess. Being female or the bearer of female attributes was seen as wholly respectable and worthy of worship and reverence. It was out of this system of belief that Tantra emerged. The Goddess was a bona fide force, highly revered, Her invocation manifest in rituals and rites later destroyed by Hebrew warrior tribes that invaded and occupied the territories of those who worshipped the Goddess, otherwise known as pagans.

In order to appreciate the differences between patriarchal approaches to sex and those held in matriarchal civilizations, consider the sexual/spiritual rites of the Moon Goddess, Ishtarte. In Neolithic times, the Moon Goddess, Ishtarte was worshipped through orgiastic rites. She was considered the divinity of the matriarchal woman free to take as many lovers as she desired. Women could surrender themselves to the Goddess by making love to a stranger in Her temple. This same act, when viewed under the scrutiny of traditional historians, has been referred to as sacred prostitution. However, this terminology, according to matriarchal historians, is totally misleading. (Sjoo, 1987) On the contrary, a woman taking a male for her lover in the temple was not considered a service nor as a means for making a living. It was a way for a woman to participate, for a ritual moment, in the transindividual being of the Goddess. The Goddess comes into being in the moment of union – a moment of both psychic, as well as sexual, union. This union was one way that men could partake in the essence of the Goddess as well, through the body of a woman. The rite was meant to recharge the living Goddess, and to enlarge the woman's ego-consciousness into an experience of cosmic sexual power and flow. (Sjoo, 1987) Sjoo and Mor cite Theodore Roszak when, in *Where the Wasteland Ends*, he states, "the Hebrew prophets looked at epiphany and saw idolatry. They looked at ancient sacred technologies and saw moralisms. Pagan Neolithic people did not have sex morality systems per se. Sex was sacred and flesh was a manifestation of spirit." (Sjoo, 1987) That patriarchal systems separate men and women from their natural self-expression needs to be accounted for in order to address the sexual damage done to men and women by a system that seeks to keep order by enforcing its dogma.

Another example of patriarchal influence is the widely accepted reference to god as He, denying human beings a conceptualization of feminine divinity. In this regard Tantra is particularly effective as a means for restoring respect and recognition of the divine nature of the feminine, the divine nature of the masculine and the divine nature of the sexual as well. Why this historical conversation is important to clinical sexology can be understood when one takes into consideration the tenets of social learning theory. Social learning theorists state that the personality represents an interaction between the individual and his or her environment. Indeed, one cannot speak of a personality, internal to the individual that is independent of the environment. Neither can one focus on behavior as being an automatic response to an objective set of stimuli. Rather to understand behavior, one must take the individual and his or her life history of learning and experience as well as the environment, those stimuli that the person is aware of and responding to, both into account. (<http://psych.fullerton.edu/jmearns/rotter.htm>). If sex therapists concede that social learning theorists are correct in asserting the impact of environment and perception upon the human psyche, than, retrospectively, there can be no denial of the impact that the occupation of warrior tribes, faithful to a male warrior god, Yahweh, had upon goddess worshipping cultures of the time. Not only were these ancient cultures impacted by the patriarchy, by virtue of the collective unconscious, the sins of the father were passed on to the children. These experiences, according to twentieth century psychiatrist Carl G. Jung, shape modern man's psychological inheritance. It could be argued that these beliefs are a thing of the past. Unfortunately, a cursory glance around the contemporary landscape reveals that this is not so. Twenty-first century citizens of the West are but one continent away from cultures that persist in the

perpetration of brutal acts against women, men and children. The Far and Near East, populated with fundamentalist sects, overseen by governments fashioned upon and faithful to primitive patriarchal beliefs, prevail. Under these repressive institutions women continue to be the victims of infundibulation, rape and dowry abuse and male homosexuals are frequently tortured, raped and murdered.  
(<http://www.aidindia.org/nodowry/index.shtml>).

As Westerners, we are often confounded by the mechanisms of the mind that allows these atrocities to continue. These mechanisms of the mind are upheld by a phenomenon known as points of view. The points of view that individuals, institutions and governments hold either reinforce or challenge the theories that underlie patriarchy. Although points of view are microcosmic in comparison to the macrocosm of patriarchy, still they subtly inform each individual's world-view and are therefore worthy of further discussion in the section that follows.

#### E. Points of View

Once the effect of patriarchal theorizing is recognized in areas such as psychology, religion, politics and philosophy, further distinctions, or sub-categorizations, known as points of view must be taken into consideration. Terms such as gynocentric and androcentric represent points of view, as well, and are therefore important if one wishes to understand the subtleties of these larger theories.

Universities such as Stanford, in their Department of Philosophy are beginning to give particular attention to how points of view impact the way human beings perceive

and respond to historical information. For instance a first line definition of gynocentric simply refers to female-centered while a gynocentric view listens maternally to as many different perspectives as opposed to a phallogocentric view that focuses on a single perspective. (1999, <http://www.stanford.edu>) Phallos, the Greek root word for phallus, meaning male, results in the term phallogocentric, which means male-centered. Gyno, from the Greek root *gune*, meaning female, forms the word gynocentric, meaning female-centered. Another word used interchangeably with phallogocentric is the term androcentric. (1999, <http://www.stanford.edu>). The Tiscali reference book defines androcentric as, revolving around men; regarding the male sex as primary. Androcentric cultural norms are seen in examples such as modern literature where use of the common pronoun he, him and his are utilized in writing when referring to the general populous or individuals. Only recently have writers, editors or publishers begun to use the term she, her or hers when referring to individuals in popular writing.

A poignant historical example of the patriarchal and androcentric structure in action is discussed in the exhaustive text, *The Great Cosmic Mother*. Here the authors record that the Ecumenical Council at Macon in 900 C.E. decided, by only a one-vote margin, that women had souls. (Sjoo, 1987) As the result of patriarchal norms dictating religious doctrine, it was deemed that women had only possessed souls for 1,103 years. Considering that historically, women constituted the other half of 96% of sexual relationships, 4% being male-to-male sexual relatedness. (Brecher, 1969) Statements such as those made at the Council of Macon had and have the potential for diminishing a woman's self esteem and her sense of spiritual equality, thus creating a trickle down effect upon her sense of sexual relatedness. To assert that men are immune from the

impact of these perceptions is to further discount important principles of social learning theorists, as well. Emphasizing the emotional impact of the patriarchal proper upon the disadvantaged and disenfranchised, while denying the damaging effect of this same system upon those privileged by virtue of the norms our society sets for them, may prove shortsighted. In support of this contention, prevailing statistics inform clinical sexologists that more than 40 % of women and 30 % of men suffer from some type of sexual difficulty or dysfunction. (Copeland, 2001) This statistic crosses all socio-economic barriers. The rich and the privileged are not immune from the sexual malaise sweeping contemporary culture. Difficulties such as lack of interest in sex, inability to achieve orgasm, painful intercourse, or premature ejaculation, are not respecters of persons. (Copeland, 2001. <http://www.mcs.ca/vitalspark/208ta07.html>) Systems such as the patriarchy that misrepresent the true nature and value of women, men and those genders we are only now beginning to discover through genetic research, affect an individuals quality of life, social standards, freedom to be self-expressed and liberty to seek sexual satisfaction in ways that are safe, sane and consensual. As an antidote to patriarchal norms, the Tantric model, placing great emphasis on mutual respect and honor of the feminine and masculine, may be viewed as a corrective experience for the collective unconscious of all human beings, providing a much needed step in the direction leading towards more satisfying relationships.

## F. Masculine and Feminine Constructs

Not only do male and female distinctions exist in terms of point of view and cultural structure, they also exist in reference to constructs within the human psyche. In order to understand constructs of masculine and feminine from a modern perspective, the exhaustive works of Carl Gustav Jung will be drawn upon. Swiss psychiatrist Carl G. Jung, student and prodigy of Sigmund Freud, differentiated himself from the burgeoning circle of psychiatrists practicing Freud's psychoanalytic method of psychiatry in the year of 1913 C.E., when he found himself unable to operate within the confines of psychoanalytic theorizing. (Singer, 1972) Freud's theorizing, limited to the province of methodical researcher and theoreticians, offended Jung's sensibilities - sensibilities that emerged from Jung's own experiences and subjective analyses. (Singer, 1972) Although Jung separated from Freud, developing his own concepts and theories, he took with him important and established ideas developed by Freud. Concepts such as the ego, conscious and unconscious mind, dream analysis and drive theories - all provided a partial framework for the developing theories of Jung. These theories would eventually come to be known as analytic psychology. Despite Jung's failure to subscribe to the libido theory of Freud, he did take great interest in the study of gender and human sexuality spending much of his time and thought writing on the subject. His major essays on these subjects were published respectively in 1920, in *Two Essays in Analytical Psychology* and 1950,

in *Concerning the Archetypes with Special Reference to the Anima Concept*.

(<http://www.cgjungpage.org/articles/timelinejung.html>)

Jung's contributions to the psychotherapeutic canon of his time include his writings distinguishing masculine and feminine energies within the human unconscious. He named these forces or energies, the anima and animus. The anima refers to the feminine aspects of a male or male identified unconscious, the animus refers to the masculine aspect of the female or female identified individuals unconscious. These constructs offer modern psychotherapists conceptualizations by which to understand and work with the impulses of both the masculine and the feminine energies within the human psyche. (Singer, 1972) Another important contribution Jung made to the field of psychoanalysis and subsequently to the field of clinical sexology is the concept of the human shadow. The human shadow refers to important aspects of each person that are usually disowned and therefore repressed in the unconscious of the individual psyche. The shadow, Jung contended, contained not only the darker and less acceptable aspects of a person's personality, but it also contained the golden material or the finest aspects an individual might be compelled to repress in childhood in order to accommodate their environment. (Singer, 1972) For those engaged in the field of clinical sexology, the concept of the shadow is particularly salient as many behaviors, thoughts and feelings that are a source of disturbance to clients are often the result of the eruption of shadow contents after a long period of repression. (Storr, 1983)

Human beings contain not only a personal shadow, but according to Jung, they contain a collective shadow as well. (Singer, 1972) This collective shadow contains the collective, or socially accumulated unconscious material regarding gender, nationality,

culture, religion and indeed the whole of humanity. A deeper understanding of the unconscious nature of the patriarchy can be gained by recognizing the shadow aspects of the masculine and feminine, which colludes with and thus creates and reinforces repressive mores contained within patriarchal thought. Through understanding and conscious attention to holding the tension between masculine and feminine energies, modern psychotherapists and clinical sexologists can play a vital role in assisting individuals and thus society in re-establishing a much needed balance between masculine and feminine energies. This attention to both the personal shadow and the collective shadow of men and women holds out the hope that we can, in effect, heal the wounds of patriarchy, thereby healing men, women and all genders alike.

#### G. Anima and Animus

Jung's exploration of the human psyche led him to believe that for every attitude or belief an individual holds in the conscious mind, the opposite belief or view is equally held in the unconscious mind. (Singer, 1972) This opposite view or shadow aspect residing in the unconscious is referred to as the anima in men, and as the animus in women. Jung developed the concepts of anima and animus as the unconscious correlates of one's conscious attitudes. Thus, while members of each sex identify in most instances with their biological sex, the unconscious carries the complementary or contra-sexual personality. So, for a biological male who identifies with his stated gender, the anima represents his unconscious feminine aspects. For a woman identified with her biological gender, the unconscious masculine is represented by her animus. It is important to note

that masculine and feminine constructs have the potential to vary according to culture, historical setting, religion, and political and social attitudes. Despite these variations across time, Jung was insightful enough to identify the fact that certain attributes or energies seem to persist and pervade both the conscious and unconscious minds across cultures. These pervasive energies Jung referred to as archetypes. (Storr, 1983)

There have always been certain, nearly universal ideas about what is masculine and what is feminine. In Jung's theory, he calls these gender concepts, archetypal ideas. Archetypes deal with masculine and feminine, but are not confined to these constructs. Indeed Jung's archetypal writings are vast and beyond the scope of this paper. Suffice it to say that the concept of archetypes is a key motif in Jung's work and differentiates it from other theories in that it explores, values and accounts for cross cultural findings and occurrences that had not, up to the time of his writings, been accounted for elsewhere. Jung's identification of masculine and feminine aspects of the unconscious, his reference to the symbolism found in primitive cultures untainted by western thought, as well as his willingness to include religious and spiritual symbolism in his studies of human psychology and sexuality, makes his work particularly pertinent to this paper.

An argument might be posited at this point concerning the usefulness of static terms such as feminine and masculine. Why continue to support distinctions which have been used throughout the course of time as a means to suppress behaviors and speech that some would consider inconsistent with one's gender, and thus be perceived as abnormal and offensive? In response to this fair inquiry consider this scenario, recounted by June Singer in her book, *Boundaries of the Soul*. Singer recalls a critical conversation that took place during her training at the Jung Institute in Zurich, Switzerland. During the course of

a supervisory session with Dr. Heinrich Fierz, Singer asks her mentor, “What are the innate differences between the masculine and the feminine, and [of these] what differences are culturally based?” Dr. Fierz responds “ For many generations people have been pondering this question, and there has been much talk about nature versus nurture, or heredity versus environment. However, after all the talk and all the research, the only thing that everybody seems to agree on is that there is a difference!” (Singer, 1972)

Jung studied these differences, discussed by Singer and Fierz, exhaustively. One important outcome of his research was the study of the anima and animus; these disowned and suppressed aspects of masculine and feminine contra-sexuality. Looking more closely at the modern day rituals of mating and the conscious expectations that each gender brings to this event can illustrate the impact of the anima and animus. Men and women, generally speaking, come to the table, or the bed, as it were with two different agendas. At the risk of over generalizing, this example is used to expand the reader’s awareness of anima and animus. For instance, men come, as a rule, to a sexual encounter in order to release sexual tension, increase their ego strength through conquest, and to connect with their primal, aggressive nature and give it expression. Some aspects of this agenda are conscious, others are unconscious. Women, on the other hand, in general, come to a sexual encounter in order to feel wanted, loved, cherished, special and sexually soothed. Most women, although not all, are engaged by the promptings of her partner and submit to their leading. Over time, in heterosexual relationships, there often appears a lowering of the desire to initiate or engage in sex. When this dynamic becomes a problem clinical sexology defines this as a disorder of desire. A similar dynamic is seen in female-to-female couples, only on a larger scale since women tend to wait for engagement or

leading by their partner in order to respond. (Schwartz, 1983) This waiting, or lack of initiation when it becomes the rule rather than the exception in lesbian relationships is known as lesbian bed death. Be it innate, or acquired, women's passivity in long term lesbian relationships leads to a lack of initiatory processes in the sexual arena. Over time sex diminishes and the bed of lesbians, once rich with sensual and sexual activity becomes dead, thus the term, lesbian bed death. (Menahem, 2003) The Tantric model addresses these issues by allowing individuals to access disowned aspects of themselves. Through use of openness, honest communication, meditative awareness, conscious breathing and touch, and envisioning the image of the divine within one another, couples are often reconnected with their desire or willingness to initiate and engage in sex with one another. (Douglas & Slinger, 1989) Addressing disorders of desire from an archetypal standpoint entails unearthing, activating and engaging the contra-sexual energy within each partner thus carving out new pathways where old ruts once existed. Many a sexual relationship might be more exciting if a woman were to allow her more masculine, aggressive, dominating energies to surface and engage with her partners more sensitive, receptive and relational energy. (Schnarch, 1997)

#### H. Yin and Yang

Support for the ideas of modern writers such as Dr. Fierz, Singer and Schnarch previously cited, is found in oral and written traditions gathered from the greatest corners of antiquity. Generations as far back as the Ancient Orient, first century C.E. have pondered the existence of these masculine and feminine energies and attempted to work

with them in meaningful ways. Philosophers in the early part of the first millennium, grappled with the idea of the masculine and feminine, eventually formalizing their ideas by conceptualizing the construct we know today as yin/yang. Yin/yang is an idea about which, much is written in the West, but little is understood or discussed as it relates to modern clinical sexology. The Tantric model of sexual relatedness embraces the idea of yin and yang, focusing energy on uniting these qualities of being in order to energize the sexual/spiritual connection. (Camphausen 1999)

In order to understand the relevance of the concept of yin/yang to clinical sexology, a condensed and working explanation follows. The idea of yin/yang is a traditionally oriental construct and therefore uses the symbolism of its culture to deepen and clarify understanding. Though certain symbols and metaphors may be initially unfamiliar to western readers, attempts to learn and understand them may ultimately prove fruitful especially as clinical sexologists meet at the crossroads where eastern and western cultures intersect.

Yin, or the feminine, in ancient Chinese philosophy, originally referred to the dark or shadow side of a mountain: it shared attributes with the earth, moon and water. Yang, or the positive principle, signifying bright banners in the wind, or the light side of the mountain, was linked with the sky, sun and fire. After several generations of Eastern philosophers had worked with the construct of yin and yang, all things became classified within these categories, including the sexes; yin was female, yang was male. (Sjoo, 1978) Feminine attributes came to be understood as those qualities described as non-rational, non-linear, passive, emotional, left-handed, of the dark, the unconscious, the dream state, the water, the womb and matter. (Camphausen, 1999) The masculine, on the other hand

was seen as embodying the rational, linear, logical, active, spirit, air, intellect, earth, consciousness and the awakened state. (Camphausen, 1999)

Yin and yang, which represent a complementary form of Eastern dualism, differs from the patriarchal dualism of the Judeo-Christian West. In the time of ancient Oriental wisdom, yin and yang were not seen as hostile or irreconcilable opposites vying for control over nature or the universe. One was not viewed as good while the other was cast in an evil light. On the contrary, yin and yang constantly complemented each other to maintain harmony. Nor were they fixed or static principles, but they served to transform each other, and transmute into each other in an ongoing process. (Sjoo, 1978) Ancient Oriental wisdom, manifest in the concepts of masculine and feminine complementarity, determined quality of life and was visible in the kinship relationships seen in matriarchal cultures. Matriarchal cultures were noted for their philosophical perspectives that generated a climate of peacefulness as well as a deep reverence for nature and natural expressions of sexuality. This expressiveness was observable in an especially important way in the innocent and uninhibited manifestation of ones sexual nature. (Gimbutas, 1989)

Masculine and feminine energies, when in concert with one another, seem to set the wheel of life spinning in a beautiful and smooth motion. Through recognition of masculine and feminine as energies humans are further benefited by not having to confine these energies to a specific gender. Indeed, constructs of masculine and feminine do not refer to male and female. Masculine/feminine or yin/yang, does not connote gender, gender identity or gender cathexis. It instead refers to any two humans, drawn by their polarities of energy to union with one another, much the same as a magnet

powerfully draws bits of metal to itself. The magnet seeks the metal and the metal the magnet. Similar connections are seen in heterosexual, homosexual and bisexual connections when the feminine and masculine, where the animus and anima seek one another out.

Taoism, a mystic and sexual religious philosophy, originating in ancient Chinese matriarchy, gave full value to the negative force, or shadow side, yin, as a creative power equal to the yang. (Sjoo, 1978) It is curious and somewhat novel to think that there was a time in history when the feminine and masculine co-existed in complementary ways as principles, energies and divine aspects. However, a thorough search of literature reveals that indeed, this complementary energy did exist, and during periods where it was so, a greater quality of life for all was observed. (Gimbutas, 1989)

To summarize, gender, in and of itself, does not determine the presence of masculine or feminine energy. It belongs instead to the purview of core patterning or one's basic predisposition. When the dance of feminine and masculine is undertaken with respect and consciousness, it can be a fulfilling, flowing and even ecstatic event. (Kuriansky, 2002) However, when masculine or feminine vie for dominance in their interactions, trouble seems destined soon to follow. This can be seen in conflicts ranging from the every day microcosmic arguments stemming from conditioned gender agendas, up to macrocosmic conflicts that generate war, starvation, persecution of women, children and minorities, and the religious jihad of Christian, Muslim, Jewish, Buddhist and Hindu fundamentalists. Regardless of the macro or microcosmic dimension of these conflicts, patriarchal polarizations of black/white, right/wrong/ all or nothing and sacred/

profane fuel the fires of enmity, burning the bridge that would unite masculine and feminine in the fiery dance of ecstasy.

## I. Field Theory and the Window of Historical Perception

Ethical therapists, exploring the interface between sexuality and spirituality are often challenged to recognize the impact of patriarchal norms upon their own worldview. Western therapists, practicing with remnants of patriarchal mores as part of our consciousness, may encounter specific dilemmas when attempting to assist in the healing process of our clients, our culture and ourselves. This will be especially true if we are unaware of unconscious forces that may be pressing upon us. Therapists and clinical sexologists, despite our training in cross-cultural sensitivity and human diversity, often remain under the spell of destructive cultural myths. Additionally, clinical sexologists, sex therapists and psychotherapists are frequently compelled by well-meaning mentors to leave spirituality out of the psychotherapy or sex therapy office. (Sollod, 1993. <http://www.psywww.com/psyreli/sollod.html>) What began as a well intentioned attempt to protect clients from the rigid religious mores of earlier times by minimizing the impact of religious judgments and moralisms, may have snow-balled into a form of professional overcompensation currently working to the detriment of our clients. Considering that a high degree of the population, both East and West, affirm belief in spiritual principles and a higher power of some sort, ignoring or dismissing the importance of these beliefs and their influence on the clients psyche has the potential to undermine successful treatment. Clinical sexologists are guided and directed by cultural conversations that legislate and

dictate accepted norms and standards in psychotherapy and sex therapy. As a consequence, exploring and opening to ideas such as those contained in the Tantric model of sexual relatedness may not align with teachings found in the current clinical sexology curriculum. And yet, ignoring these revolutionary aspects of human sexual experience will only hinder the evolution of our profession as well as impede the growth of our patients. Therefore research such as this, that regards the impact of spirituality on sexual satisfaction, sexual behavior, sexual freedom and sexual feelings is pertinent and long overdue.

In order to comprehend the importance of spirituality, psychology and sexuality as an experiential matrix within a social context, research with an eye towards quantum physics and quantum concepts may assist us in understanding certain Tantric and psychospiritual phenomenon. Examining the theories of quantum physics helps us see what is before us through a lens quite different than the one the patriarchy has provided. Spirituality, as it manifests in the concepts of connectedness and interrelatedness is the stuff quantum physics is made of. One of the masters in translating the findings of physics into a discernable language for those of us in the helping professions has been Larry Dossey MD. In order to provide a thorough discussion regarding both the impact of the therapist's world-view on the therapeutic field, as well as the impact of interrelatedness on sexual relatedness, the works of Larry Dossey presented in the text, *Eastern and Western Approaches to Healing*, will be drawn upon. In chapter eight, *The Importance of Modern Physics for Modern Medicine*, Dossey places great emphasis on many aspects of spiritual energy and their capacity to shape and affect both matter and the mind. He predicates his statements on disclaimers regarding physics and modern

medicine, “Failure to appreciate the crucial insights of the physics of this century has led to a constricted vision of human function, which in some ways has been disastrous in the actual clinical approach to illness.” (Dossey, 1989) Dossey continues,

“These observations may seem hyperbolic and might appear to have nothing to do with the relationship between modern physics and medicine. But, as we shall see, they flow at least in part from failure of the profession to implement a coherent and up-to-date world-view. It is not widely appreciated that physicians [psychotherapists/sex therapists] and patients cannot interact without invoking a world-view, but world-views are a vital part of the medical [psychotherapeutic/sex therapy] practice. It is the business of physics to provide us with world-views, which are simply broad, general visions of how the world operates. The very meaning of illness [dysfunction] and health, the body, the will, therapies of all sorts and how to use them- all these issues depend on a world view for their meanings. Thus it is never a matter of whether or not the physician [sex therapist] or patient will invoke a world view, but rather which world view it is to be.” (Dossey, 1989)

Dossey clarifies the impact of physics on modern day healing by stating that there is no consensus, even among experts, about the meanings contained in many areas of modern physics. This, he says, does not mean that the factual content of certain findings within the field of physics is in dispute, merely that the central question of their meaning remains at large. Questions about the role of observer in defining reality and how distant events in the universe are correlated rely on physicists to apply their worldview in assigning meaning. Meanings are by no means trivial, for they have enormous philosophical implications for all persons. (Dossey, 1989) Rephrasing a question posed by Dossey to suit the current inquiry - why should clinical sexologists look to physics of whatever kind? Do not clinical sexologists deal with sexual organs, the penis and its

performance, the vagina, the clitoris, the G-spot and their responses? Why bring in physics? The answer is obvious if we consider the definition of physics, that is, the study of matter and energy and their interrelations. Are not human bodies made of matter, and do they not require energy for their activities? How can [clinical sexologists] not be concerned with physics? (Dossey, 1989) Not only does a clinical sexologists worldview color the clients therapeutic experience, but so, too, does the field in which the therapist conducts the therapy. We do not work in a vacuum, but rather in a space and time that occurs along a historic continuum. Clinical sexology in the year 2003, looks very different than it did in the year 1903.

Why must we consider the past in or attempts to comprehend the present? The past forms the foundation for the present and the present for the future. It is here that writings on Field Theory offer us valuable information regarding the dynamic forces and energies that exist within a given space and time in history and further reveal how these forces interact, causing chain-reactions whose reverberations are felt throughout the course of time, landing squarely in the therapists office. According to Ronald Chavers, Ph.D. in his groundbreaking book *Kinematic Conversion*, field theory is an idea that applies to the whole developmental history of dynamic energies. He states that, “in the psychological field, field theory involves the process of perception, which reacts upon the character of the person, his motivation, his thinking structures etc.” (Chavers, 1984) The physical world of the field, including all the sensory organs, creates a physical process that impacts the retina and other organs, generating a reaction to the outside environment as a response to the interplay between inner and outer forces. Specifically, these are inner and outer force movements within an energy system. Through the attraction and

repulsion of electromagnetic energy forces, energy explosions are created such as lightning, rain and chain reactions of various kinds. (Chavers, 1984) Chain reactions occur not only in the environment, they also occur in the human communication system and can be readily observed in social action, as the social dynamic of forces. Chavers states that the question of life history plays a major role in his model, and that, “a holistic, dialectical method has to understand all the forces of a person, group or ethnic group: social, physical, chemical, cultural, historic, genetic, etc., in order to understand their tensions and conflicts. Only in this way, can we derive at a systematic diagnosis, which has the possibility of developing a systematic and successful therapy.” (Chavers, 1984) In other words, attempting to understand contemporary humans, female, male, or transgendered, without looking at the means by which they have arrived at this present moment in time, is tantamount to conducting therapy without obtaining a thorough history of the presenting problem. It is not enough to analytically examine the symptoms of particular tensions and conflicts. One has to understand the synthetic and dialectic implications, which means one has to be able to understand all the interrelated aspects of the problem and its interconnected parts to a whole, in order to detect a systematic solution. A transformational method of working with all these forces of man and nature does not deal with simply causal relations, but with processes, patterns, communication structures and with converting these forces of dynamics. This includes dealing with not only time-space interval, but also in connecting the whole historic developmental history that leads into, as well as guides the [current] situation to future actions. This field theory is not only psychological, but includes all the aspects of a given dynamic situation, be it personal, genetic, social, cultural, historical, bio-physical, electromagnetic,

psychological, cognitive or psychic. (Chavers, 1984) Though somewhat elaborate in its explanation of the importance of history in psychological processes, Chavers point, derived from a quantum model of physics, is a point well made.

Having briefly touched on the importance of field theory as a lens through which to view the effects of the patriarchy, the author defers further historical inquiries to chapter three where the origins of these constructs will be examined in greater detail. But for now, the readers attention is redirected to the subject of symbolization and myth, examining the role these elements have played in shaping the dominant thoughts and mores of cultures over time. Chapter two thus commences with a discussion of symbolization and myth paying particular attention to their ability to determine the course of humanities consciousness evolution.

## CHAPTER 2

### FOUNDATIONS OF PSYCHOSPIRITUAL CLINICAL SEXOLOGY

#### A. Symbolization and Myth

Practices such as those spoken of in Tantric texts, the *Kama Sutra* and other Eastern sexual/spiritual manuals employ symbolization as a way to embrace ideas otherwise inaccessible through ordinary states of consciousness. Symbolization is the means by which humans explore their unconscious thoughts, beliefs, feelings and experiences in a concrete or tangible way. (Feinstein, & Krippner, 1988) Symbolization arises in a myriad of forms such as, language, art, movement, dance, storytelling, ritual and mythology. In the beginning there existed myth and storytelling. Portrayed as paintings on cave walls, expressed through oral transmissions, and later depicted through the first written words penned by Sumerian culture, humans have defined themselves by the stories and symbols they create and communicate to one another in order to convey meaning beyond words.

One of the most powerful forms of symbolization is manifest in religious teachings. Surreptitiously, this method of meaning making can be either constructive or destructive, depending upon the force that drives it. Religious symbolism and the translations of such, exert tremendous influence on all areas of human existence

including gender norms and sexual behavior. As the result, religious symbolism has the capacity to affect the human conscience at both conscious and unconscious depths. Religious symbolization, and its polarity - spiritual symbolism, is of great importance in the study of human sexuality. Much of religious, as well as spiritual storytelling and symbolizing, is passed on in the form of oral traditions, moving from one generation to next, gathering strength like a rumbling hurricane as it passes from ear to ear, and age to age. The term, myth, must not be misunderstood as meaning falsehood. That interpretation – or misinterpretation – began, according to Rollo May, when the Christian fathers, around the third century C.E., claimed that the Greek religion consisted of errors and that only Christian belief possessed fundamental reality and truth. Christianity is as much myth as the Greek religion; however, Christianity articulated a pattern of meaning in nature, a vision of the essential goals of human life that guided its believers on their difficult path. That is the psychological and social function of myth. (May, 1989)

In symbolic terms, it is really not so much whether the myths themselves are true, but rather, that the meaning these myths carry, have the power to impact upon and direct the behaviors of those who subscribe to them. Myths present ideas that guide perception, conditioning us to think and perceive in a particular way, especially when we are young and impressionable, which is when most religious and spiritual myths begin to be introduced into a person's consciousness. Myths often portray the actions of people who are rewarded or punished for their behavior, and we are encouraged to view these as examples to emulate or avoid. (Stone, 1976) Never underestimate the power of the myths we are taught. So many of the stories told to us from the time we are just old enough to understand them, deeply affect our attitudes and our comprehension of the world about

ourselves. Our ethics, morals, conduct, values, sense of duty and even sense of humor are often developed from simple childhood parables and fables. From them we learn what is socially acceptable in the society from which we come. They additionally define good or bad, right or wrong, and that which is considered natural or unnatural, by the people who hold these myths as meaningful. (Stone, 1976)

To fully understand the power of myth, it is vital to remember that when the word myth is used, it does not connote a made-up story or a fairy tale. The word myth is meant to convey meaning. It therefore represents any meaningful story or idea, regardless of its truth or ability to be proven accurate or legitimate. The following examples illustrate the power of myth to impact and steer the course of human thoughts and behavior. These first three examples are cited directly from the annals of highly respected sexual research and hold particular interest for those of us in the field of clinical sexology. To begin, let us examine the myth of sexual pathology as portrayed by early pioneers in the field of sex research.

In Kraft-Ebings *Psychopathia Sexualis*, sex is portrayed, in almost all of its manifestations, as a collection of loathsome diseases. Kraft-Ebbing through his writings and teachings, portrayed masturbation as the root of much evil. He sensationalized its' impact to the point of holding masturbation accountable for everything from murder to homosexuality and even birth defects in the offspring of those who did partake. (Brecher, 1969) Those who today, clearly regard these statements as outdated myths, should be reminded that for the final ten years of his life, less than one hundred years ago, Kraft-Ebbing held what was generally considered to be the most prestigious professorship of psychiatry in the world, at the University of Vienna. In addition honors and recognition

were showered upon him, not only by his own country but by many professional bodies and associations abroad. (Brecher, 1969)

The second myth to be considered is the long-standing myth that homosexuality is a psychiatric disorder or disease, remedied only by intense aversion or reparative therapy. Homosexuality, which was viewed until recently, as pathology of the mind is, in many circles, still viewed as pathology of the soul. This is true particularly by those under the influence of culturally and religiously induced homophobia. In addition, various schools of psychiatry have, until recently maintained that homosexuality was a deviant, congenital weakness or illness. (Brecher, 1969)

Third, psychology and medicine have over time, dispensed myths regarding women's use of contraception and birth control. The prevailing medical myth, upheld for most of the twentieth century, centered on the belief that a woman's role in life was primarily maternal, and that any attempt to avoid this role would only cause damage to the quality of the woman's life. Hence, secular organizations such as the American Medical Association, expected to be immune from religious bias, actively campaigned to outlaw contraception and abortion on the grounds that they, as physicians, were to uphold moral guardianship for women where a woman's maternal role was concerned. (Brecher, 1969)

Scientific communities typically expected to maintain impartiality and immunity where religious matters are concerned, failed and continue to fail men, women and those who fall outside the range of culturally accepted norms, usurping objective research and practice. Judeo-Christian values and mores are clearly at the heart of many of the myths

subscribed to by medicine, psychiatry, psychology and clinical sexology both now and throughout history.

Popular cultural myths, under the influence of religious philosophies, often masquerade as science. Many of these myths claim to be supported by scriptural passages that are followed under the rubric of inerrancy. Specific, hand-picked verses of scripture from the Old and New Testament, the *Bhagavad gita*, the *Koran* and other revered texts, have been used to oppress and suppress those individuals deemed sinful or sub-human, by those who subscribe to these interpretations. One such myth, pervasive over time, concerns the matter of race. Unconscious, yet devastating projections of the dark side onto a collective group of human beings resulted in the tragedy known as the African Diaspora. Africans were abducted from their homeland and sold as slaves in America to bolster the economy and the productiveness of the United States. Black Americans, throughout America's brief history, have found themselves living a life on par, or sometimes below that of domesticated animals, relegated to a life of forced servitude, slavery and subhuman conditions. Christians of earlier eras, and some still today, believe that the male god of their creation story has deemed slavery an acceptable institution. These Christian advocates of slavery look to the book of Timothy in the New Testament to prove the point that their Almighty God did indeed sanction slavery. If not, why would God have instructed his followers on how masters should treat their slaves?

(<http://rainbowallianceopenfaith.homestead.com/History3~ns4.html>).

If any doubt remains regarding the power of myth to define the lives of human beings, consider the widespread cultural myth that directed the lives and travels of world citizens and explorers from antiquity well into the 1400's. This particular myth,

considered irrefutable by the vast majority of the human populous at the time, declared that the world was, without a doubt, flat. To believe differently was deemed heresy. That the world was flat was considered a religious as well as an important social and political construct. Anyone defying this flat earth paradigm risked religious persecution. (Roll, 2003) Accolades were eventually bestowed upon those who risked their lives in order to prove what a few suspected, that the world was indeed round.

Finally, it is important to take note of the myths undergirding an era of unquestioned psychological norms that pathologized women's sexuality and their means of sexual expression. For instance, Freud dismissed the clitoris as an undeveloped penis and defined original libido as male, thus reducing clitoral eroticism to a perverse neurosis. (Sjoo, 1987) Freud's linguistic treatment of women is perhaps the most damaging example of all. He casually characterizes half the human race as castrated, portraying the biologically given constitution of women in the metaphor of the mutilated male genitalia. (Szasz, 1979) These myths, persisting throughout human history, have survived much to the detriment of the human race in general and women in particular. Retrospectively, we are informed of the power of myths, with their far-reaching influence and impact. Bearing this in mind, attention is now turned to a discussion of the earliest known myths, the creation myths. These myths, it will be shown impact religion, culture, politics, law and human psychological developmental, coloring human relationships and defining the sexual experiences they engender.

## B. Creation Myths and the Psyche's Response

For centuries more than archeologists are definitively able to yet catalogue, human beings have populated this earth, attempting to come to terms with the physical, social, psychological, spiritual and environmental challenges unique to each age and stage of their development. Theories abound regarding how this planet, known as earth or Gaia, came into being. Larger still are the questions concerning the universe. Did our universe explode onto the scene with the proverbial Big Bang or did humanity slither forth from the waters of the amniotic sea, developing reptilian appendages by which to navigate its travels upon land? Further still, was there possibly a Divine Engineer, assembling a great, cosmic erector set, that when the last pulley was finally put in place, and the energy turned on – the quantum universe was sent spinning into millenniums of motion? How any specific group chooses to answer these questions constitutes its constructs of culture, spirit, science and psychology. From these answers stem our myths, philosophies and theories. Answered one way, we arrive at Judeo-Christianity and the creation story of Adam and Eve. Answered another way, we find ourselves on the continent of Africa with a hearty African mother who has birthed all humanity. Yet another story finds humanity evolving from the four-legged, unconscious ape to a two-legged man complete with conscience and soul. Philosophical beliefs regarding the conception of the universe cannot help but color ones view of humanity as a whole. In that vein, the following discussion explores critical intersections where psychology, sexuality and spirituality meet, generating powerful meaning in the minds of humans. Thus, it is hoped, that light may be shed on the influence these myths exert as they stretch across time, reaching into the halls of academia, in general, and extending into the realm of contemporary clinical sexology in particular.

Creation myths are stories regarding the universe, the world, humanity and the origin of life itself. Many dismiss creation myths as meaningless or trivial, minimizing the impact these narratives have on the psyche of modern man. For those who study and attend to the interface between human sexuality and spirituality, it is paramount to remember, that despite contrary claims of humanistic scientists, the vast majority of Americans and for that matter, all civilizations subscribe to one creation story or another. (<http://www.elibrary.com>) If, as cognitive theorists assert, our beliefs determine feelings and behavior, than a thorough understanding of creation mythology with its impact on our belief systems seems salient. Although science has attempted to distance itself from religion, each school of science ultimately ascribes to one creation myth or another - if even by default.

As Merlin Stone, anthropologist and historian so aptly states, “if we are ever to fully understand how and why man gained the image of the one who accomplished the greatest, most important deeds, while woman was relegated to the role of ever-patient helper, and subsequently assured that this was the natural state of female-male relationships, then it is to the remote periods of human history that we must travel. It is the ancient origins of human civilizations and the initial development of religious patterns we must explore. And this, you will see, is no easy task.” (Stone, 1976) Considering the power of myth, “it became increasingly difficult to avoid questioning the influential effects that the myths accompanying the religions that worship male deities had upon my own image of what it meant to be born female, another Eve, progenitress of my childhood faith.” (Stone, 1976)

Two different creation stories cast the feminine in two very different lights demarcating the world-view of those who subscribe to either one myth or the other. We are, in essence defined by our beliefs regarding the origins of wo/man and the role of the masculine and feminine in the development and continuation of the human species. In contrasting creation myths, consider first the creation story where the feminine is the life-giver; She is in harmony with all of creation, for creation is what She has birthed. This creation story originated and survived through thousands of years prior to God assuming the face of the masculine. Creation stories shifted, however, from the Goddess of grain and harvest who nurtured her people, to a God of war that occupied the land. (Laughton, 1995. [www.elibrary.com](http://www.elibrary.com).) As the world turns and the warrior God of the sun overtakes the female grain Goddess, the female image degenerates into that of a woman who is in cahoots with an evil serpent. Eve, the seductress, is perceived as intent on defying the male warrior God and thus corrupting the male by tempting him to indulge in actions forbidden by the male God. According to this patriarchal creation myth, the actions of one woman induce humanity into the knowledge of good and evil. By the mere act of eating an apple from the forbidden tree, both man and woman become aware of their nakedness and in guilt and shame they rush to conceal themselves. (Lamsa, 1968)

Some progressive philosophers, therapists and theologians hypothesize that the Genesis account is really a veiled description of humanity's discovery of its sexual nature. (Jordan, 2000; Kissel, 1997) If this hypothesis is true, it can be said that from its inception, the patriarchal creation story has set the body at odds with the spirit, sexuality at odds with the soul, and by implicating woman as the guilty party – has set woman at odds with both God and her mate. The effects of the patriarchal creation story

pervade humanities historical stream of consciousness, impacting core philosophies and theories that have been handed down to us through religion, social science, anthropology, psychotherapy and clinical sexology.

To fully appreciate the extremes to which the patriarchy has gone in attempting to revise the story of... In the Beginning, turn for a moment to the pre-Genesis civilizations of the Near and Middle East. The stories and myths of these cultures are laden with images of serpents, sacred fruit trees and sexually tempting women. However, in these stories, the images and what they represented were seen as wholly sacred and worthy of celebration. Faith in a feminine-personified deity, as found in pre-Genesis civilizations, was accompanied by a complex theological structure affecting many aspects of the lives of those who paid homage to the Goddess. Worship and respect for the female in her divine form developed over thousands of years and was distinguished by its rich symbolism. (Stone, 1976) The symbolism of the Goddess underlying matriarchal philosophy consists of references to a divine mother, her son who dies a tragic and untimely death, as well as to serpentine images and death-rebirth themes. Though familiar in a patriarchal context these symbols take on a very different meaning when seen in a matriarchal light. The aforementioned representations of the Divine Feminine are depicted in the ancient teachings of the Sumerians whose culture can be traced back to 5500 B.C.E. Inhabiting the lower plains of Mesopotamia, Sumerians wrote on clay tablets and are noted for recording all things in that manner. As the result of their dedication to inscribing all that transpired around and amongst them, archaeologists have proclaimed that history began at Sumer. (Sjoo, 1987) Three thousand years before... In the Beginning - Sumerians inscribed a creation myth as their unconscious perceived it.

Their story begins with the birth of a shepherd king. Notably, the word shepherd, in the Sumerian language, referred to the sheepfold, which also translated into the word - vulva. This Sumerian story, well known in its time, goes on to say that the shepherd king was consecrated in a sacred marriage to the Queen of Heaven- Inanna-Ishtar. Under the eroticized veils of this beautiful young queen, hid the primordial Great Mother, She of the fruitful Neolithic Garden (otherwise known as Eden). The shepherd king, Dumuzi, ensured the prosperity of his people by being a good lover to the Goddess Inanna. (Sjoo, 1987) Not only does the Queen of Heaven and her male consort partake of the fruit of eroticism and sensuality, but they also see that it is good. Compare this, if you will, to the words of God, the Father, recorded in the book of Genesis, the first book in the Old Testament. The Holy Bible, one of its translations taken from ancient eastern texts and published by Harper and Row, contains one thousand two hundred forty three pages from beginning to end. Barely six pages into the first book of the Bible the author states, “the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was evil continually. And the Lord was sorry that he had made man in earth, and it grieved him in his heart. So the Lord said, I will destroy men whom I have created from the face of the earth, both men and animals...I am sorry I have made them,” Genesis 6:5-7. (Lamsa, 1968) In contrast to the father God who sees the evil of his creation and vows to destroy it, the Sumerian creation myth reflects the beauty and fecundity of human sexuality by openly embracing it. Numerous accounts of female Creators are recorded in Sumerian, Babylonian, Egyptian, African, Australian and Chinese writings. (Sjoo, 1987) The idea of a divinity in female form was not foreign to

these cultures, on the contrary, She was an intricate part of their daily lives, their spiritual rituals and their ways of sexually relating one to another.

While exploring the symbols of the matriarch, it is important to remember that those who wrote the Book of Genesis knew the meaning these symbols carried for Goddess worshipping people whose lands they occupied and whose people they enslaved. Old Testament authors plagiarized the existing Goddess stories, rewriting them by exchanging sacred likenesses with evil, debasing the images deemed sacred by Goddess loving people. (Sjoo, 1987) The Old Testament authors belonging to a tribe of nomadic and pastoral people known as the Hebrews, were composed mainly of shepherders and warriors who answered, solely to a monotheistic, dualistic, father-God of war. In order for the Hebrews to establish dominance over matriarchal cultures, invasion, oppression and massacre, when deemed necessary, was used. Goddess-worshipping people, noted for living peacefully in agricultural communities participated in ecstatic and orgiastic rites as their primary form of worship and devotion to the Moon Mother, Ishtarte. This sexual/spiritual communion of body and soul directly contradicted the dictates of the Hebrew God necessitating the destruction or at the very least the sublimation and religious reconditioning of these pagan people. (Stone, 1976)

Further evidence that Old and New Testament writings contain altered and debased versions of original matriarchal stories, is evidenced in Roman Catholic teachings regarding the Virgin Mary. In these teachings, Mary, the Queen of Heaven, is not only the Mother of the shepherd king, but is also the Mother of God. Not surprisingly, under patriarchy, Mary, the Mother of God, is stripped of all her chthonic attributes. The sensuality and eroticism associated with the Goddess and the divine feminine are absent

in the traditional biblical version of the shepherd king's conception and birth. That New Testament writers insist upon a virgin birth can be understood in light of their need to support accounts of Christ's genealogy, whereby, contrary to nature, man begets man. Not unlike the Book of Genesis which states "Adam lived a hundred and thirty years and begot a son in his own likeness, after his image; and called his name Seth; And Adam lived after he had begotten Seth eight hundred years; and he begot sons and daughters, thus all the days that Adam lived were nine hundred and thirty years, and he died. And Seth lived a hundred and five years and begot Enoch...And Enoch lived ninety years and begot Canaan...And Lamech lived a hundred eighty two years and begot a son; and he called his name Noah...And Noah was five hundred years old and Noah begot Shem, Ham and Japheth...And Ham is the father of Canaan." Genesis 5:1-32 Genesis 9:18 (Lamsa, 1968) In keeping with the patriarchal tradition of recording male to male life transmission, the New Testament recounts Christ's lineage in the Gospel of St. Matthew as follows, "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham begot Isaac; Isaac begot Jacob; Jacob begot Judah and his brothers; Judah begot Perez and Zerah of his wife Tamar; Perez begot Hezron; Hezron begot Aram; Aram begot Aminadab; Aminadab begot Nahshon; Nahshon begot Salmon; Salmon begot Boaz of his wife Rahab etc. The Gospel of Matthew, Chapter 1:1-5 (Lamsa, 1968) In order for the patriarch to promulgate male-to -male transmission of lineage, it seems fairly necessary to keep a woman's reproductive role to a minimum and the Virgin Birth accomplishes this with aplomb. Though science has yet to demonstrate a biological males ability to birth another male, the doctrine of a male triumvirate is so essential to patriarchy's endurance that a male-father-god, birthing all creation in six

days, and impregnating a human virgin, does not even raise an eyebrow! A Heavenly Father God, conceiving and creating the heavens and the earth in six days without any reference to, or assistance from the feminine, is core catechism in patriarchal mythology.

Merlin Stone, discussing Christian stories of the virgin birth and male-to-male lineage-transmission emphasizes that these myths carry great power to impact the human psyche. Patriarchal philosophy, by emphasizing virgin birth presumes the absence of sexual, sensual and erotic reproductive behavior, and where these behaviors do occur the feminine is punished, marginalized, denigrated or expelled from the garden. (Stone, 1976) The promulgation of patriarchal myths within early civilizations, when considered through the lens of developmental and social psychology, leaves no doubt as to their impact on the psyche of the men and women of that day. These same women and men are our ancestors. Furthermore, according to Jungian analysts and quantum physicists, we carry the collective memory of this consciousness in the DNA and the cellular makeup of our own bodies. (Sheikh, 1989; Dossey, 1989) Imagine the difference in consciousness experienced by a young man or woman growing under the watchful eye of an angry father who wishes they were never born such as that depicted in the Book of Genesis, as opposed to a life lived with a Queen/Shepherd King dyad that celebrates his/her creation and gently encourages the natural unfolding of their offspring's innate sexual energy, such as that depicted in Sumerian mythology. We are, in essence, these sons and daughters.

This detailed examination of matriarchal and patriarchal creation stories and their subsequent impact on human consciousness and sexual behavior, reveals not only Western civilizations propensity towards condemnation and judgment of sexuality but it

also brings to focus the precarious absence of healthy, passionate and erotic references to human sexuality in biblical and Judeo Christian texts. Where sensual passages do exist in patriarchal literature, such as in the Song of Solomon, they are veiled and often interpreted as love poem's from the Father-God to his bride, the children of Israel. This stands in great contrast to exhaustive references in Eastern religious and spiritual texts such as the *Upanishads*, the *Bhagavad gita*, the *Kama Sutra* and Tantric texts that describe matriarchal images, sensual Goddesses, fertility rites and bacchanalian celebrations that affirm the sexual dance of the feminine and her male consort in all their different manifestations. (Jordan, 2000; Hutchins, 2001)

In order to understand how honoring the feminine, in both her divine and mundane aspects can positively impact clinical sexology we would do well to consider how practices, such as Tantra, that make direct reference to the feminine can balance and heal the human psyche. This study seeks to do just that. References to the Divine Mother, the Goddess or the sacred feminine are rare in clinical sexology. Rarer still are the occasions when credence is given to Her archetypal role in conjoining human energies through the act of sexual relatedness. How does this negation of the feminine impact women, girls and ultimately the men that love them? Let's discuss this. How does the patriarchal mindset shape and form the consciousness of men in our culture, impacting the most powerful and intimate of human acts – that of sexual relatedness? This is not an issue that simply concerns itself with feminism, radical politics, nor even fundamentalist faiths. This is a deeply powerful dialogue impacting psychotherapy and clinical sexology at its very core. How, by introducing feminine constructs in sex therapy, might couples of all orientations be assisted in deriving heightened pleasure and

increased passion in their relationships? When asking these questions, when searching for answers in scientific literature and peer reviews, there remains a great void. This paper seeks to fill that void by consolidating the works of authors such as Merlin Stone, Barbara Walker, Monica Sjoo and Barbara Mor; bringing their research into the fold of mainstream psychology and sexology. Ideally, the story of humanities development can be reconstructed by integrating formerly marginalized, female-positive, sex positive, research and findings into the contemporary, clinical sexology canon. In so doing, it is hoped that the dangerous potholes of exclusion, which obstruct the road of human evolution, might at last be repaired, offering a safer ride where women, men and all genders as they undertake the journey towards a new paradigm of sexual relatedness. What follows then, is a collection of relevant findings concerning this formerly disregarded historical information, critically salient, in this writers view, to the understanding of human sexuality.

### C. A General Account of Matriarchal and Patriarchal Evolution

“In the beginning, God created the heaven and the earth. And the earth was without form and void; and the darkness was upon the face of the deep. And the Spirit of God moved upon the face of the water.” Genesis 1:1-2 (Lamsa, 1968)

Bishop James Usher, an Irish biblical scholar wrote *The Annals of the World* in 1658 C.E. His in-depth studies of the Book of Genesis led him to conclude that God created the earth on Sunday, October 23<sup>rd</sup>, 4004 B.C.E. Bishop Usher further deduced, from his own calculations, that Adam and Eve were driven from the Garden of Eden on

Monday, November 10, 4004 B.C.E. (<http://www.mrdowling.com/602-theories.html>)

This deduction of Ushers is curious in that, as stated earlier, documented religions and societies existed and flourished approximately three thousand years before... In the Beginning. Not only did they flourish, but they did so under the firm impression that She who had created them and indeed, all the earth was none other than the Great Mother Goddess. This Goddess- the divine ancestress, had been worshipped from the beginning of the Neolithic period 7000 B.C.E. - well before the arrival of Abraham, the Hebrew patriarch of the Old Testament. In addition, the Great Mother Goddess reigned well into the fourth century C.E., Her worship overtly usurped by the progressive destruction of Her temples, culminating around the year 500 C.E. (Stone, 1976)

Just as the Goddess was getting the historical boot, Adam and Eve were also expelled from the Garden of Eden. Though most twenty-first century citizens don't give Adam and Eve's plight a second thought, few contemporary stories have affected human sexuality more, if only by the force of its stark symbolism. (Stone, 1976) In its struggle to attain sexual happiness and fulfillment, society - permeated by Judeo-Christian beliefs penetrating even the most secular aspects of our contemporary civilization - seems to have missed the mark of true, sexual liberation. The imposition of the male God creation story into history, particularly when viewed through a psychohistorical lens, proves ultimately destructive. (Stone, 1976) The triumph of the warrior God over the grain Goddess represents a turning point in history, when sex descended from the realm of natural and free pleasurable expression down into the pit of sin, further dissected into dualities of good or evil. Nakedness was to be covered and childbirth, with its naturally

occurring pain was declared a fitting punishment, inflicted by a male-father-god upon disobedient woman for her part in seducing the man to partake of the forbidden fruit.

Closer examination of the historical events surrounding the male-warrior-God's rise to power may assist us in comprehending the enormous impact Western religion and patriarchal thought have had on the consciousness of Western man. This very consciousness underlies our contemporary schools of psychology and clinical sexology. The damage done to human sexuality by psychology's inadvertent collusion with patriarchal and misogynist norms, serves only to oppress and subjugate otherwise natural and free-flowing expressions of human sexual energy.

It is the contention of this paper that, as Merlin Stone reiterates time and again in the book, *When God was a Woman*, western religion and its influence have impacted society, politics, government and psychotherapy to the detriment of women, men, sexual minorities and others who dare venture outside the realms of acceptable sexual behavior. These supposed sexual norms have only recently begun to be challenged in therapy rooms and in courtrooms. Though daunting in its dimensions, addressing the effects that the patriarchy has had upon human sexuality must begin by examining the history of human sexual development with an emphasis on reaching back in time to that mysterious matriarchal culture which lived and breathed long before... In the beginning. (Lamsa, 1968) The purpose of this section, then, is to acquaint the reader with negated remnants of matriarchal thought currently resurfacing in various domains of modern culture; most specifically in Tantric literature, Eastern philosophy and quantum physics. Pinpointing the origins of matriarchal ideas, and identifying the schools of thought that have kept the spirit of this philosophy alive will, hopefully, facilitate a deeper understanding of

matriarchal thought and generate an appreciation for its unique role in shifting the current paradigm within clinical sexology.

In Monica Sjoos book, *The Great Cosmic Mother*, it is said that in order to approach our human past [with an eye towards the contribution of the matriarch/feminine] we need a wagon with at least two wheels: one is the mythical-historical-archeological wheel, the other is the biological-anthropological wheel. Research has identified an abundance of mythical-historical-archaeological writings that constitute one wheel of the wagon. However, the other side of the wagon, the biological-anthropological side (acknowledging female contributions to human evolution) has almost no wheel and no track. Not because the other side of the wagon lacks importance, but because the “physical-cultural anthropologists have been off somewhere else, busily mapping the evolution of Tarzan” - instead of Jane! (Sjoo, 1987)

As of her writing in 1987, Sjoos points out that, with rare exceptions, there have been no attempts to study the evolution of human physiology and cultural organization, from pre-hominid to modern man, from the perspective of the definitive changes undergone by the female in the process of evolution. (Sjoo, 1987) Any evidence citing the existence of female influence, matrilineal or matriarchal impact, directly contradicts the very foundation of Judeo-Christian thinking that originated with a male God, back in the beginning. From a patriarchal point of view the period before in the beginning, simply does not exist. When seeking documentation of how the patriarchy dismisses the importance and value of women in the development of human history, examples abound.

For instance, Rahman, liberal by the standards of his day, misses the mark by his contention that Socrates was the one who discovered the soul. (Rahman, 1987)

Archaeological artifacts suggest that in all the Neolithic and early Chalcolithic societies, the Divine Ancestress, generally referred to by most writers as the Mother Goddess, was revered as the supreme deity, predating Socrates, Moses, Adam and Eve. (Stone, 1976)

These archaeological findings, additionally paint a picture, quite divergent than those depicted by the early Christian church. That there could be a heritage altogether different from the one proposed by popular history, is an idea ignored by current fundamentalist groups, and usually snubbed by universities and governments who go about their daily business under the influence of unaddressed patriarchal suppositions. Clinical sexology, as well, has maintained it's own patriarchal functions. In order for therapists to reap the benefits of insurance reimbursement or for researchers and academics to garner professional aplomb, specific criteria must be met. Typically these criteria are framed within the medical model and insist on quantitative data to prove their efficacy.

Excursions into psycho-energetic, non-linear or psychospiritual studies are undertaken at ones own professional and personal peril. History bears out however, that most revolutionary ideas, be they in art, medicine, politics or philosophy are typically met with disdain, contempt, ridicule or marginalization when first they emerge. Indeed, the path of human evolution is paved with the stories of those who spoke of an idea long before its time had come. Few fields have generated revolutionary thinkers such as those found in psychology and clinical sexology. With their feet planted firmly in philosophical ideals, these revolutionary thinkers deduced certain themes and considered archeological discoveries that when woven together, uncovered a deeper, richer story than that which we could ever have imagined.

Matriarchy, and reverence for the attributes of the feminine is, we now know, a historical and psychological fact. (Stone, 1976; Sjoo, 1987; Sarita, 2001) Honoring the feminine and the sacred dance of sexuality, in spite of every attempt to destroy and repress it, has covertly prevailed and can currently be observed in the form of Tantric and Taoist practices. The Goddess, referred to by Sjoo as the unimprovable original, maintained her influence in the hearts, bodies and minds of the people, and subsequently Tantra, or sacred sex, survived. In fact, so deeply ingrained was the goddess cult in ancient Palestine that it survived all attempts at drastic reformation by the Yahwists up until the end of the Palestinian monarchy. (Sjoo, 1987) In other words, human hunger for the sacred/sexual feminine, rather than allowing her to die a certain death, preserved her existence by necessarily taking the goddess underground and disguising Her image until it was finally deemed safe for her to re-emerge. The Goddess covertly lived and breathed; in the shadows of her pillaged temples, through whispered words, oral tradition, and even through veiled Biblical symbolism that was revised to appease those pagans who demanded her presence in Old Testament writings. (Haarman, 1998)

As history marched on, patriarchal Greeks and Romans employed every means at their disposal to distance themselves from the vestiges of matriarchal influence. Making a living from ones relatedness to the land, also known as peasantry, was denigrated. Those who worked the fields were relegated to second-class citizenship. Roman and Greek progress was personified by “invoking adoration to the glory of the cities built with the sweat of slaves. The city defined Greek and Roman man as a political animal. The noble Greek or Roman citizen could completely structure his world with merely the power of his mind (and slave labor), and in so doing, free himself from the confines of nature.

Indeed, the very word ‘Political’, which defines Greco-Roman culture, derives from the root word polis, meaning city. The city, thereby, became mans number one tool, with which he could achieve the manipulation and subordination of the natural world.” (Sjoo, 1987)

To further understand this drastic shift in civilizations, Monica Sjoo extrapolates and condenses salient points from Foucault’s writings on the early European mindset.

She summarizes by saying,

“ Rome was the world’s first imperial power, and Europe was the first colony. The patriarchal machine, set in place by Roman conquest and well-oiled Christian ideology, ruled Europe by a threefold subjugation of mind, spirit and body. It took the raw resources of land, existing cultural customs and inventions, human energy and labor capacity (including female reproductive capacities) and ran these through the intellectual, religious and social-processing gears of state control, patri-focal class systems, and ontological theories of “earthly evil” meant to rationalize the very new and manmade evil of imperial domination. Rome could not control Europe forever by armed force; it had to control European mind and spirit – to condition the pagan people to exploit and police themselves. Christianity was a tool of this conditioning. Generation upon generation of Europeans underwent what amounted to political brainwashing, or the first colonial-conditioning process. People were told from childhood that they were born evil, born in sin and that life was meant to be full of suffering. They deserved this suffering, as punishment for their human corruption. The elite few who did not seem to be suffering much, lived in luxury and domination over the wretched many, who were said to be placed in domination by “God” – and their rule was not to be questioned. Those who rebelled against earthly injustice and inequity were rebelling against God’s will for man, and would be punished both on earth and forever in hell. Those who submitted weakly to all wretchedness, injustice, and misfortune, and did not rebel or seriously question their misery, would also be punished on earth with long-suffering – but after death they would get theirs in heaven. What such Christian indoctrination amounted

to was a fiendishly effective training program for voluntary self-repression. It was designed to keep the native's busy, on their knees, weeping buckets of blood. While the elite few carried off all the marbles." (Sjoo, 1987)

Sjoo goes on to question,

“ How did European people endure for hundreds of years living inside a system which ground them up like daily hamburger in a sin, guilt, and punishment machine? So long as the bulk of the European population lived on the land, under the feudal system, the combined church-court power was, by necessity, loosely exercised. With the development of centralized wealth and growth of urban centers, under royal and clerical domination, more people were pulled into the cities, where control over the populations was maximized. This was the origin of the European state, the collusion of court power and church power forming the control center over the lives of the people. Although our history books highlight the power struggles between the religious and ruling elites of Europe, in everyday life and most of the time they colluded as one spiritual-secular power to keep the masses of people subjugated. The church dogmatically upheld the court-state by fulminating against all political rebellion, labeling “troublemakers” - including labor organizations – as heretical and satanic, and in general throwing God’s weight on the side of submissive loyalty to the crown and against demonic revolt. The state then scratched the church’s back by using civil law and police power to uphold one religion and punishing anyone who spoke otherwise as “heretic” or “blasphemer”. Throughout the formation of the European nation states, religious definitions systematically became legal categories.” (Sjoo, 1987)

Collusion between church and state, documented throughout time, continues up to and including the present day. This marriage of convenience between church and state can be seen in every civilized country from Israel to Iraq and from England to the United States of America. In the United States church/state collusion is evidenced in the survival

of anti-sodomy laws, constitutional bans against gay marriage and adoption laws that prohibit gay and lesbian families from adopting children. It is hard to imagine that the biblical tale of Sodom and Gomorrah, depicting disobedient Hebrews frozen into pillars of salt, could continue to exert its influence on the constitutional rights of American citizens into the year 2003 C.E. However, it does. For there can be no other basis for criminalizing anal sex, oral sex or homosexual relations between two consenting adults. In support of this statement, consider the official website of the American Civil Liberties Union Archives that states, “originally, sodomy laws were part of a larger body of law – derived from church law - designed to prevent non- procreative sexuality anywhere, and any sexuality outside of marriage.” (<http://aclu.org/LesbianGayRights>) State sodomy laws began to be used in a new way, distinctly against gay people, in the late 1960's. As the young gay rights movement began to make headway, and the social condemnation of being gay began to weaken, social conservatives began to invoke sodomy laws as a justification for discrimination. (<http://aclu.org/LesbianGayRights>) As further evidence of this position, the ACLU goes on to state that, “in nine states, sodomy laws were explicitly *re*written so that they only applied to gay people. Kansas was the first state to do that in 1969. Kansas was followed in the 1970's by Arkansas, Kentucky, Missouri, Montana, Nevada, Tennessee, and Texas. In two states, Maryland and Oklahoma, courts decided that sodomy laws could not be applied to private heterosexual conduct, leaving what amounted to same-sex only laws in effect. (<http://aclu.org/LesbianGayRights>) In many other states, including Alabama, Florida, Georgia, Mississippi, North Carolina, North Dakota, Pennsylvania, South Dakota, Utah, Virginia and Washington, government agencies and courts treated sodomy laws that, as written, applied to all couples, as if they

applied to gay couples alone. (<http://aclu.org/LesbianGayRights>). The most ardent supporters of homophobic legislation throughout time have been Christian right wing and fundamentalist religious groups including Muslim, Orthodox Jews and even patriarchy-based Buddhists and Hindus. Anti-sexual, anti-feminine and anti-homosexual sentiments have taken a huge toll on humanity. A significant piece of evidence supporting this statement can be found in the August 2001 Issue of the American Journal of Public Health. Though this research has garnered quite a bit of controversy, the study confirmed what many people already knew; that gay and lesbian teens are at higher risk for suicide than their non-gay peers. In this first national study of its kind researchers found that homosexual teens are more than twice as likely to be suicidal as their straight peers. Stephen Russell, co-authored the study and believes one reason gay teens are at higher risk is that they're left alone to deal with their sexuality issues.

(<http://www.texmed.org/has/pin/mhh/ths1.htm>) According to the study, the main social settings that shape and help build adolescents' self-esteem are the family, the school and faith communities. We know that these institutions are not prepared to deal with gay or lesbian teens. (<http://www.texmed.org/has/pin/mhh/ths1.htm>) Not only are bisexual and gay and lesbian teens victims of patriarchy, so, too are men, women and genders in between. In support of this statement, the following sub-sections present research and data regarding; economics, education, politics, gender norms, the social stratification resulting from the prevailing patriarchal paradigm and sadly, the damage women - raised in a patriarchal culture - unconsciously inflict upon males and those male-identified in our culture. The impact of patriarchal systems on income and wealth constitutes the first sub-section.

### *Patriarchal Impact on Income and Wealth*

To begin, let us consider the distribution of money considered the universal symbol of power and status. In patriarchal systems, despite equal output of energy by women and men in the workplace, statistics affirm that money is dolled out more liberally to men than to women. (<http://www.episcopalchurch.org/women.five>)

According to Billy Jean King, renowned tennis star, who accepted the challenge to compete against male tennis star Bobby Riggs in the match of the century, met and defeated him on equal turf during the first and last match of it's kind on prime time television. For many women, this monumental event was perceived as evidence of a woman's ability to meet and even surpass the abilities of men, dispelling the myth of women's inferiority. Ms. King, also known as an advocate for equal rights, equal pay and Title IX compliance- a title enacted by Congress assuring equal access and funding for girls and women in athletics – states that there remains significant disparity in equal pay for equal work. For instance in the United States of America in 2003, women are paid seventy-nine cents on the dollar for the same work performed by men. African American women are woefully paid fifty-nine cents on that same dollar. (NBC News, Today Show, Sept. 19<sup>th</sup>, 2003, Interview between Katy Couric and Billy Jean King) In 1999, women working full time earned a median income of \$27,370 while men working full time earned a mean income of \$37,574. (<http://ww2coastal.edu/brallier/sociology>) Any wonder she has a headache? Reasons for income inequality posited by sociologist Dr. Brallier, are; women perform largely clerical and service jobs, western culture defines

parenting as more of a woman's responsibility than a man's, and finally – many women encounter a glass ceiling, an invisible barrier, denied by company officials, but nevertheless instrumental in preventing women from moving up to middle management positions. Dr. Brallier, citing "Forbes" and "Fortune" magazine reveals that only 12 percent of the richest individuals in the U.S. are women. Dr. Brallier further states, "in 2000, 60% of women age sixteen and older worked for income, and three-fourths of working women did so full time. In 2000, 75 % of men over the age of sixteen worked for income. Sixty two percent of U.S. married couples now depend on two incomes. Sixty two percent of married women with children under the age of six, work for income as do 77 % of women with younger children and 82 % of women with older children work for income. Nearly half of women working have one of two types of jobs. Twenty-three percent of workingwomen are secretaries or other office workers. These are often called pink-collar jobs because 79 % are filled by women. Another 16 % of women perform service work (e.g, food service, child care and health care). Women average 16.5 hours of housework a week; men average 9.2.

[http://ww2coastal.edu/brallier/sociology\\_handout10htm](http://ww2coastal.edu/brallier/sociology_handout10htm)

### *Patriarchal Impact on Education*

In 1998 women earned 56 % of all associates and bachelors degrees. In 1998, women earned 57 % of master's degrees and 42 % of doctorates. Men continue to earn the majority of law degrees (56%), medical degrees (58%) and dental degrees (62%).

[http://ww2coastal.edu/brallier/sociology\\_handout10htm](http://ww2coastal.edu/brallier/sociology_handout10htm).

### *Patriarchy and Politics*

After the 2000 elections women represented 23 % of state legislators; 10 % of state governors; 14 % of the members of the House of Representatives; and 13 % of Senators. ([http://ww2coastal.edu/brallier/sociology\\_handout10htm](http://ww2coastal.edu/brallier/sociology_handout10htm))

### *Patriarchal Impact Upon Men*

That patriarchal conditioning restricts, compartmentalizes and damages males and those male-identified is a fact often overlooked by those seeking to bring awareness to the patriarchal oppression of women and children. However, this oversight only serves to bolster divisiveness; leaving males and females alienated and at odds with one another, fighting the battle between the sexes rather than closing ranks to confront the true source of their oppression; the patriarchal system. Several contemporary authors have paid close attention to the impact patriarchal norms exert upon men, and a brief synopsis of their thoughts follows.

Barry McCarthy, in his 1988 book, *Male Sexual Awareness; Increasing Sexual Satisfaction*, highlights some common patriarchal myths that contribute to the needless suffering of men and boys. First, are the unrealistic sexual standards men live under. For example, men aren't supposed to have to read about sex, ask questions or get any education where sex is concerned. They should just know how to do it. Interestingly enough, the majority of books written on male sexuality are bought and read by women, not men. (McCarthy, 1988) For a man to acknowledge that there is still something left to learn is considered a sign of weakness, an admission that they are not the men they ought to be. (McCarthy, 1988) Reluctance on the part of men to learn about sex from books or

in classroom settings, translates into uneasiness about exchanging sexual information on a personal basis. Thus, few fathers are able to communicate freely with their sons about human sexuality. Far too often sex is a taboo subject in the home until a father decides that it is time for him to inform his son about the facts of life, or to give him a package of condoms and tell him to stay out of trouble. (McCarthy, 1988) This reluctance to discuss sex frankly and openly affects other male relationships, as well. It is rare to find young males who are truthful with each other about their first sexual experiences. According to McCarthy, the best available statistics at the time of his writing, indicate that approximately 25 % of all males are unsuccessful in their first intercourse, generally because they fail to achieve or maintain an erection or because they ejaculate before the penis enters the vagina. (McCarthy, 1988) One out of four is a substantial proportion, and yet failure to communicate common themes with one another can leave young men feeling isolated and inadequate, setting in motion a vicious cycle of self-doubt, sense of inadequacy and low self esteem.

At the mercy of patriarchal norms, men are expected to perform flawlessly at every sexual opportunity, and yet, for many men, sex is really a bluff, a desperate struggle to maintain the image of the infallible male-performance machine. (McCarthy, 1988) When sex, under the dictates of the patriarchy becomes so competitive and performance oriented, than there is little room left for men to experience genuine pleasure. The size of a man's equipment, the number of times he can come – these are what concern men, not how much enjoyment they give or receive during any given sexual experience. (McCarthy, 1988) McCarthy raises the idea that the most destructive notion of all is that, men must never default. In other words, men must never fail to

perform. According to commonly accepted standards, a real man is able and willing to have sex anytime, anywhere and with any available female. It rarely occurs to men that the ability to meet such demands is simply not human. (McCarthy, 1988)

With the onset of women's liberation, assumed standards of sexual behavior have come under fire. For men, this may mean opening to the full expanse of both their own and their partner's experience. This can be a bewildering ordeal. Despite the confinement and rigidity of the traditional male role, at least in the past men seemed to have an identity that was acknowledged and accepted by both men and women. Now even that has eroded, leaving men with a profound loss of identity. Then, adding insult to injury, just as men began to emerge from the nightmare of patriarchy, women found themselves conflicted and confused by their own unconscious patriarchal conditioning dictating what a real man should be.

Daphne Rose Kingma addresses this dilemma in, *The Men We Never Knew; How To Deepen Your Relationship With The Man You Love*. She states that,

“While women may be theoretically equal to men in social opportunity, in their hearts they still want all the things they've always wanted from men. Despite women's ongoing frustration with men, there are a number of indications men are beginning to participate in their own corresponding evolution. Men, *themselves*, are finally starting to complain about their own untenable situation. Amid the chorus of female frustrations are the small desperate, heart-broken voices of men who are raising their own cries of despair about their condition.” (Kingma, 1993)

Men are raising their voices about their lost identities, their sacrificed bodies, their separation from their children, and their sense of disconnection from what they are coming to understand as their own, deep selves. (Kingma, 1993) In direct affront to the

patriarchy, some men, are becoming aware of their pain and are quietly (and sometimes not so quietly) beginning to disclose their wounds. (Kingma, 1993) Under the influence of the patriarchy, to be a man, is still by definition, to be separate from one's own emotions. To paraphrase Kingma, to be male in our culture is predicated on suppressing one's emotions. Kingma believes that most men are still emotionally disenfranchised and that they experience inaccessibility to their emotions as an unbearable void. (Kingma, 1993) One really need look no further than to standard childhood rearing practices to hear the voice of the patriarchy training future generations of men in the art of living, loving and relating. Boys, traditionally, are told not to cry and are shunned or made fun of when they do. Any sign of softness, weakness or vulnerability is quickly weeded out in order to preserve the culture of toughness, distinctively male. Unfortunately, the very qualities necessary to form lasting and meaningful relationships between human beings are the same qualities the patriarchy deems unacceptable in men, setting them up for conflict and failure in their most intimate relationships. Kingma says it aptly when, addressing women, she states, "In our quickness to focus on our own deprivation, what we have overlooked is that men are as oppressed by the male role as we have always been by women's. Men aren't being the way they are simply to frustrate or negate us. They, too, behave according to the expectations of society, which, since time immemorial has divided up social obligations along lines predicated by the dictates of gender and the inexorable demands of the forward movement of human civilization." (Kingma, 1993) Bernie Zilbergeld, PhD, in his book, *The New Male Sexuality*, reiterates this from a man's perspective.

“ Males are the ones who are forced to suppress huge parts of themselves, the softer vulnerable aspects. While this is usually heard as a complaint from women, there is little recognition that men suffer because of this. They are the ones who aren't able to get hugged or comforted, who can't physically or verbally express the love they feel for male friends they may have known a lifetime, who can't find release and relief through their tears, who can't openly admit fear and despair. While it's easy to sympathize with mothers who complain their husbands don't spend time with the children, up until recently men simply weren't allowed to participate fully in the joys of parenting. Their children and wives got cheated, but so did men.” (Zilbergeld, 1993)

As the result of this suppression of emotions, males suffer extreme physical and social consequences. Males live fewer years than females and are more likely to commit suicide, to become dependent on drugs and alcohol, to become psychotic, to suffer from stress-related illnesses like ulcers and heart disease, and to be involved in serious accidents. (Zilbergeld, 1993) Dr. Eugene Monick, Jungian analyst has devoted most of his career to the study of men, maleness and men's sexuality. In his book, *Phallos, Sacred Image of the Masculine* he says, “ Men need to understand the psychological underpinnings of their gender and their sexuality better than they do. One might think that in a patriarchal society males would grasp the basis of their masculine identity naturally and spontaneously. They usually do not.” (Monick, 1987) Monick takes a distinct approach in exploring the impact of the patriarchy on male potency and the current shifting sands of social and psychological change. He states that, “unless masculinity is differentiated from patriarchy, both will go down together.” Monick, approaching the study of male sexuality from an archetypal standpoint, emphasizes the symbolic importance of Phallos as a means by which men can connect with their greatest potency. He also conveys that, “Phallos has been neglected as an originating psychic

force within the literature of psychoanalysis. Patriarchal attitudes dominate psychoanalytic treatment even though they give no significant place to the phallus.

Example: The analyst is deemed to be correct in his or her judgments. The experience of the analysand and their connection with the unconscious count for less than the analyst's assessment of the situation." (Monick, 1987) Monick takes the study of phallus and masculine identity to a new level by his recognition of the phallus as a sacred image, one that connects the male to his soul. He recounts,

"When I mention to people that I am interested in the sacred nature of phallus they tend to smile benignly and change the subject. People are uneasy with the correlation of sexuality and religion. Christianity, especially, has separated the two in a way that would make them appear irreconcilable. Psychiatry continues the disjuncture, emphasizing it with pathological labels. The church elevates religion, devaluing sexuality. Psychiatry does the opposite- elevating sexuality and devaluing religion. The union of sexuality and religion [spirituality] is like an electrical connection. Wrong joining leads to disaster. No joining produces no energy. Proper joining holds promise." (Monick, 1987)

It is in this vein that the importance and applicability of the Tantric model of sexual expression comes to light. Though greater detail about specifics of Tantric practice will be discussed in later chapters, it seems important at this juncture to emphasize the distinct role Tantric practices play in ameliorating specific issues Dr. Monick raises, particularly, the relationship of men and women to their own genitals and the powerful energy contained therein.

Tantra is unique as a sexual/spiritual practice in that it regards the body as sacred; the temple of the soul. By definition, a temple is a place of worship, an edifice dedicated to the service of God. This God, according to Tantra, is our highest self or soul, to be known and served through the temple of the body. Tantra teaches that there is no temple

that surpasses the human body in its sanctity. (Douglas & Slinger, 1979) Whereas patriarchal religious upbringing often teaches that the sex organs are dirty, to be covered in shame, and of the devil, Tantra teaches that the genitals are sacred and an energetic conductor for powerful healing. Tantric sex, according to Dr. Judy Kuriansky of Columbia University, also offers individuals a new vocabulary for their genitals. Yoni is a Sanskrit word meaning womb and source. In Tantric language it refers to the vagina, a woman's sacred temple. The Sanskrit word, Lingam refers to the male phallus. (Kuriansky, 2002) The first written record of Tantra is known through the teachings of Shiva, an enlightened master who lived about 5,000 years ago in India. He developed 112 methods of meditation, some of which include the act of sex as a path to spiritual liberation. Shiva is worshipped to this day in India and is symbolized by a Lingam, a physical form of the masculine genitals, also meaning - wand of light. (Sarita & Geho, 2001) According to Sarita and Geho, contemporary tantric teachers, "In ancient India, Schools of Tantra were devoted to the education of the young. There they learned all the arts of sensuality, as well as subjects considered important for relating with their beloved." (Sarita & Geho, 2001) Contrast this if you will to western cultures where sex is regarded as taboo. Sarita and Geho postulate, along with the likes of Reich and Freud, that when sex is taboo it leads to a perverted humanity. Indeed it currently appears that the subject of sex is more taboo than that of violence. Children living in the twenty-first century are routinely allowed to witness violence on television yet are forbidden to watch even the most tastefully portrayed sex scene. Moreover, the media is full of sexually suggestive advertising, as there seems to be a market for anything that is promoted by a scantily clothed woman. Thus, children are exposed to sex but not as something

enjoyable in its own right, but as something shameful and yet highly commercial: consumer sex. (Sarita & Geho, 2001) These images follow individuals into their adult lives impacting how they view themselves and others.

Joseph Kramer, PhD, the founder of Taoist Erotic Massage comments on the propensity for adults to associate shame with their genitals. He states that,

“for years in all of my classes, I requested that students use the term ‘magic wand’ when referring to the penis. I was aware that most terms for the male genitals had some shame or ridicule associated with them. By using the phrase ‘magic wand’ we were able to speak about the penis without being pulled into past associations. Furthermore, the term ‘magic wand’ suggested in poetic language that this tumescence was a vehicle for transformation, a purveyor of magic. (Kramer, 2002)

Vital methods for addressing the damage done to men via patriarchal conditioning is found in those branches of Tantra that direct their focus to worship and honoring of the lingam. Worship of both the female yoni and the male lingam are practices found in most ancient cultures. The lingam is typically portrayed in it’s erect form, an image we in the West are shielded from continually. Individuals seeking images of the erect phallus in western culture, would not, dare I say, be directed to holy temples of worship or sacred historic sites. More likely these images would be accessed through X-rated films sold at neighborhood sex shops or through Internet web sites; mediums typically devoid of any reference to the spiritual or sacred nature of the content. That Tantra bridges the gap between sexuality and spirituality, may be good news for those who have been left dazed or confused by the sexual revolution, and may offer men, in particular, a deeper experience of their sexual selves.

## CHAPTER 3

### THE HISTORICAL IMPACT OF PATRIARCHAL THOUGHT ON THE FIELD OF PSYCHOTHERAPY

Psychoanalysis is noted for its postulation that the totality of a person's psyche in the present is determined by the history that preceded it. All events and individuals, remembered, suppressed, minimized or accounted for- play a role in determining the complexes, attitudes, thoughts and feelings an individual brings to bear on her current life situation. (Thornton, 2001. <http://www.utm.edu/research/iep/f/freud.htm>) Several modern day theorists postulate that not only are human beings subject to this dynamic process, but psychoanalysis and contemporary psychotherapy, as well, is shaped, determined and intricately defined by its' history. (Fancher, 1995. Rahman, 1985) The following chapter discusses the aforementioned hypothesis and offers in depth discussions regarding significant individuals that collectively contributed to the formation of contemporary psychotherapy.

#### A. Patriarchal Philosophy and the Evolution of Psychotherapy

This chapter seeks to more clearly understand the place where clinical sexology has arrived today. Of great interest is the influence that the development of a medical model in psychotherapy has had upon clinical sexology. Pursuing these questions requires more than a cursory examination of the history of psychotherapy. In so doing it is essential to take into account the psychological and philosophical lineage of the field of

mental health. This lineage, not surprisingly, often includes certain practices and practitioners that are typically not spoken of or are ostracized by psychology's silence. Just as individual human beings are a composite of their genetic kin and collective clan, the same may be said to hold true for the field of psychotherapy and its' philosophical family-of-origin. (Fancher, 1995. Rahman, 1985)

Mohammed Mujeeb – ur- Rahman in his book, *The Psychological Quest: From Socrates to Freud*, states that his study,

“ is intended as a critique of modern psychology; it is based on the premise that psychology becomes devoid of meaning when it loses touch with its rich philosophical heritage. For whether we recognize it or not, it is this heritage of ideas from the past that informs our present knowledge of human nature. Necessarily then, one needs to examine the historical context within which many of our modern psychological ideas have arisen. Only such an inquiry can clear away the amnesia for the origins of our psychological consciousness. While such recollection is in itself beneficial for one's own intellectual health and understanding, it is critical for restoring the meaning of the enterprise that we call modern psychology.” (Rahman, 1987)

Why this line of inquiry begs to be addressed in a paper such as this is due in part to the fact that within the popular culture and the field of clinical sexology as well, discussions regarding Tantra, Taoism and other Eastern sex practices are currently surfacing. This phenomenon can be observed in the offices of psychotherapists and clinical sexologists, and in the burgeoning network of practitioners offering Tantric workshops and training in both the Eastern and Western hemispheres. This growing curiosity, when met with respect and regard for that which falls outside our traditional

Western worldview, may have the capacity to reconnect us with a past we did not even know existed. As Western-schooled clinicians, many of us have completed years of training, testing and supervision but few of us have yet to hear the word Tantra discussed or even considered as a legitimate method of treatment by those who are charged with our education. Yet, Tantra has been a legitimate and revered philosophy and practice for well over two centuries in prominent cross-sections of our world. Tantra's capacity to act as a healing agent on body, mind and spirit is well known in East Indian culture and will be discussed in the following chapters. Is not then, a practice as powerful as Tantra, important enough for contemporary psychotherapists and clinical sexologists to consider? According to Robert T. Fancher PhD, psychoanalyst and Adjunct Assistant Professor in Philosophy at New York University:

“We have had professions of mental health for about a century and a half. These professions claim to be expert on mental illness and its treatment. They have organized themselves, secured legal protection, and acquired authority in our society. Unfortunately, they do not agree on what constitutes health or illness, and they lack sound basis in science or reason. Effectiveness of treatment seems to have little to do with the various bodies of knowledge and techniques that constitute mental health professionals claims to expertise. At present success seems to have something to do with something about the therapist himself - though at present we can only guess what that is. The claims of the mental health profession seem quite at odds with much of what seems obviously to be true of those professions. How are we to understand these claims - and the diverse schools of care that make them? (Fancher, 1995)

Rahman further states that, “ When we glance back at the first two and a half centuries of Western philosophy and science, since its birth in the sixth century B.C.E.,

we find a treasury of thought that astounds the imagination. By comparison later achievements of science and philosophy pale somewhat in significance. In that short span of time, human consciousness itself emerged from its infancy in myth, went through its childhood and adolescence (from the pre-Socratics to the Sophists) and reached its maturity when Socrates discovered the soul, while Plato and Aristotle carried the consequences of this discovery into the interpretation of the world, society and man.” (Rahman, 1987) Although Rahman is courageous in highlighting the propensity of psychology to turn a blind eye towards the long history preceding it, even he errs by giving credit where credit is not due. Writing on the history of psychology, Rahman begins his discussion with an explanation of Socratic thought, referencing Sophocles and Pythagoras as co-creators of man’s earliest meaning making. (Rahman, 1987) Only briefly does he address the existence of primitive culture, totemism, ritual feasting or the liberated female of prehistoric times. When these are mentioned they are discussed as examples of Freud’s regressive thought processes. (Rahman, 1987)

Discounting the contributions made during pre-Socratic history has, through a trickle-down effect, negatively impacted modern psychology and clinical sexology in particular. Examples of this can be seen when contrasting Eastern world history with Western world history. Whereas Western civilization begins its accounting of meaningful human history with vague tales of pre-historic, non-verbal man, Eastern civilization, with its propensity towards integration of the feminine both through Goddess images and core energetic processes, has preserved and passed on written and oral teachings inclusive of matrilineal and matriarchal culture.

Prior to the birth of psychoanalysis, religious traditions were the means used to assist humans in attending to their minds and their souls. Shamans utilized ceremony and ritual to accomplish retrieval of the lost soul, a frightening task at best. (Ellenberger, <http://www.geocities.com/~nwipd/course/history.htm>). Winkelman has extensively discussed the functions of shamans in a wide range of societies and has established that in sedentary agricultural and or hunter/gatherer groupings, the shaman often held important social and political leadership positions as well as being the medico-religious healer and medium of communication with the spirit world. (Winkelman, 1990) Ancient Middle Eastern religions are also noted for their use of ritual ceremonies and rites, such as dance, prayer, incantation and sacred drama in order to embody their dilemmas, wishes and hopes. One of the most important pagan myths arising out of Eastern civilization concerned the search of the earth Goddess for her lost (or dead) child or lover (e.g., Isis and Osiris, Ishtar and Tammuz, Demeter and Persephone). This myth, symbolizing the birth, death and reappearance of vegetation, when acted out in a sacred drama, was the fertility rite par excellence. (<http://images.allrefer.com/reference/iframe/max-sky.html>)

In Jungian analysis and depth psychology, the archetype of death and rebirth is considered an overarching theme, attesting to the tenacity of ancient matriarchal teachings. In fact, Marija Gimbutas (1921 – 1994) whose last books include *The Language of the Goddess* (1989) and *The Civilization of the Goddess* (1991) discusses the religion, social structure, habitation, patterns and elaborate symbol-system of the Neolithic farming societies of Europe and Anatolia. In fact, these long-lived, settled cultures were peaceful egalitarian and highly artistic. The ideology of these cultures, mirroring the social structure, centered on veneration of the life-giving, death-wielding

and regenerative powers of the natural world, expressed most often in female form.

(Gimbutas, 1991) Pre-androcentric Neolithic cultures, often referred to as Old Europe, reached a cultural florescence during the fifth millennium B.C.E. largely as the result of women's contributions to the development of both the culture and the economy.

(<http://ask.elibrary.com/1G1:53884633>) Gimbutas also writes that important elements of the Old European culture, contrary to popular belief, were not completely destroyed but have survived as a subcurrent beneath a strident, patriarchal overlay. A similar situation may well have occurred in the Indus valley as the result of Indo-European penetration into the subcontinent of India. "The subsequent existence of a very strong, non-Indo-European linguistic and mythological substratum cannot be overlooked. To begin to understand this complex situation, it is necessary to start thinking in terms of social and symbolic structures of cultures."(Gimbutas, 1991) In keeping with Gimbutas' suggestion, the next social/symbolic structure we will discuss is that of Medieval Europe. A brief discussion follows regarding certain philosophies that were drawn upon during the middle-ages in order to understand and attend to psychological problems.

According to Dr. George Mora writing in "Journal of the History of Behavioral Sciences," there is growing consensus among scholars, stemming from the studies of Dodds, Entralgo and others that the early middle ages were characterized by a continuation of the main themes of the Roman culture which in turn were derived from the Greek tradition. (Mora, 1978) Mora, child psychiatrist and Research Associate in the Department of the History and Science of Medicine at Yale University, points out in his article on mind-body concepts during the Middle Ages, that abnormal psychology of the medieval mind is best understood in the context of cultural, literary, artistic, sociological,

economic and religious elements. (Mora, 1978) It seems that three main currents were constantly intermingling during the middle ages; 1) popular concepts based on traditional folkloristic beliefs, namely, the appearance of abnormal phenomenon through magic contagion and sympathetic and antagonistic interactions between human beings and their surroundings and, conversely, control and elimination of these same phenomenon through a wide variety of practices ranging from use of purifying principles and mysterious drugs to rituals aiming at liberating the individual from the noxious agent; 2) the medical concepts centered on the Hippocratic belief in the etiology of disease as resulting from the interaction of the four bodily humors and leading to the four corresponding temperaments, and, 3) the literary-philosophical concepts which, themselves, went through a process of fundamental change. In Homeric times (tenth to ninth century B.C.E.) human actions were projected onto the gods and goddesses. Then with the slow emergence of the democratic polis in the fifth century B.C.E., the great philosophical systems acquired momentum, including the Socratic search for interiority, the platonic view of the mind as opposed to the body; and finally Aristotle's empirical orientation toward human psychology based on the body-mind unity allowing for a more naturalistic approach to the treatment of abnormal disorders. (Mora, 1978) Intersecting in various ways and at various periods with these three currents, were three therapeutic methods that flourished in Greek times, whose relevance has continued to today. They are: 1) The interpretation of dreams that evolved from a prophetic emphasis eventually to a personalistic emphasis, 2) The technique of incubation, stemming from the unconscious need for liberating Dionysian forces from the gentle constraints of Apollonian harmony, resulting in widespread and well-structured rituals, purifying ceremonies or pilgrimages

to sacred shrines, and 3) The therapy of the word (that is, the persisting belief in the curative power of the word) already central to the technique of the medicine man. (Mora, 1978) The three trends along, with their corresponding three therapeutic methods, carried over into Roman culture, where they were viewed in a pragmatic light. In other words, Romans took a very pragmatic approach to caring for the mentally ill in that they sought primarily to minimize abnormal behavior. Psychology, rather than being imbued with metaphysical speculations, was dominated by the Stoic and Epicurean schools that focused on proper ways of conduct - a trend that reached its highest expression in Cicero's *Tusculan Disputations*. Originally intended to be a guide to ethical conduct, it reads today like a psychological text *ante litteram*. In them, incidentally, not unlike in Freud's theorizing, emotions are presented in opposed fashion and the expression of libido occurs for the first time in literature in the sense of violent desire. (Mora, 1978)

Another complex and prolific writer on philosophy and medicine during the Roman era, Galen clearly reflected the consciousness of the second century C.E.; a conflicted age of rapid and poorly integrated superimposition of the new Judeo-Christian teachings onto the old Greek tradition. In his volume, *On the Passions and Errors of the Soul*, in line with Stoic tradition, Galen maintained that psychological aberrations were the results of errors of judgment, modifiable through education when conscious, but impervious to any corrections when unconscious. (Mora, 1978) Galen's writings bring us to the threshold of the patristic era. Not unlike those living in modern civilization, with excesses on many fronts, Roman citizens, while the Roman Empire was rapidly disintegrating, sought refuge from the upheavals of the world in the realm of the spirit. One significant development in patristic literature consisted of its widening gap between soul and body.

Sexuality was harshly condemned and *sophrosyne* (the Greek virtue of self knowledge and self restraint) came to be embodied in the image of the pure virgin. (Mora, 1978)

Recalling earlier references to this phenomenon, linguist Harald Haarman from Finland, while investigating the vigorous cult of the Virgin Mary points out that popular worship of Mary was indispensable in the initial spread of Christianity that continued into the Middle Ages. All major sanctuaries dedicated to a pagan female divinity were transformed into Christian churches that, with rare exception, were dedicated to Mary. Mary, as previously stated, absorbed the attributes of the ancient goddesses and served as mediator, making it possible for people to accept a radically different ideology that supported the new world order. (<http://askelibrary.com/1G1:53884633>) Later Middle Age thought included the writings of Thomas Aquinas and St. Augustine, both strong proponents of the construct that soul and body were separate, the former being sacred, the latter profane.

Renaissance philosophy witnessed the birth of: 1) Humanism, through the writings of Erasmus, 2) The Reformation, through the writings and actions of Martin Luther, the father of Protestantism, and, 3) Bacon and Galileo, initiating what would come to be known as the Scientific Revolution. (<http://www.utm.edu/research/iep>) The seventeenth and eighteenth centuries saw the rise of continental rationalism, British empiricism, French Deism and moral and political philosophies documented by Machiavelli and Shaftesbury. The overriding philosophy of the nineteenth century stemmed from Hegel writing on German social and political concerns, Stephen Huxley writing from a British perspective and St. Louis Hegelians reflecting American philosophies. During the dawning and progression of the twentieth century Dewey and

Mead wrote of pragmatism and Wittgenstein and Reichenbach delved into early Analytic Philosophy, along with the Vienna Circle and the Berlin Circle. Continental philosophy was written about by Heidegger, Freud, Husserl and Blondel. Bonhoeffer addressed religious philosophy and Lonergan and Davidson contributed to the development of metaphysics and epistemology. (2003, <http://www.utm.edu/research/iep/westtime.htm>)

More recently the philosophy of psychology has been addressed by M.M. Rahman in his 1987 book, *The Psychological Quest: From Socrates to Freud*. Here he states, "Our present ignorance of the many facets of human nature may have less to do with the relative youthfulness of psychology than is generally believed to be the case. It would therefore, be more enlightening to reflect on the possibility that, somewhat like the drunk in the story, we may have been searching for the knowledge of man where there is light rather than where there is illumination." (Rahman, 1987) It seems that from the start, any attempt to conceive of a science of psychology has posed serious problems. Nevertheless, an arbitrary alliance was forged between philosophy (which contributed most of its ideas and problems) and experimental physiology, (which contributed most of its methodology). (Rahman, 1987) Rahman goes on to insightfully write,

"This unholy matrimony, in so far as one had hoped for a true science of human nature, succeeded partially in locating the soul in time, but in the process it robbed psychology of its soul. With the disappearance of the soul, and its replacement by the brass instruments of science, psychology nit-picked it's way at the elements of consciousness without ever coming to grips with its nature or structure; the sum of the parts just would not add up to the whole of the experience. As psychology adapted itself to biological thinking, it became more functional, and, for a while the stream of consciousness became a refreshing delight. But then, the slender thread, that had connected psychology to it's past, snapped as psychology began to lose consciousness- until finally it went out of its mind and became a science of behavior,

transforming an already soulless study into a mindless science.”  
(Rahman, 1987)

If, as proposed by Rahman, psychology was birthed from and thus parallels philosophy, then, “ it is one of the ironies of history that it took a godless Jew, Sigmund Freud, to become the emissary of the moral message of Socrates and Jesus for our ‘age of anxiety’ following the ‘death of God’. With Freud the laying on of hands was replaced by laying on the couch; spiritual healing became psychic healing; and after Freud, only the truly mad could cast the first stone at the insane, for he had shown, beyond a shadow of a doubt that there is none amongst us without a taint of neuroses.” (Rahman, 1987)

For the past century, psychology has been considered a vital element in the establishment and maintenance of a well-functioning society. Beginning this endeavor, the first psychology laboratories were opened by William James at Harvard University in 1875 and by William Wundt at Leipzig University in Germany in 1879. Their intention was to show the world that human nature was subject to lawful principles that were empirically verifiable. (Goldberg, 2000. <http://ask.elibrary.com/doc=1G1:66880568>) William James, who was both a psychologist and philosopher, served as president of the American Psychological Association and wrote one of the first textbooks for the field of psychology. His work, *The Varieties of Religious Experience* is considered a classic work. James was significant in that he differentiated institutional from personal religion in his writings. Institutional religion, James suggested, referred to religious groups, organizations or dogma. Personal religion, on the other hand, was the mystical experience

an individual might have regardless of culture. Dogmatic thought, was to James, anathema. (Nielsen, 2001. <http://www.psywww.com>)

According to Jungian analyst, James Hillman, “We’ve had one hundred years of psychotherapy and the world’s not getting any better.” (Hillman & Ventura, 1991) Resonating with Rahmad, Hillman postulates that the primary reason little has improved, corresponds directly with the failure of psychotherapy to attend to the soul - engendering a state of slight depression that may be appropriate considering the given state of affairs. (Hillman & Ventura, 1991) It would, however, be unfair to leave Hillman’s statement stand without unchallenged considering the conditions present during the 1800’s that necessitated a revolutionary change in the way mental illness and neurosis was treated. During the nineteenth century, the mind-view of mental illness predominated, recognizable by its conviction that the victim was to blame for his condition. Possession by evil spirits, moral weakness, and other such explanations contributed to the stigma surrounding mental illness. The most apparently ill, were chained to walls in institutions like the infamous Bedlam, where the rest of society could forget they existed. (<http://www.bipolarworld.net>). It was within this context, that the young Sigmund Freud came to enroll in medical school at the University of Vienna in 1873.

Sigmund Freud’s scope of interest and his professional training were very broad. He always considered himself first and foremost a scientist, endeavoring to extend the compass of human knowledge. He concentrated initially on biology, doing research in physiology for six years under the great German scientist Ernst Brucke, who was director of the physiology laboratory at the University of Vienna. Thereafter, Freud specialized in neurology. In 1885-86 Freud spent the greater part of the year in Paris where he found

himself deeply impressed by the work of Jean Charcot, a French neurologist, who was using hypnotism to treat hysteria and other abnormal mental conditions. Returning to Vienna, Freud experimented with hypnosis but found that its beneficial effects did not last. As the result, he decided to adopt instead a method suggested by the work of an older Viennese colleague and friend Joseph Breuer. Breuer's work centered around the discovery that when he encouraged a hysterical patient to talk uninhibitedly about the earliest occurrences of their symptoms, the symptoms themselves sometimes gradually abated. (<http://www.utm.edu/research/iep/f/freud>) Through his work with Breuer, Freud formulated and developed the idea that many neuroses (phobias, hysterical paralysis, pain and some forms of paranoia) had their origins in deeply traumatic experiences which had occurred in the past life of the patient, but which were now forbidden to enter the patients consciousness. The treatment Freud developed was aimed at enabling the patient to bring these experiences to consciousness and confront them in a deep way both intellectually and emotionally. Through this resurfacing, he postulated, emotions could be felt and discharged, removing the underlying psychological causes of the neurotic symptoms. This technique, and the theory from which it is derived, was given its classical expression in *Studies in Hysteria*, jointly published by Freud and Breuer in 1895. (Thornton, 2001. <http://www.utm.edu/research/iep/f/freud/htm>) Shortly after this development, however, Breuer found that he could not agree with what he regarded as the excessive emphasis Freud placed upon the sexual origins and content of neuroses. Thus the two parted company and Freud continued to work alone, developing and refining his theory and practice of psychoanalysis. Freud's psychoanalytical theory was initially not well received. When its existence was acknowledged at all, it was usually by people who

were, as Breuer had foreseen, scandalized by the emphasis Freud placed on sexuality. It was not until 1908, when the First International Psychoanalytical Congress was held in Salzburg, that Freud's importance began to be generally recognized. This recognition was greatly facilitated in 1909, when Freud was invited to give a course of lectures in the United States, which were to form the basis for his 1916 book, *Five Lectures on Psycho-Analysis*. Freud was greatly heartened, at this time, by attracting followers who possessed great intellectual caliber such as Adler and Jung. However, he was equally disappointed when both men went on to form rival schools of psychoanalysis, thus giving rise to the first two of many schisms in the movement. Freud knew that disagreements over basic principles were inevitable in the early development of any new science, but this awareness did little to soften the blow. (<http://www.utm.edu>)

Disagreements over religion and/or spirituality were also a point of contention between those individuals responsible for birthing contemporary psychotherapy and its' offspring; clinical sexology. We begin this discussion with Freud's thoughts concerning religion, which appear in his book *Civilization and It's Discontent*. Freud wrote, "thus, religion would be a universal obsessive neurosis of humankind. Just like the obsessive neurosis in children, it springs from the Oedipus complex, the relationship with the father. Should this concept be correct, distancing from religion should be as inevitable as the process of growing." (<http://www.utm.edu/research/iep/f/freud.htm>)

Alfred Adler (1870-1937) was analyzed and trained by Freud but eventually parted ways with his mentor over philosophical differences. Adler, from a religious perspective, viewed God, or the idea of God, as a motivator. Since much of Adler's writings concern social movements, ones view of God was deemed important by Adler,

as it embodied an individual's goals and directed their social actions. Adler also viewed religion as a powerful social movement in and of itself, contending that only when science began to capture the same fervor as religion, thus promoting the welfare of all segments of society, would the two be more equal in people's eyes. (Nielsen, 2001)

Carl Jung (1875-1961) previously introduced, was a devoted follower of Freud. A close collaborator of Freud's from 1907-1913, some sensed Jung was being groomed to become Freud's intellectual successor. However their fundamental disagreements over sexuality and spirituality eventually took a toll on their collegial and personal relationship, causing Jung to break ranks and begin his own school of analytical psychology. As mentioned earlier, Jung was concerned with the interplay between conscious and unconscious forces, proposing two kinds of unconscious: personal and collective. Personal unconscious (or shadow) included those things about ourselves we were compelled to suppress or would like to forget. (Nielsen, 2001) This current research paper takes particular interest in the personal shadow as it has been postulated to be the reservoir for all of an individual's disowned personal and sexual contents. These contents are often the gold that is mined when clinical sexologists work within a psychospiritual or tantric model. The collective unconsciousness, another construct introduced by Jung, is also referenced frequently in this study. According to Jung, the collective unconscious refers to events we all share, by virtue of having a common heritage (humanity). For example, the image (archetype) of a mythic hero is something that is present in all cultures. (Nielsen, 2001) In other words, the collective unconscious holds the memories and images of all humanity throughout all time. It is precisely upon this foundation that this paper lays claim to the impact of the patriarchy upon modern man. To be sure, the

collective unconscious holds not only the obvious patriarchal patterns, but the repressed matriarchal contents as well. It could be postulated that the current emergence of Goddess themes, seen in Tantric sexual practices, and the liberation of the feminine in both men and women, is the direct result of the feminine shadow beginning to emerge from her long repressive sleep. This comes at a time in history, when to suppress the feminine any longer is a sure recipe for our total demise. Carl Jung, it is noteworthy, held a deep fascination for non-Western views. Jung sought to find psychological common ground within the psyche for both Eastern and Western concepts, thus generating a microcosmic model for the cross-cultural integration of highly diverse energies.

Gordon Allport (1897-1967) made important contributions to the psychology of personality by focusing on and refining the concept of traits. (Nielsen, 2001) Allports interest in differences among individuals, which is what personality-psychology consists of, carried over into his work on the psychology of religion. His classic book, *The Individual and His Religion* shows Allports interest in people as religious human beings. His book further illustrates how people may use religion in different ways. (Nielsen, 2001) Allport referred to different religious orientations as either mature or immature, the former characterized by an ability to maintain links between inconsistencies, or what Jung would describe as holding the tension of the opposites. (Nielsen, 2001) This paper by definition would subsume Allports mature religious personality under the category of a spiritual individual. Immature religion on the other hand, Allport saw as self-serving. This author sees Allports immature religious orientation as mirroring the personality of the individual self-described as a religious fundamentalist. Allport went on in later years,

to devise religious orientation scales by which to measure these two distinct approaches to ones relationship with spirit or soul. (Nielsen, 2001)

Another prominent figure in the formation of contemporary psychotherapy is Erik H. Erikson (1902-1994). Erikson is best known for his theory of psychological development, which has its roots in the psychoanalytic importance of identity and personality. Erikson believed that proper psychological development occurs in eight stages that must be followed in specific sequence. Associated with each stage is either a positive resolution of an identity conflict, or a negative failure to resolve the conflict. (Nielsen, 2001) A significant contribution of Erikson's is the notion that humans are developing and changing well into adulthood. For those of us assisting individuals and couples with making important changes in their personal and sexual behaviors, Erikson's theories come as good news. From a spiritual standpoint, his biographies of Gandhi and Luther reveal Erikson's positive view of religion. He considered religion to be an important influence on successful personality development because, he postulated, religion was the primary vehicle by which cultures promoted certain virtues; virtues that Erikson associated with the successful navigation of each life-stage. He believed that religious rituals facilitated the development of these virtues. (Nielsen, 2001)

Any student of human psychology will, most likely, have been exposed to the work of Abraham Maslow (1908-1970). Maslow's hierarchy of needs forms the template for the development of self-actualization, a term Maslow brought into the mainstream of psychotherapy. Self-actualized people, he posited, are those who have reached their potential for self-development. Maslow claimed that mystics are more likely to be self-actualized than other people. Mystics are also more likely, in his opinion, to have had

peak experiences; experiences in which the person feels a sense of ecstasy and oneness with the universe. One critically important outgrowth of Maslow's work is that which we know today as the school of Transpersonal psychology. (Nielsen, 2001) Transpersonal psychology focuses on the spiritual well being of individuals and incorporates spiritual constructs in the psychotherapy process. Transpersonal psychologists additionally seek to blend Eastern and Western mystical concepts found in Buddhism, Hinduism, Christianity and other traditions into modern psychology. According to Nielsen, the influence of the transpersonal movement remains small, but there is evidence that it is growing. "I suspect that most psychologists would agree with Maslow that much of psychology, including the psychology of religion, needs an improved theoretical foundation. (Nielsen, 2001) Hopefully, the paper you are holding in your hands will contribute to that effort.

Were psychology and its offspring, clinical sexology, able to generate an improved theoretical foundation as this paper seeks to do, the possibility that psychospiritual sex therapy could achieve full potency is implied. Sex therapy, by confining itself to secular logic, eliminating references to archetypes, soul and energy may unwittingly be contributing to an impotency that extends beyond the bedroom.

## B. Psychotherapy and Its' Interface With Energetic Theories

It has been conceptualized that psychotherapy, itself has evolved and grown, forming four different schools that developed under the guise of four separate and distinct forces. This idea is conveyed in "The Four Forces of Psychotherapy," the eighth chapter in *Eastern and Western Approaches to Healing*. (Lueger & Sheikh, 1989) Here the

authors state, “the history of psychotherapy in America during the first half of the twentieth century is largely the history of psychoanalysis (the first force). During the 1950’s, the monopoly of psychoanalysis was seriously challenged by the emergence of behaviorist approaches to therapy (the second force).” (Lueger & Sheikh, 1989) This second force of psychotherapy formed a separate strand of psychological therapies developed under the philosophical influence of Locke and Hume, both British empiricists. Championed by Ivan Pavlov, John Watson, Joseph Wolpe, Eysenck and B.F. Skinner, the second force of psychotherapy, rejected the idea that there were hidden aspects of the psyche that could not be examined empirically (such as Freud’s rendition of the unconscious). Practitioners in the behavioral tradition began to focus on what could actually be observed in the outside world. (<http://counsellingresource.com/types/history>) This second force of psychotherapy has exerted a strong influence in the domain of sex therapy as will be seen in chapter five. Both the research of Kinsey and the therapeutic techniques of Masters and Johnson have strong roots in behavioral approaches to sexual dysfunction. (<http://davidmckenzie.com/sexology/science/shtml>)

These first two forces of psychotherapy dominated the field well into the 1960’s, at which time a group of prominent psychologists launched a movement known as humanistic psychology or the third force. These psychologists, including Carl Rogers, Abraham Maslow, Fredrick Perls, Rollo May and Anthony Sutich were “unwilling to reduce the psyche to a complex of neurological reflexes and interacting forces. (Grof, 1984) and were reluctant to base their conclusions about human nature on research with animals and emotionally disturbed people. The third force emphasized individual freedom and the ability of human beings to determine their own development. Unlike the

psychoanalysts and the behavioral therapists, humanistic psychologists refused to subscribe to a series of logical, causative or deterministic propositions. (Belkin, 1987)

Carl Rogers and Otto Rank pioneered the third force of psychotherapy. Of particular interest within the third force was the rise to prominence of lay psychoanalysts such as Otto Rank, Oskar Pfister and Freud's own daughter Anna Freud. Sigmund Freud, much to his credit, supported the idea that individuals could be trained as lay analysts without undergoing the rigorous training of medical school. Freud himself analyzed several lay people who went on to become renowned and successful analysts in their own right. (<http://counselingresource.com/types/history>)

Freud's position on this issue did not go unchallenged however. In the United States, one of Freud's analysts, A.A. Brill insisted that analysts should be medically qualified-even though there were already many lay analysts practicing in the U.S., who like Brill, had trained with Freud in Vienna. Brill prevailed however. In 1926 the state of New York made lay analysis illegal, and shortly thereafter the American Medical Association warned its members not to cooperate with lay analysts. (<http://counselingresource.com/types/history>)

It was largely in response to the U. S. prejudice against lay therapists that Carl Rogers adopted the word counseling, originally used by social activist Frank Parsons in 1908. As a psychologist, Rogers was originally prohibited by the psychiatry profession from calling himself a psychotherapist. Ironically Rogers, himself, went on to gain great renown as one of the most influential empirical scientists in the fields of psychology and psychiatry, introducing rigorous scientific methods to psychology and psychotherapy alike, that these same psychoanalysts had long resisted. (<http://counselingresource.com/types/history>)

The third force of psychotherapy under the influence of Carl Rogers, was originally called client-

centered and later, person centered, as Rogers' approach focused on the experience of the person, neither adopting elaborate and empirically untestable theoretical constructs, nor neglecting the internal world of the client in the way of early behaviorists. Other approaches also developed under what came to be called the humanistic branch of psychotherapy, including Gestalt therapy and the psychodrama of J.L. Moreno. (<http://counsellingresource.com/type/history>)

Although the third force quickly gained popularity, a few influential professionals felt that its' emphasis on growth and self-actualization was still too narrow and limited, and that it shied away from the clear recognition of spirituality and transcendental needs as intrinsic aspects of human nature. (Grof, 1984) These shortcomings gradually led to the birth of the fourth force, or the Transpersonal approach to psychology and psychotherapy. During the 1980's, this movement rapidly developed, evidenced by the emergence of several organizations devoted to this orientation (e.g., "The Journal of Transpersonal Psychology", the Association of Transpersonal Psychology, the California Institute of Transpersonal Psychology, the International Transpersonal Association, etc.), (Lueger & Sheikh, 1989). Transpersonal psychology, introduced into the mainstream by notable physicians, psychiatrists, therapists and writers such as Stanislov Grof M.D., Ken Wilber PhD, Larry Dossey M.D., and others will be elaborated upon in chapters four and seven, where spiritual aspects of clinical sexology will be explored. It is important to state at this juncture however, that without the groundwork laid by these transpersonalists, the blending of Eastern sexual philosophies with Western sexology principles that facilitates a working model of Tantric sex for Westerners would have been difficult to comprehend. In the same way that transpersonal psychology has contributed

to the unfolding theories surrounding psychospiritual clinical sexology, so too have Sigmund Freud and Wilhelm Reich, by their exploration of energetic concepts, generated revolutionary and meaningful conversations regarding the role energy and energetic dynamics play in the dance of sexual satisfaction. Therefore a more detailed discussion of Freud and Reich's ideas follows.

Freud's psychoanalysis is considered by many to be the conceptual root of modern day psychotherapy. In order to appreciate the degree of courage Freud exhibited in disseminating his theories to the Victorian populace of his time we would do well to examine the time and place in history during which Freud's ideas emerged exerting their influence upon, and ultimately reshaping Western thought.

Freud entered adulthood during the second half of the nineteenth century. This period was marked by a revival of religious activity unmatched since the days of the Puritans. This religious revival shaped the prevailing moral code by infusing all behavior with moralism, or that which is commonly referenced to as Victorianism. Above all, during this period religion occupied a place in the public consciousness and a centrality in the intellectual life, which it had not occupied a century before nor would it retain into the twentieth century. "Close your eyes and think of England," was common advice passed from a Victorian-era mother to her daughter upon her wedding day. This saying regarding marital sexual relations, speaks volumes about prevailing sexual attitudes, at least among middle/upper-class females. (<http://www.victorianweb.org/religion>)

This period of history, though regressive from a sexual standpoint, was punctuated by monumental advances in contemporary physics, largely initiated by the formulation of the principle of the conservation of energy by Helmholtz. This principle

states, in effect, that the total amount of energy in any given physical system is always constant; that energy quanta can be changed but not annihilated, and consequently that when energy is moved from one part of the system it must reappear in another part. The progressive application of this principle led to monumental discoveries in the fields of thermodynamics, electromagnetism, and nuclear physics that along with their associated technologies, has also comprehensively transformed the contemporary world. ([www.friesan.com](http://www.friesan.com)) This principle of energetics exerted, as well, a tremendous influence on Sigmund Freud who derived many of his ideas from the field of physics.

([www.friesan.com](http://www.friesan.com)) When first coming to the University of Vienna, Freud worked under the direction of the great German scientist, Ernst Brücke, who, in 1874 published a book setting out his view that all living organisms, including the human one, are essentially energy-systems to which the principle of the conservation of energy applied. Freud, who had great admiration and respect for Brücke, quickly adopted this new principle of dynamic physiology with enthusiasm. ([www.friesan.com](http://www.friesan.com)) From this biological platform it seemed only a short conceptual leap to assert that there was such a thing as psychic energy. Freud made that leap early in his career, depicting the human personality as an energy-system, conceptualizing the function of psychology as a method by which to investigate the modifications, transmissions, and conversions of psychic energy within the personality that shapes and determines it. This latter conception is at the very heart of Freud's psychoanalytic theory. ([www.friesan.com](http://www.friesan.com))

Dr. Stephen P. Thorton goes on elaborates on Freud's relationship to energetic concepts by stating,

“ Deeply associated with this view of the mind is Freud's account of the instincts or drives. The instincts, for Freud, are the

principal motivating forces in the mental realm, and as such they 'energise' the mind in all of its functions. There are, he held, an indefinitely large number of such instincts, but these can be reduced to a small number of basic ones, which he grouped into two broad generic categories, Eros (the life instinct), which covers all the self-preserving and erotic instincts, and Thanatos (the death instinct), which covers all the instincts towards aggression, self-destruction, and cruelty. Thus it is a mistake to interpret Freud as asserting that all human actions spring from motivations which are sexual in their origin, since those which derive from Thanatos are not sexually motivated - indeed, Thanatos is the irrational urge to destroy the source of all sexual energy in the annihilation of the self. Having said that, it is undeniably true that Freud gave sexual drives an importance and centrality in human life, human actions, and human behaviour which was new (and to many, shocking), arguing as he does both that the sexual drives exist and can be discerned in children from birth (the theory of infantile sexuality), and that sexual energy (libido) is the single most important motivating force in adult life. However, even here a crucial qualification has to be added - Freud effectively redefined the term sexuality to make it cover any form of pleasure which is, or can be derived from the body. Thus his theory of the instincts or drives is essentially that the human being is energised or driven from birth by the desire to acquire and enhance bodily pleasure.”  
(<http://www.utm.edu/research/iep/f/freud.htm>)

As stated earlier, Freud outlined his model of the mind by describing it in terms of drives and structural components. According to Freud's theories, when a conflict arose between two or more components of the self, such as Id, Ego or Superego, (intrapsychic energies) the normal discharge of psychic energy was blocked, and this, he asserted, prevented the intrapsychic mechanism from functioning properly. In Freud's definition of pathology, an internal conflict prevents drive satisfaction from occurring, damming the flow of psychic energy.

Another profound and often neglected dearth of information concerning the intersection of energy, psychotherapy and sexology comes from the work of Wilhelm Reich. Wilhelm Reich, born in the easternmost part of the Austro-Hungarian Empire in

the German Ukraine on March 24, 1897, began his study of medicine at the University of Vienna in 1918, during which time he organized a seminar on sexology. He soon became interested in Freud and psychoanalysis, and, after a short training analysis he became a practicing analyst and a member of the Vienna Psychoanalytic Society, two years before his graduation in medicine in 1922. (Boadella, 2003. Baker, 1967)

Reich's brilliance as an analyst and author of numerous important articles on psychoanalysis, caused Freud to select him as a first assistant when organizing the Psychoanalytic-Polyclinic in Vienna in 1922. In 1924, Reich was appointed to the teaching staff of the Psychoanalytic Institute and conducted seminars both at the Institute and at the clinic. Reich set about, in particular, to study the cause of psychoanalytic failures. His means for so doing was to move down from behind the couch, sit beside his patient, look at the patient and allow the patient to see him. Reich thus made direct and conscious contact with the individual behind the neurosis he was treating. This move on Reich's part represents a break from the patriarchal norms of his time. Reich's propensity for constantly shifting beyond the paradigm of his time, punctuated his life and career. Reich, like every other analyst, encountered the resistance of his patients. The concept of resistance in psychoanalysis was commonly understood, but how to best handle resistance was often elusive; especially latent resistance, which was frequently not even recognized. Previously, transference had been used to overcome resistance and was thus all-important. Reich, instead of leaning on the interpretation of transference to disarm resistance, attacked the resistance head-on by pointing out that the patient was resistant - describing how resistance presented in the field. He described the attitudes of the patient, and he handled each new resistance in this way as it appeared.

Co-workers argued against such tactics, but Reich kept on and found that, as resistances were dissolved, painful material at the root of each neurosis spontaneously began to appear in logical order until basic conflicts were encountered. When these resistances were overcome, the patient showed a great change both in his attitudes and his functioning, and eventually was capable of true positive transference. Reich thus demonstrated that the former positive transference was actually a latent resistance, designed to avoid painful material. Reich finally concluded that there was no such thing as real positive transference early in therapy. When resistances were analyzed, the character began to change, showing that not only were symptoms evidence of neurosis but that the character itself was neurotic. Thus developed the concept known as character neurosis and the method for working with it, Reich defined as character analysis. By means of character analysis Reich felt he could solve the problem of masochism and further prove that the idea of the death instinct was a fallacy. According to Reich, it was not that the masochist did not want to get well because of a biological death instinct, but, rather, that his tolerance for expansion and movement was impaired. (Baker, 1967)

The similarities of Reich's ideas to the principles of Tantra are surprising; for at the heart of Tantric practice there resides the expressed desire to expand oneself beyond existing boundaries of belief, perception and experience. In Tantric sex, individuals and couples seek to expand beyond their typical range of experience as a means for enhancing their intrapersonal, interpersonal and transpersonal relatedness. Tantric teachings, in line with Reichian teachings, recognize that whenever expansion does occur, the consciousness may also encounter difficult memories, emotions, unfinished gestalts or painful material. This confrontation with highly charged material often necessitates

utilizing modalities such as Reich's cathartic discharge of blocked emotions, in order to release the painful emotions and to accommodate the newly expanded consciousness. Nearly every book, manual or article on Tantra herein cited references the difficulties people encounter as they begin to move beyond their comfort zone. Different schools of thought conceptualize this phenomenon in different ways. Dr. Kuriansky of Columbia University discusses this phenomenon in her guide to tantric living, *The Complete Idiots Guide to Tantra*. (Kuriansky, 2000)

Wilhelm Reich distinguished himself by encouraging awareness of, connection to and the expression of these deeply held emotions and beliefs. The ability of Reich's patients to penetrate and disarm their resistance through the use of direct interpretation was further bolstered by the discharge of excessive energy wherein they were able to maintain a stabilized energy level within themselves. This process of energy metabolism, Reich stated, took place in a four-beat rhythm of tension, charge, discharge, and relaxation – which he coined "the orgasm formula." This concept of Reich's infers that the libido must be more than a psychic concept. It must be a real energy. This energy, Reich posited, when activated builds up to the point of sexual excitement, however the individual may find himself confronted with the necessity for holding back or suppression. This suppression, Reich, and Freud attributed to cultural and religious sexual mores promoted by the powers that be in the church, state subsequently influencing ones superego or psyche. Thus a patient, finding himself sexually aroused, unconsciously pulls his pelvis back, tightens the muscles of his thighs and buttocks, holds his breath, clenches his teeth and refuses to allow himself access to anything that would disturb his resolve to control his sexual feelings. Eventually he loses his sensation of sexual desire

but finds his body tight from tensed muscles. He is thus, according to Reich, armored. This armoring process may continue until all the muscles of his body are involved, and still the energy increases. Eventually, the energy overflows in the form of neurotic symptoms. This process, it seems, is initiated at birth in response to the universal anti-sexual attitudes of society. Subsequently, Reich postulated that few people evolve sexually as nature intended. The average person's sexual life, although inadequate to release all the built-up tension, does release part of it in the act of being sexual, and thus allows many people to function without reaching the stage where they develop and exhibit overt symptoms. (Baker, 1986)

Since neuroses exist, Reich hypothesized, as the result of repressed excess energy or stasis, a person who develops truly adequate sexual release cannot maintain a neurosis in Reich's opinion. (Baker, 1986) Furthermore, through sexual release, certain other changes are presumed to occur. Reich postulated that with adequate sexual expression a patient's face becomes relaxed and expressive, his body loses its stiffness and appears more alive and he becomes able to give freely and react spontaneously to diverse situations. Through cathartic discharge the patient's body becomes relaxed where formerly it maintained rigid muscular contractions as a defense against feeling and giving.

From the onset, Reich was impressed by energetic concepts of functioning. Throughout his career he never lost sight of them. After 1928, Reich gradually became more and more concerned with the social causation of neuroses. He organized mental hygiene clinics and sex counseling for youth. Recognizing the need for change in social

mores, Reich joined liberal and socialistic groups, believing them to be sincere vehicles for social reform.

Freud, however, became uneasy about Reich's social crusading and his mixing of analysis with politics. Freud also took offense at Reich's opposition of the death instinct theory, and subsequently their close friendship began to cool. Reich, nevertheless, continued to study patients, contrasting those cured with those not cured. Regardless of the patient's length of time in analysis, Reich consistently found that those cured had developed a satisfactory sexual life, while those deemed uncured had not. This, for Reich, brought into focus the need for regulating the organism's energy. In order to cure the patient, libido stasis had to be overcome. Sexual activity in itself did not guarantee this, but, rather, gratification in the sexual act did. Reich called this capacity for gratification-orgiastic potency.

Prior to Reich's findings, the majority of sexual problems were considered only symptoms but not the core of a neurosis. Furthermore, erectile potency was considered evidence of adequate sexual functioning. Some psychiatrists still insist that there are neurotics with normal sexual lives. Establishment of orgiastic potency under Reich's analytic eye, seemed to bring about very definite changes within the patient. These changes eluded proper recognition or understanding by most psychiatrists in Reich's era, and this misunderstanding continues to this day. Be that as it may, the conceptualization of orgiastic potency was, for Reich, a crucial finding. (Baker, 1986)

Reich was clearly a pioneer in his time. Unfortunately, his revolutionary thinking eventually cost him his life. He died in a prison cell, where he was confined for his political leanings. In spite of this, Reich's devotion to the study of sexual energy, the

shedding of body armoring and the catharsis of emotions, places him in closer proximity to ancient sexual/spiritual philosophies and principles than one could ever have imagined.

Fortunately Reich's ideas were not altogether lost, and were later expanded upon by Alexander Lowen in his work on bioenergetics. (Lowen & Lowen, 1977) Other significant twentieth century psychotherapists that studied and affirmed the usefulness of energetic release in the interest of psychic balance were Janov, the author of *Primal Scream*, Stanislov Grof, M.D., Czechoslovakian psychiatrist who developed Holotropic Breathwork and others. (Grof, 1980 & Janov, 1970)

As psychotherapy and its oft-scrutinized prodigy, clinical sexology, arrive at the brink of a new millennium the psychotherapy industry finds itself in turmoil. Psychotherapy in America is a twentieth century invention that was originally religion-based. Freud and his pioneering band of psychiatrist's departed, rightfully so, from fundamentalist religious influence, and carved out a model of the mind that has maintained its popularity to this day. Though a revolutionary man in his own right, Freud fell, nonetheless, under the spell of certain patriarchal myths and norms. (<http://www.lcsc.edu>) These patriarchal myths, regardless, are the ones that regulate the field of psychotherapy and the delivery of mental health services. As proof, licensing boards and insurance companies require standards of care calibrated in logical, quantitative and measurable terms as the means for which therapy is considered effective and acceptable. That which defines acceptable standards of practice, are those events that can be measured and defined, are primarily brief and usually reflect cognitive- behavioral constructs. Therapy should be conducted briefly, solve the problem quickly, and measure progress linearly and quantitatively to defend its effectiveness. Matriarchal processes that

encourage the free flow of emotions, a sense of relatedness and liberal use of time as a healing element in the psychological process, are fundamentally rejected under patriarchal policies. Brief therapy, and other time-restricted models of treatment are further evidence of the patriarchy's rejection of matriarchal, seasonal, slow, emotional and sometimes apparently irrational aspects of the psychotherapeutic and psychosexual process. Whichever approach or combination of approaches clinical sexologists take will, no doubt, steer the course of treatment and determine how [sexological] research and [sex] therapy will be conducted. (Dossey, 1989) Patriarchal norms, lying at one end of the spectrum, run the risk of imposing stiffness, rigidity and task orientation on the treatment of contemporary, clinical sexology patients. Matriarchal norms, at the other end, run the risk of succumbing to emotionality with no container, and idealism with no manner by which to put it's ideas into action. Solutions, based on rectifying these polarities of experience may offer therapists a way to respect the gifts of both masculine and feminine and bring these qualities into union (yoga) offering a truce in the battle between the sexes.

The upcoming chapter expands its' exploration of the aforementioned energies by examining the development and long-standing history of energetic healing. In addition a rudimentary, yet useful explanation of principles of quantum physics that are salient to clinical sexology will be introduced. The clinician's ability to understand the workings of Tantra from a scientific perspective will be facilitated by identifying the scientific basis underlying the time-honored teachings that reside at the heart of Tantric practice.

## CHAPTER 4

### FOUNDATIONS OF AN ENERGETIC PARADIGM FOR SEXUAL AND SELF HEALING

#### A. Energy and Science

Energy has a history as long as humanity and yet it is rarely spoken of in academic circles, save for the realm of physics and the recently burgeoning field of complementary medicine. We understand, through our scientific training, that energy is at the root of all emotions. Various schools of psychotherapy place differing degrees of emphasis on the impact or importance of raw energy as a factor in healing and health. Western philosophies have, until recently, dismissed or minimized the incorporation, acknowledgment or direct work with energy as a modality for change.

Eastern thought, on the contrary, was built on the sure knowledge that energy impacts and generates change in either a negative or positive manner. As mentioned earlier, ancient Indian traditions spoke directly of universal energy. They referred to this energy as prana and ascribed it life-giving force. The study of energy can be traced back five centuries and is seen in various breathing, meditation and yogic techniques practiced for health and longevity in ancient India. (<http://www.vxm.com/21R.43.html>) Ancient Qigong masters in China were practicing meditative disciplines to balance and invigorate the human energy field over 5,000 years ago. These masters referred to this vital energy as *Qi*. Not only did ancient Qigong masters develop Tai Chi, Kung Fu and the martial

arts, they also developed the first model for acupuncture; a science that utilizes the insertion of needles along meridians to balance qi and improve poor or impaired health. (Alvino, 1996. <http://www.vxm.com/21R.43.html>) The same map of energy used to identify these meridians, is utilized in Tantric philosophy and Eastern practice to enhance spiritual and sexual ecstasy for those who choose to explore this path.

The presence of energy is attested to in almost every spiritual tradition. The Kabala, the Jewish mystical teachings, written about 538 B.C.E., refers to these energies as the astral light. Later on in history, this energy appeared in Christian paintings and sculptures as a halo around the head of Christ and other saints. This same halo, or energetic field, can be seen on statues and in paintings of the Buddha. Additionally energy rays or light waves are depicted streaming from the fingers of the various gods in Indian art. There are, in fact references made to the phenomenon of the human energy field (HEF) in 97 different cultures according to John White in his book *Future Science* (Alvino, 1996. <http://www.vxm.com>)

In classical Greece, Hippocrates described energy as a force of flow from the healer's hands. Pythagoras referred to vital energy as a luminous body that could produce cures. (Sheikh & Sheikh, 1989) In the 1100's Liebault asserted that humans possess an energy that can react upon another's energy either at a distance or close by. Liebault further conjectured that the HEF of one person has either a harmonious or discordant impact upon another, carrying the potential to either nurture or drain another's energetic field. (Alvino, 1996. <http://www.vxm.com>)

In the 1800's Mesmer, the founder of modern hypnotism, suggested that a field, similar to an electromagnetic field existed around the human body. Mesmer suggested

that the power of this electromagnetic field, which he believed behaved fluidly, might also exert its influence on another's field. (<http://www.vxm.com>) Around the mid-1800's, Count Von Reichenbach spent thirty years studying the HEF which he coined the odic field. In his work, *Physico-physiological Researches on the Dynamics of Magnetism, Electricity, Heat, Light Crystallization and Chemism, In their Relation to Vital Force*, printed in New York in 1851, Von Reichenbach showed that electropositive elements gave his subjects feelings of warmth, and that this produced unpleasant feelings. In the reverse, electronegative elements produced cool and agreeable feelings. (Alvino, 1989)

With the inception of the twentieth century interest in the human energy field began to grow among scientists and medical doctors, alike. Walter Kilner, M.D., working from St. Thomas's Hospital of London, England in 1911, reported seeing three distinct zones around the human body that he called the aura. Looking through glass screens stained with dicyanin dye, he observed a glowing mist composed of three layers; a ¼ inch layer closest to the skin, a more vaporous layer, one inch wide, streaming perpendicularly from the body and a delicate exterior luminosity with indefinite contours, approximately six inches wide. In his work, *The Human Aura* published in New York in 1965, he states that the appearance of the aura differs from person to person depending on their physical, mental and emotional states. Research based on his work continues to this day. (Alvino, 1989) In 1939, Semyon Davidovich Kirlian, an electrician, and his wife, Valentina Kirlian, a teacher and journalist, observed a tiny flash of light that occurred between electrodes of an electrotherapy machine on the skin of a patient. So fascinated were they by this phenomenon that they went on to develop equipment and procedures with which to record this luminous energy on film. Russian scientists had also noted this energy but

ignored it. The Kirlian's, however, took note and invented a revolutionary type of photography for which they secured fourteen patents. This photography recorded static images of fingers and leaves as well as the energy field surrounding them. They then developed a special optical instrument to observe the motion of this luminous phenomenon. (Krivorotov, 1974) This system of photography is known today as Kirlian photography and is used to document the presence and character of the energy fields around humans and other living organisms. (Krivorotov, 1974)

The study of the human energy field evolved throughout the 1900's, advancing in to the realm of microscopic studies, as was previously mentioned, conducted by Dr. Wilhelm Reich. In his 1942 book, *The Discovery of Orgone* Reich introduces and elaborates on his discovery of a universal energy substance that he termed orgone. As a practicing psychoanalyst and someone deeply interested in human sexual experience, Reich's work is of particular interest to those discussing Tantra and sexual healing. In his own practice, Reich combined traditional analysis with non-traditional practices that were designed to clear, what he described as blockages of energy within the human energy system. From the 1930's through the 1950's Reich experimented with these energies using the latest instrumentation, the accumulator, which he himself developed. He also used a high power microscope to observe the energy field of microorganisms and human blood cells in the laboratory. (Baker, 1967)

More recently, numerous scientists and physicians are studying and conducting research regarding human energy. Dr. John Pierrakas and his wife Eva Pierrakas have developed a system to diagnosis and treatment psychological disorders as they relate to human energy. This process of diagnosis and healing has been termed bio-energetics.

Additionally, Dr. Richard Dobrin, in conjunction with Dr. Pierrakos and Barbara Brennan, a former NASA research scientist, published, *Instrumental Measurements of the Human Energy Field* in 1978. Here, scientists measured the light level of a wavelength around 350 nanometers in a darkroom before, during and after there were people present in the room. Results show a slight increase of light when people are in the room. When someone feeling exhausted or full of despair, was in the room, the light value actually fell. With the use of a colorizer, they were able to show part of the auric field on black and white television. (<http://www.vxm.com/21R.43.html>)

Hiroshima Motoyama in his publication, *The Functional Relationship Between Yoga Asanas and Acupuncture Meridians* measured low light levels coming from people who had practiced yoga for many years, documenting positive energy changes. In addition Dr. Valorie Hunt and her colleagues at UCLA published, “A Study of Structural Neuromuscular Energy Field and Emotional Approaches,” containing research on the effects of Rolfing upon the body and psyche. In this particular study, Dr. Hunt placed electrodes on the patients skin to record the low millivoltage signals from the body during rolfing sessions. Rosalyne Bruyere assisted in this study, observing the auras of those being rolfed and recorded her observations of both the rolfer and patient. Bruyere’s observations were recorded on the same tape as the electronic data. She described the color, size, energy movements of the chakras, and auric clouds or human energy field involved. Scientists then mathematically analyzed the wave patterns recorded by a Fourier analysis and a sonogram frequency analysis. The waveforms and frequencies reported by Bruyere correlated with the colors reported. Hunt repeated this experiment with seven other aura readers. Each of the seven also saw auric colors that correlated with

the same frequency wave patterns. In 1998 the results of their completed research showed documented color and frequency correlations. Dr. Hunt says, “ throughout the centuries during which sensitives have seen and described auric emissions, this is the first objective electronic evidence of frequency, amplitude, and time which validated their subjective observation of color discharge.” (Alvino, 1996. [www.vxm.com](http://www.vxm.com))

Further substantiation for energetic claims can be found in electromagnetic field studies reported in 1962. Dr. Robert Becker of Upstate Medical School. Becker mapped a complex electrical field that resembled the body and the central nervous system. He named this field, The Direct Current Control System, and found that this field changes along with physiological and psychological changes. Dr. Zheng Ronlian of Lanzhou University in China measured the energy or *Qi* that radiated from the human body by using a biological detector, consisting of a leaf vein connected to a photo quantum device. Dr. Ronlian published his findings in the article, “Scientific Research of Qigong.” At Shanghai Atomic Nuclear Institute of Academia Sinica, it was shown that some vital force emanations from Qigong masters seem to have a very low frequency, fluctuating carrier wave. Sometimes *Qi* was detected as micro particle flow with a particle size of sixty microns and velocity of 20-50 cm/sec. (Alvino, 1996. [www.vxm.com](http://www.vxm.com))

Dr. Dejan Rakovic and Gordana Vitaliano M.D. have conducted extensive experiments in Yugoslavia, studying the biophysical nature of consciousness. Dr. Vitaliano’s primary research program concerns, neural networks, brain waves and ionic structures. His research points to the possibility of the human energy field being associated with a low dielectric ionic structure with embedded low frequency electromagnetic fields. Dr. Rakovic and Vitaliano also discuss the development of a new

consciousness-exhibiting, brain-like biocomputer which would have a similar ionic neural network. (Alvino, 1996. [www.vxm.com](http://www.vxm.com))

Russian scientists from the Bioinformation Institute of A.S. Popov All –Union Scientific and Technical Society of Radio Technology and Electrical Communications announced a discovery in 1965 revealing that living organisms emit vibrations at a frequency of 300 to 2,000 nanometers. They called this energy, the biofield or bioplasma. In their study they demonstrated that the biofield was stronger when people were more successful at transferring their bioenergy. These findings were confirmed at the Medical Sciences Academy in Moscow, and are supported by research in Germany, Poland, the Netherlands and Great Britain. Since the 1950's Dr. Victor Inyushin at Kazakh University in Russia has also done extensive research in the human energy field. He, too suggests the existence of a bioplasmic energy field composed of ions, free protons and free electrons. He has further proposed that the bioplasmic energy field is a fifth state of matter; the first four being solids, liquids, gases and plasma. Particularly critical to any study on the impact of the human energy field upon sexual satisfaction, are Inyushin's findings showing that bioplasmic particles are constantly renewed by chemical processes in the cells and that they are in constant motion. There is, he posits, a balance of positive and negative particles (yin and yang) within the bioplasma that is relatively stable. A severe shift in this balance causes a change in the health of the patient or organism. Additionally, in a healthy human being, it appears that some of this energy or bioplasma is generously radiated into space. (Alvino, 1996. [www.vxm.com](http://www.vxm.com)) In Alvino's article "The Human Energy Field in Relation to Science, Consciousness and Health," she concludes by stating that, "modern science tells us that the human organism is not just a physical

structure made of molecules; but like everything else is composed of energy fields. We are constantly changing, ebbing and flowing like the sea. Scientists are learning to measure these more subtle changes...People have recognized this phenomenon in the past. Now we are rediscovering it. This is therefore not a new phenomenon, but rather a new observation, a growing awareness, a new perspective and a renewed interest in studying the intricacies of the unknown.” (Alvino, 1996. [www.vxm.com](http://www.vxm.com))

Western medicine has only recently entertained the possibility that the use of energy could be a factor in healing processes, despite the well-documented role of energy in currently accepted modalities of diagnosis and treatments such as that found in; x-rays, magnetic resonance imaging and ultrasound therapies. Consider the energetic principles underlying Magnetic Resonance Imaging (MRI) a standard diagnostic tool in the field of medicine. In the MRI, the magnetic properties of protons (hydrogen atoms in water within cells) present in the body are stimulated with a strong magnetic field. Then a second stimulus is applied via a radio frequency beam and energy is released from the stimulated protons within the radio frequency range and sensed by detectors and scanners. The structure of the tissue under study in the body is then mathematically analyzed while computers interpret the electronic data generating a diagnostic image. (Gerber, 2001) Other widely accepted energy-driven diagnostic tools are present in the use of electrocardiograms that measure electrical conduction in the heart, and electroencephalograms that measure brain waves. These same organs can be scrutinized and analyzed magnetically through the use of magnetocardiograms and magnetoencephalograms. Similarly these organs and others can be measured acoustically and treated with lithotripsy (devices that use sound waves to break up stone formation in

the body) and the body can be evaluated by using photometry, thermographic imagery, and infrared imaging - all energy driven technology. (Hover-Kramer, 2002) Curiously enough, the energetic principles these western technologies emerge from are the same principles that underlie so-called nontraditional means of healing. Acupuncture, Chinese medicine and Tantric sexual healing practices are three methods of healing that fall into the non-traditional category of healing practices. Two of these methods, acupuncture and Chinese medicine, have only recently been considered for reimbursement by health insurance companies in the West. Yet as far back as 544 – 484 B.C.E., Heiraclitus, spoke about the presence and power of this energy. Nicknamed the Riddler, based on the brilliance and provocative content of his oracular sayings, Heiraclitus is quoted by Rahman, as saying, “this world shall ever be an ever living Fire. All things are an exchange for Fire and Fire for all things. (Rahmad, 1987) Rahmad goes on to say that,

“ Fire seems to have served as a metaphor for the world and as an element. The renowned physicist Heisenberg made a perceptive comment about the nearness of modern physics to the doctrines of Heiraclitus, thus: ‘ If one replaces the word ‘fire’ with the word ‘energy’ we can repeat his statement word for word from our modern point of view. Energy is in fact the substance from which all elementary particles, all atoms and therefore all things are made, and energy is that which moves...energy may be called the fundamental cause fore all the changes in the world.” (Rahman, 1987)

Thus, if energy is the cause for all change in the world, it follows that this same energy is at cause in the ability to effect change in sexual feelings, behavior and relatedness.

Energy has assumed many faces throughout its long history; Eros, Thanatos, drive, ego, superego, id, adult, parent and child - to name but a few. Theorists have

conceptualized energy in terms of orgon, body armoring, emotion (energy-in-motion) and archetype. These former terms have, over the course of time, found a degree of acceptance within psychology, clinical sexology and more liberal segments of academia and society. However, speaking uninhibitedly about this pure force known as energy is more often than not, in Western culture, sacrosanct.

Eastern thought, on the contrary, recognizes and values energetic concepts - documenting theories that support practices such as Tantra, Taoism, acupuncture and Ayurvedic and Chinese medicine. Eastern culture is, conceptually, the mother of energy theories, laboriously birthing and continually rebirthing energetic modalities of healing until they are finally adopted in the West. Tantra, as will be shown in chapter seven, promotes familiarity, direct awareness and relatedness to energy, both ones own and that of the other. Tantric teaching goes so far as to say that by undertaking the practice of Tantra, energy is increasingly generated, facilitating passage of suppressed and repressed energies whose blockage may be contributing to a myriad of dis-eased states. Tantra, through its direct relationship to energy, allows human beings the opportunity to address not only sexual satisfaction, but also the roots of disillusionment related to quality of life in all areas. This quality of life, studies are showing, is directly correlated with the use, misuse or abuse of one's life force or energy. (Hover-Kramer, 2002)

In order to comprehend the concept of energy as a force for psychological and sexual healing, it is vital to map the terrain known as the human energy field. Once the map is perceived, the journey will be more understandable and accessible to those who wish to utilize this knowledge in direct practice with clients. The following sections lay out the primary components that comprise this energetic terrain, as it is understood today.

## B. The Human Energy System

Many maintain that the idea of energy impacting and enlivening the human organism - is simply a far-fetched notion or bad science at best. Research studies reported in the previous section have, hopefully provided the reader with ample evidence to reconsider these attitudes. Opening one's mind to the findings of quantum physics and complementary medicine may provide the keys for unlocking valuable insights applicable to the field of clinical sexology.

Recent digital technology provides us with a template for understanding how energetic signals, identical to those recorded in human interactions, can be conveyed. Consider, for instance, that on a daily basis, complex and large amounts of data are transmitted and decoded, second by millisecond, moving through airwaves and intricate informational pathways that cannot be touched, felt or seen by the naked eye. These digital pathways undergird computer Internet communications and cell phone technology. Information is uploaded and sent with the press of a button. Data, received almost instantaneously, is then downloaded and decoded on laptop computers, cell phones, digital devices etc., all without the blink of an eye. Though we, as non-scientists may not understand the exact mechanisms by which these complex tasks are accomplished, we do not doubt their existence. Nevertheless, many continue to look with a jaundiced eye at the possibility that humans can transmit and receive energetic, intuitive and specific information interpersonally or transpersonally, or that the universe itself is capable of

transmitting and generating powerful streams of energy throughout its numerous strata and hemispheres.

The advent of quantum mechanics in the middle of the twentieth century marked the development of concepts in physics that superseded Einstein's theories and demonstrated a world of remarkable interconnectedness. (Freeman 1990; Lindley, 1996) Bell's theorem (Bell, 1964) irrevocably demonstrated the interrelationship of subatomic particles to each other over distance and time, while recent experiments confirm instantaneous communication between previously entangled photons over vast distances. (Watson, 1997. Sheikh, 1989) Recently, sophisticated scientific instrumentation is beginning to document the existence of three major components, comprising what is known, as the human vibrational matrix. This matrix of energies can be detected and measured in a tangible manner via computer-generated imagery. (Hover-Kramer, 2002) This paper will consider three major elements of the human vibrational matrix; the chakra system, the biofield, and the meridians.

The goal of the following section is to take scientific evidence obtained from medical research, extrapolate pertinent findings and apply these to sexological research with a concentration on their applicability to Tantric practice. It is hoped that through this process of extrapolation and correlation, a clearer understanding of the subtle energy matrix may be achieved. This energy pathway, known as the human vibrational matrix, seems to function as a complex, electromagnetic, information-processing system. Freeman helps us differentiate the elements of this matrix by stating, "the biofield acts like an electromagnetic field while the chakras resemble energy transformation stations, functioning similar to electrical transformers, capacitors and semiconductors."

(Freeman, 1990) Taking the bio-computer metaphor a step further, theorist Victoria Slater in personal communication with Hover-Kramer in May 2001 proposes that our bodies act like the hardware of a computer and our hemoglobin and clay-based cells act as our electromagnetic core. Chakras act like the software, the biofield stores the data and the meridians act as if they carry data and provide electrical power to control the system. (Hover-Kramer, 2002) In the interest of clarity, the following sections provide more detailed information regarding each system associated with the human vibrational matrix.

### C. The Chakra System

The first element of the human energy field is known as the chakra system. The word chakra means wheel or vortex in Sanskrit, suggesting a whirling center of energy. Within the human energy field seven major chakras have been identified along with other minor energy vortices. For the purpose of this paper we will confine our discussion to the seven major charkas. These seven chakras occur along the midline of the human spine, ranging from the tailbone to the top of the skull. The first or root chakra is located in the area surrounding the tailbone. The sacral or second chakra is located around the sexual and reproductive organs. The third chakra, the solar plexus is located in the area of the gut, and is often credited with imparting humans with their gut instinct. The fourth or heart chakra is located in the middle of the chest, in the area typically associated with the heart. The fifth or throat chakra is located in the throat region. The third eye chakra is located centrally in the middle of the forehead just above the eyebrows and is considered the seat of intuition. It is also known as the brow chakra. Finally the seventh chakra is

located just above the head and seems to occur over the area identified as the soft spot in an infant's skull.

Because attention to the chakras is meaningful for physical as well as psychological and sexual healing as well, (italics mine) it is advised that attention to the chakra system be included in comprehensive energy psychotherapy. (Grudermeyer & Hover-Kramer, 2000. Hover-Kramer & Shames, 1997. Luthke & Stein-Luthke, 2001)

Chakras, similar to any other energy or flow conductor occurring in nature can be considered either in balance or out of balance, free flowing or blocked. The physical, emotional, mental and spiritual aspects of optimally functioning chakras are described in many current works. (Dale, 1998. Hover-Kramer, 1996, 2002. Judith, 1996. Motoyama, 1995) and have been exhaustively explored in classical texts as well. (Goswami, 1999. Leadbeater, 1927) Chakras seem to act like energy transfer stations. They allow the inflow of energy present in the universe or field to enter the human body where it is dispersed throughout the system, permitting release, or outflow of excessive, unneeded, or blocked energy. (Grudermeyer & Hover-Kramer, 2000. Hover-Kramer & Shames, 1997. Luthke & Stein-Luthke, 2001. Hover-Kramer, 2002)

The human chakra system can be understood as an interconnected, flowing system of energy moving up and down the spine from chakra to chakra. According to ancient Eastern texts, this energy can be visualized as a snake-like energy also called kundalini, life force, sexual, or creative energy. In Freudian circles, this same energy might have been considered the libido. Reich referred to it as orgone. In any event it is this energy that uncoils from the base of the spine and moves progressively upward through the chakras, energizing and enlivening the human organism. Healthy, open

chakras allow for a free flow of kundalini through the human energy system. Blockages or impedances in the chakra system manifest as resistance to the flow of kundalini creating disruptions in the human body in and around the particular area of congestion. For example, a block in the throat chakra, the chakra correlated with the ability to communicate, might manifest in a person feeling as though they must swallow their words or in a feeling of being choked up. When the heart chakra is blocked or wounded one often refers to feeling that their heart is broken. The third chakra, or solar plexus located in the area of the stomach represents a person's personal power. Disruption in this chakra manifests in statement such as, "the wind was knocked right out of me" or, "it made me sick to my stomach." Of utmost importance to this study is the sexual or second chakra, located in the area surrounding the pelvis. This chakra is often considered the seat of one's creativity and sexuality. When this chakra is in a blocked or disrupted state one describes feeling shut down, dried up, or impotent. The root chakra, considered the grounding force, manifests as disordered when one reports feeling spaced out, ungrounded, uprooted or unable to get their feet on the ground.

Kundalini, the energy reportedly flowing through the human energy field has been studied under many guises. For instance, the term subtle energy was first used by famed physicist Albert Einstein to describe the minute, ongoing interrelationship between subatomic particles. (Hover-Kramer, 2002) Most of us are familiar with the term  $E=mc^2$ , and remember that Einstein derived this equation by recognizing an ongoing interaction between energy and matter. When translated from scientific terms to those we, as clinical sexologists can utilize, Einstein's proposition reinforces the idea that energy is at the heart of all human relationships, be they sexual or otherwise. This energy, in fact,

continuously interacts with matter, as exemplified in the physical body with its many interactive components. (Hover-Kramer, 2002) Not only does energy impact our physical nature, but, paradoxically our thoughts, intentional awareness and sensitivity profoundly influence both energy and matter. (Tiller, 1997)

#### D. The Biofield

The second aspect of the human vibrational matrix to be considered is the biofield. Numerous studies, conducted over hundreds of years attest to the presence of electromagnetic fields and circuitry within and around the human body. This field, known as the biofield, has been the subject of intense study and scrutiny over the last century. Utilizing the idea of a field to describe the invisible, nonmaterial, influencing emanations from one object to another has, however, become more common in scientific terminology in recent years. (Hover-Kramer, 2002) Increasing evidence from quantum mechanics holds that all bodies - from atoms, to insects, to animals, humans, even the great earth - have their own fields, regardless of size. (Capra, 1977) These fields are continually interacting with each other. Take for example, the well-established fact that certain human emotional states vary with the seasons, the suns magnetic storms and lunar cycles. These facts attest to the idea that human beings are continually influenced by both our environment and each other's interactive fields at very subtle levels. (Hover-Kramer, 2002) The applicability of this concept to human sexual relatedness is discussed in the section that follows.

Michael Faraday, a nineteenth century British physicist, saw with intuitive perception, the lines of force surrounding magnets. He called these force fields and used this perception to describe the action of electrons traveling along a current. (Dossey, 2000) Faraday also sensed that the entire universe was made up of these force fields. He perceived light as a form of electromagnetic radiation, long before science could prove the nature of light as both particle and wave. (Hover-Kramer, 2002) It appears then, that the energy field is a fundamental unit of all matter that is especially prominent in living systems. It is not so much that we have an energy field but rather that we are a complex vibrational matrix of subtle energies. The physical body is the most visible and dense form of our electromagnetic energy, while the biofield is more diffuse and far-reaching. (Hover-Kramer, 2002) Further information regarding the nature and activity of the biofield is dealt with in the upcoming section on the electricity of touch.

#### E. Meridians

Although meridians form the third and a critical aspect of the human vibrational matrix, for the sake of brevity this paper will not elaborate on this system except to say that much has been written about meridians and they figure importantly in the study of Chinese medicine, particularly acupressure and acupuncture. Meridians are referenced less frequently in Tantric exploration, therefore the reader is referred to texts such as *Eastern and Western Approaches to Healing* by Anees and Katharina Sheikh for a more thorough explanation of meridians and their role in healing. The author of this article does not deny that a more thorough study regarding the effects of meridians on the attainment

of full sexual health and sexual expression is critical, however that conversation falls outside the scope of this paper.

#### F. The Electricity of Touch

The Tantric model of sexual relatedness concerns itself not only with what happens in an individual's intrapersonal energetic field, but also what occurs between two individuals as the result of their interpersonal energy dynamic. It is important, therefore to scientifically consider what happens when two people connect with the intention of exchanging sexual energy? Certain deductions can be made by studying biofield research.

According to Hover-Kramer and Larry Dossey MD, when two biofields connect via human contact or proximity, an interactive field is created. (Hover-Kramer, 2002. Dossey, 1989) This interactive field is of great interest to those of us studying the effects of Tantra, since Tantra asserts that the conjoining of energies between human beings carries the potential for healing and change. (Kuriansky, 2002. Kramer, 2002) In order to substantiate the claims that the human energy field impacts or affects the quality of sexual satisfaction, it will be necessary to extrapolate data from studies that examine modalities such as therapeutic touch, meditation, conscious breathing, movement, visualization and bodywork - then apply these to the area of human sexuality. These therapeutic modalities utilize many, but not all of the elements common in Tantric practice. Therefore research concerning these methods of treatment assists in generating important and meaningful parallels. Though laboratory studies that measure the impact of

non-traditional methods is often overshadowed by more traditional study, research is currently and rapidly expanding in these important arenas. Findings from these studies, translated into sexual syntax, can be of great assistance in providing meaningful information, indispensable for those seeking to gain an understanding of how energy can be consciously utilized in the process of sexual healing.

One important study laying the groundwork for assertions of psycho-sexual-spiritual healing was presented at the Appalachian Conference on Behavioral Neurodynamics, 1996. Dr. William Tiller and Rollin McCraty M.A. of the HeartMath Institute conducted a research project utilizing the electrocardiogram and the electroencephalogram in an effort to directly measure energy exchange between people. They hoped to provide a solid testable theory to explain the observed effects of those healing modalities that are based on the assumption that energy exchange between individuals does take place. Dr Tiller and associates provide intriguing evidence that an exchange of electromagnetic energy produced by the heart occurs when people are touched or are merely in proximity. In their study, “The Electricity of Touch” signal averaging techniques were used to show that one’s electrocardiogram signal is registered in another person’s electroencephalogram and elsewhere on the other person’s body. While the signal is strongest when people are in contact, it is still detectable when subjects are in proximity and without contact. (McCraty, Tomasino, Tiller, 1996)

According to Tiller et al.,

“The concept of an energy exchange between individuals is culturally a universal belief and is a central theme in many of the healing arts in both Eastern and Western medicine. One of the main blocks to acceptance of these so-called alternative therapies

by Western science has been the lack of a plausible mechanism that could explain the nature of this energy and how it is exchanged. Nevertheless, numerous studies of therapeutic touch practitioners, healers and other individuals, have demonstrated a wide variety of effects on healing rates of wounds, pain, hemoglobin levels, conformational changes of DNA and water structure, as well as psychological improvements.” (Tiller et al., 1996)

Tiller goes on further to say that references to the concept of an energy exchange between people can also be found in the psychotherapeutic field as a sense of energetic interaction between the practitioner and the patient. This concept dates back, at the least, to Freud who proposed in *The Anxiety Neuroses* that an energy exchange between practitioner and patient operated at an unconscious level to bring about changes in the patient’s mental, emotional and physical well being. (Freud, 1962) Tiller and his associates set about, over many years time, to testing human subjects using electroencephalogram (EEG) and electrocardiogram (ECG) measurements. The technical data pertinent to this study can be found within the body of the study itself for those interested (refer to selected bibliography). However this paper will merely report the findings pertinent to the study of sexuality.

To begin with, in Tillers study, subjects EEG’s and ECG’s were measured as the individuals under observation assumed a variety of differing orientations. For example, they were tested; holding hands, sitting several feet apart, source subjects right hand holding receivers left hand, source subjects left hand holding receivers right hand, source subject wearing a form-fitting, full length laboratory glove to rule out electrical conduction or radiation as a factor, using light touch, using a hard wire connection directly between subjects and finally measuring proximity without contact. Signal averaging was used to detect the appearance of the source’s ECG signal in the receiver’s

signal-averaged waveform (SAW) at various electrode locations. The SAW in the receiver was triggered by the R-wave (250 ECG cycles) of the source's ECG. (Tiller, et al., 1996)

The results of the study are as follows; when subjects were seated four feet apart, there was no indication of transfer of energy between them from the 250 averages used in the experiments. However, when they held hands the source ECG could clearly be detected in the receivers SAW at both C4 and C3 locations (EEG measures). In all three sets of subjects the ECG of one subject was easily detected in the others SAW. In the four different handholding orientations tested, measurable differences were observed in the transfer of cardiac energy between subjects as measured by the amplitude of the sources ECG signal appearing in the receivers EEG recordings. In the wearing-glove experiment the sources ECG signal was present in the receivers SAW however it was approximately tenfold lower in strength. The author, wonders if this finding might be of value to those studying the diminished pleasure experienced when a condom is used during sex?

Concerning light touch experiments, the sources ECG signal was clearly detectable in the receivers SAW on both arms; however the signal measured across the receivers right arm was consistently five times greater in amplitude than the signal picked up on the left arm. (Tiller et al., 1996) When subjects were wired together with ECG leads, seated side by side, approximately eighteen inches apart, findings revealed that the source's ECG signal was detected in the receiver's SAW on both arms, however the amplitude of the transferred signal was not increased with respect to the hand holding or light touch experiment. Measuring cardiac signals when subjects were in proximity but not touching reveals detection of a signal on the receiver's arms, however, there was a

phase shift of 10ms between the source's ECG and the appearance of the signal across the electrodes on the receiver's arms. (Tiller, McCraty, Atkinsons & Tomasino, 1996)

As the result of this study Dr. Tiller and his associates concluded that, "the data presented clearly show that when people touch or are in proximity, a transference of electromagnetic energy produced by the heart occurs. This energy exchange was evidenced by the registration of one individual's electrocardiogram R-wave peak at different sites on another person's body surface. The transference of the signal appears to depend on the distance between individuals as would be expected if the signal transferred is electromagnetic in nature." (Tiller et al., 1996) The researchers further concluded that based on the assumption that an exchange of energy occurs in numerous healing modalities such as in therapeutic touch, holoenergetic healing, healing touch, Chi Gong, Reiki, Shiatsu, the Trager technique and polarity therapy, where proximity is concerned, healing does seem to be facilitated. Aligned with the principles of healing touch and energy exchange, Tantra would well be considered high on the list of just such healing modalities. Since researchers from the Appalachian Study confined themselves to non-sexual areas of observation, this study is compelled to draw parallels to the area of sexual energy. Tiller concludes his study by saying that, "while there exists scientific evidence to substantiate the physiological and psychological effects of many of these treatments...this study, together with the work of Russek and Schwartz, represents one of the first successful attempts to directly measure an exchange of energy between people. As such it provides the foundation for a solid testable theory by which to explain the observed effects of these (aforementioned) healing modalities." Tiller proposes that through cellular signal averaging and nonlinear stochastic resonance a (persons) cardiac

field, registered by another (person) may be amplified so as to produce a significant effect. (Tiller et al., 1996)

Catherine Guthrie, writing on energy healing in *Alternative Medicine* says, “For many Westerners the idea of energy healing, in which energy is said to be exchanged between practitioner and patient to expedite healing, is the stuff of Hollywood, not hospitals.” The idea is hard to swallow, says Gala True, a Reiki researcher at the Albert Einstein Center for Urban Health Policy and Research in New York City. “If they can’t see it or measure it, there’s a strong disbelief factor.” The past decade has, however, witnessed a shift in attitude according to Guthrie. For one reason or another, perhaps because the techniques are non-invasive in nature or they contain underlying spiritual aspects, practitioners and laypeople are signing on in record numbers. (Guthrie, 2003) Dozens of hospitals from New York’s Sloan Kettering to Honolulu’s Wilcox Memorial, have set up energy healing programs for patients and staff. Last year the University of Minnesota became the first big-ten medical school to add *Introduction to Energy Healing* to its list of class offerings. (Guthrie, 2003) Since those in traditional medicine are beginning to recognize and research the importance and applicability of energy in the healing process the probability that clinical sexology can benefit from these same discoveries is of utmost importance and therefore, a primary theme of this paper.

This chapter has attempted to provide the reader with foundational material to assist in understanding more fully the findings that will be presented in the chapters to come. A working knowledge of the human energy field, biofield research and complementary methods of healing will hopefully generate a deeper appreciation of the distance psychology and clinical sexology have traveled in order to bring this vital

practice, known as Tantra into the mainstream of Western consciousness. In order to fully appreciate the psychological and sexological paradigm shift that the incorporation of energy studies engenders, the readers attention is now turned to the idea of human consciousness, psychology, spirituality and sexuality. Interwoven to create a unified process, these domains of experience integrate to form a therapeutic matrix of healing experience.. Further, it is the contention of this paper that this matrix enables a deeper and more pervasive mode of healing than that which would be observed were these areas of experience addressed separately.

## CHAPTER 5

### PSYCHOLOGY, SPIRITUALITY AND CLINICAL SEXOLOGY; THE THERAPEUTIC MATRIX

This chapter concerns itself with both the evolution of the field of clinical sexology, as well as contemporary developments in the field, especially as they relate to spirituality and sexual experience. The author's goal in this chapter is threefold.

First to introduce statistics and data pertaining to the role spirituality plays in the population at large, and to contrast this with statistics pertaining to the role spirituality plays in the lives of mental health care providers. A discussion regarding the spiritual views and needs of clients seeking mental health services is included as is data concerning the impact of spirituality on the healing process. Second, a history of clinical sexology is presented with an eye towards the spiritual or religious predilections of those individuals that launched clinical sexology in the West as well as those who contributed to the continuation and growth of this field. In some instances, when researching the spiritual or religious beliefs of individuals considered pioneers in the field of sexology, information was scarce, non-existent, or simply elusive to this author. Where this is the case, it is so stated. Revisiting the concept of field theory, it is hoped that by discussing the spiritual and/or religious values of those who shaped the field of clinical sexology, we may arrive at a clearer understanding of the current relationship between clinical sexology and spirituality today. Third and last, there follows an exploration of the compartmentalization inherent in contemporary clinical sexology, imposed primarily by more modern Western sexologists that perceive the attainment of orgasm as the defining feature of successful sex therapy. This third and final section of concerns itself with the

negative repercussions of orgasm attainment as an overall structure for successful sex therapy. As an antidote to what has been described as the tyranny of orgasm, (Loulan, 1987) this section explores the concept of orgasmic states and their value in alleviating performance anxiety as well as in achieving what many report as ecstatic states of experience.

#### A. Spirituality and Psychotherapy

Human beings, psychology informs us, do not thrive well in the midst of compartmentalization. Yet, clinical sexologists as well as many therapists and counselors, often unknowingly collude in reinforcing the patient's compartmentalization by ignoring their references to God, Spirit or a higher power during the course of therapy. (Pate & Bonde, 1992) When psychotherapists or clinical sexologists avoid or fail to encourage conversations with clients that reference religion, spirituality or divine energy, valuable resources for healing are left untapped. There is no arguing that religion has done great harm to humanity especially in the area of sexuality. This paper belabors that point, giving a detailed accounting of the religiously influenced, patriarchal-based, anti-sexual attitudes that have shaped humanity by suppressing and repressing spontaneous expressions of sexuality. Much to the disadvantage of those seeking to break out of old paradigms, most major fundamentalist religious institutions continue to uphold patriarchal policies and practices that serve only to interfere with the healthy expression of human feelings and sexuality. (Smiley, 2003) The psychological imperative to overcome religious damage is, herewith understood. Prohibitions, however, against the

inclusion of spiritual principles and practices in clinical sexology may not be the solution. In order to generate healing conversations with sexology clients, therefore, the difference between religion and spirituality must be understood.

In researching perceived differences between spirituality and religion in the current psychological literature, many different opinions and theories were offered. Spirituality is, according to McCullough, most commonly typified as those practices that enhance and provide an optimistic worldview. They promote generosity, thankfulness, kindness, understanding, compassion and hope and are more likely to be associated with mental health benefits. (McCullough & Snyder, 2000) According to Brazilian psychoanalyst Jorge Amaro, "Spirituality is defined in many ways, but generally they all include a relationship with the transcendent and a superior Being." (Amaro, 1998) As to the function of spirituality, Koenig and Larson state in the *Annals of Pharmacotherapy*, that spiritual belief's may promote the development of strong social supports, encouraging us to reach out to others by both giving and receiving emotional and instrumental help. Spiritual belief's can also promote a sense of personal worth. Feeling loved and valued by God or a Higher Power can bring comfort, especially when coping with the distress of emotional or physical illness. (Koenig & Larson, 2001) Spiritual principles when viewed in this light are, unitive and supportive of self-expression.

For the purpose of understanding the deepest foundations of the Tantric model of sexuality, it is important that spirituality be clearly differentiated from fundamentalist religiosity. As early as the 1800's, philosopher and psychologist William James (1842-1910) emphasized the necessity for separating institutional religion from personal religion, or what would be known today as a person's spirituality. (James, 1996) Dr.

Jorge Amaro, in his article, "Psychology, Psychoanalysis and Religious Faith," states that, "historically, spirituality has not been separated from religion or religiosity. In the last quarter century, though, one can observe a clear distinction between spirituality and religion." (Amaro, 1998) This differentiation becomes important in light of the ongoing divisive rhetoric of religious zealots who claim special status with the divine. This favored status leaves individuals, such as homosexuals or those of nontraditional lifestyles cast outside the fold. Even those who fall well within the supposed norms of sexual behavior and fantasy, still fall prey to the condemnation of religious faithful and are subsequently left with feelings of pain, shame and inferiority. These emotional wounds are carried into sexual relationships and for many are at the root of sexual dysfunction and unhappiness. It seems logical then, that if the source of sexual wounding occurs in the area of religiosity, the clinical sexologists ability to co-create healing conversations and interventions from a non-judgmental, psychospiritual perspective, would be critical. Certain schools of thought define this a corrective experience.

Differentiating spirituality from religion, Amaro states, "religious faith and religion offer the idea of absolute, of a total and finished truth that has not been achieved by science since ancient times." (Amaro, 1998) "Religion is the-voluntary or involuntary-relationship between the person and the absolute and most powerful value, be it positive or negative. This overwhelming psychic factor is named God." (Amaro, 1998)

Bruce Bawer, advocate for the marginalized Christian and author of the groundbreaking book, *Stealing Jesus, How Fundamentalism Betrays Christianity*, takes the position that Christianity must be reclaimed, rescued as it were, from those who have kidnapped God and hold him hostage in the prison of their own fundamentalist beliefs.

(Bawer, 1997) The guards standing watch over their Hostage are the four henchman; separatism, self-righteousness, homophobia and patriarchy. Bawers references to the term legalism, correlate with religious fundamentalism. He refers to legalism as; the belief that Satan is a real creature, the idea that individuals should be wary of trusting their own minds and emotions, the idea that truth is something established in the Bible and known for sure, and that Christians should be suspicion of aesthetic values and maintain a literalistic mentality that, unfortunately, tends to thwart spiritual experience. (Bawer, 1997) Bishop John Shelby Spong is another of many spiritual pioneers breaking rank from his fellow religious by joining spiritual revolutionaries who are no longer willing to tow the patriarchal party line. Spong and his compatriots refuse to participate in forms of collusion that culminate in the condemnation of sexual minorities or those who fall outside the boundaries of fundamentalist-defined norms. Leaders such as Spong are paving the way for sexual healing by expressing an openness and understanding as to the benefits of psychological counseling as an adjunct to healing the spirit. Hopefully, as psychotherapy becomes more educated and aware of the benefits its clients derive from spirituality, clinical sexology and psychotherapy will open as well to their clients need for such conversations.

Historically speaking, what has been the relationship of spirituality to the field of clinical sexology? The answer to that question begins to come to light as spiritual attitudes are considered in at least two different tiers of practitioners that provide mental health and clinical sexology services.

In terms of the field of social work, organized social work in the United States had its beginnings in churches and religious institutions. (Ehrenreich, 1985. Leiby, 1978.

Popple & Leighningetr, 1996. Scheurell, 1987) In fact, expression of religious belief is an oft-cited reason that many social workers choose to enter the field. (DuBois & Miley, 1996) Over time, social work has found it necessary to conform to the norms of psychiatry and psychology in order to achieve and maintain its' status. Therefore, until recently, the social work profession gave surprisingly little, to no attention, to the effect of religion and spirituality on clients and professional practice. (Joseph, 1998. Loewenberg, 1998) This lack of attention to the topic of spirituality and religion is evidenced in the practices of social workers, mental health counselors and marriage and family therapists who go on to seek specialized training in clinical sexology. As the result of this, it can be inferred that clients in sex therapy are most likely experiencing a dead spot in the conversation where spiritual issues are concerned. Therapists, open to integrating Eastern philosophies and therapies such as those found in the Tantric model into their practice, subsequently offer their clients additional tools with which to create a holistic approach to psychosexual healing.

Considering spirituality from a cultural perspective, the July 2003, issue of the *Journal of the National Association of Social Workers*, states, "religious belief and expression are common and important components in most cultures and nations around the world. In the United States religious identification and affiliation have been traditional staples of society, and there has been an increase in the importance of spirituality and religious participation in American's lives. (Bullus, 1996. Degeneff, 2003) Statistics indicate that most U.S. citizens believe in God, or a higher power, and the majority find that religious involvement improves the quality of their lives. (Sheridan, Bullis, Adcock, Berlin & Miller, 1992) According to the *1998 Yearbook of American and*

*Canadian Churches*, fifty-five U.S. churches reported a total membership of 50,047,599 people and total contributions of \$24,170,133,464. (Lindner, 1998) These statistics indicate increases over earlier years. (Degeneffe, 2003) More specifically, according to Gallup poll data, 95% of those in the United States believe in God or a Universal Spirit, with 5% weighing in as either atheist or agnostic. Among those who believe in a higher power, 64% are Protestant, 28% Roman Catholic, 2% Jewish, 1% Eastern Orthodox, 1% Mormon, and 4% another faith tradition such as Muslim, Buddhist or Hindu. (Gallup, 1993) Furthermore, a substantial 85% of Americans consider religion very important or fairly important in their lives. (Gallup, 1996)

When conducting research on sex therapy providers, as many as 40% of psychoanalysts and 26% of non-psychoanalytic psychiatrists raised with theistic beliefs, eventually subscribed to atheism or agnosticism. (Larson & Koenig, 2001) Until the past decade, psychiatry largely ignored the relevance of religion in patient's lives. Just recently the climate towards spirituality and its impact on mental, physical [and sexual] health has begun to change. Clinicians are now urged to assess patients' religious beliefs and practices with the same care they use to assess other aspects of personality strengths and limitations. Clinicians are cautioned to respond to each patient's spiritual attitudes with due respect and care. Attention to countertransference issues are stressed, lest they unconsciously intrude and create a risk of injuring the therapeutic alliance. (Larson & Koenig, 2001)

Recently psychiatry has taken a more comprehensive look at the patient's religious/spiritual outlook, recognizing this system as a complex dimension of the patient's well being and as a potentially important component in the therapeutic process

and doctor/patient relationship. (Larson & Koenig, 2001) In accordance with the changing outlook on religion and spirituality, the American Psychiatric Association (APA) has provided guidelines to aid clinicians in developing sensitivity to a patient's spiritual/religious worldview. The "APA's 1995 Practice Guidelines for the Psychiatric Evaluation of Adults" stated that the "process of psychiatric evaluation must take into consideration and respect the diversity of American subcultures and must be sensitive to the patient's ethnicity, the place of birth, gender, social class, sexual orientation and religious/spiritual belief." (American Psychiatric Association, 1995)

In support of these guidelines, research is finding that religion/spirituality may potentially; 1) provide strength in coping with the stress of mental illness and serious physical illness and 2) aid in prevention and recovery from addictions and depression, as well as, 3) reduce the risk of suicide, and 4) potentially increase longevity. (Larson & Larson, 1994) Regardless of which field the research emerges from, be it; psychiatry, psychology, social work, medicine, psychotherapy or clinical sexology, certain variables seem to be surfacing that are creating a template from which to deepen and expand inquiries regarding the impact of spirituality on healing. For instance, according to Dr. Andrew Powell, in *Directions in Psychiatry*, he states that, "now, thankfully we are seeing the emergence of an evidence base linking spirituality with mental health and which will help bring spiritual concerns to the attention of psychiatry [psychotherapy/sex therapy]." (Powell, 2001) To support the claim of spirituality's positive impact on psychotherapy patients, a synopsis of findings is presented here based on a survey of service users in the United Kingdom, conducted by Dr. A. Faulkner for the Mental Health Foundation, London. The study reports on four areas known to affect sexual functioning;

- **Depression:** Overall, some 25% of women and 12% of men suffer Major Depressive Disorder during their lifetime. But people with a spiritual or religious affiliation are up to 40% less likely to get depressed than those who don't have such an affiliation. And when they do, they recover faster. Where psychotherapy is offered, those receiving religiously orientated therapy sensitive to their religious beliefs score best on post-treatment measures. (Interestingly, the outcome does not require the therapist personally to hold the same religious views).

- **Depression among the medically seriously ill:** Depression affects up to 35% of this group. A study using multidimensional measures including the 10-item validated Hoge Intrinsic Religiousness Scale showed that for every 10-point increase in the intrinsic religion score, there was a 70% increase in the speed of remission from depression. Another study showed that the more severe the disability, the stronger the protective effect of religious commitment.

- **Suicide:** Adults over age fifty who have never participated in religious activities are four times more likely to commit suicide than those who do. This holds true after having adjusted for other variables. Similarly, religious commitment among teenagers significantly reduces the risk of suicide.

- **Substance Abuse:** Religious/spiritual commitment correlates with lower

levels of substance abuse. The risk of alcohol dependency is 60% greater when there is no religious affiliation. In a study of opiate withdrawal, 45% of participants in a religiously orientated program remained drug-free at one year compared with 5% in a non-religious treatment program. Concerning alcohol abuse, those who participate in AA, which is spiritually orientated and invokes the help of a Higher Power, are most likely to remain abstinent after in-patient or outpatient treatment. (Faulkner, 1997)

According to Daniel A. Helminiak, "Spirituality often enters psychotherapeutic concern as an addendum. Spirituality is what some people turn to after they have worked through their basic issues, or it can be what people in desperate need rely on to give them strength to face major therapeutic challenges. (Helminiak, 2001) Studies conducted in the U.S. indicate that a substantial proportion of the adult population experiences some sort of sexual dysfunction in their lifetime. (Laumann, Gagnon, Michael & Michaels, 1994. Rosen, Taylor, Leiblum & Bachman, 1993. Spector and Carey, 1990) Although many individuals do not seek professional intervention for their sexual difficulties, a great number of people do. (<http://ask.elibrary.1G1:20746726>) For those people that do seek sexual healing in the offices of contemporary clinical sexologists, based on the statistics mentioned at the beginning of this section, spirituality may play a larger role than previously imagined. From that vantage point, the following section examines the development of clinical sexology with particular attention paid to the spiritual and/or religious attitudes of those individuals who made significant contributions to the evolution of this burgeoning field.

## B. A Brief History of Notable Sexologists and Their Spiritual Philosophies

Though not included in its canon of notable sexological literature, nevertheless, the *Kama Sutra* is the earliest surviving example of a written love-manual and for that reason alone it deserves a seat at sexology's table. The *Kama Sutra* as we know it today, is believed to have been compiled by the Indian Sage, Vatsyayana, sometime between the second and the fourth centuries C.E. (Douglas & Slinger, 1996)

Vatsyayana's work, based on earlier Kama Shashtra's or Rules of Love, dating back at least to the seventh century B.C.E., is a compendium of social norms and love customs common to Northern India at that time. Vatsyayana's *Kama Sutra* is valuable today for its psychological insights into the interactions of love, and for his structured approach to many diverse situations contained therein. He defines different types of men and women, attending to what he terms equal unions, based upon his typology. The *Kama Sutra* additionally offers detailed descriptions of a myriad of love postures, addressing not only heterosexual connections but same sex relationships as well. Approximately three hundred years after the *Kama Sutra* became popular, some of the lovemaking positions described in the text were reinterpreted to align with Tantric practices. Since Tantra is an all-encompassing sensual science, sexual positions are considered relevant to spiritual practice. (Douglas, & Slinger, 1996)

Haeberle, in the *Birth of Sexology: A Brief History In Documents* states,

“In our Western civilization attempts at a rational and systemic study of human sexual behavior date back at least to ancient Greeks. Indeed, physicians like Hippocrates and the philosophers

Plato and Aristotle can be claimed as the legitimate forefathers of sex research since they made extensive observations and offered the first elaborate theories regarding sexual responses and dysfunctions, reproduction and contraception, abortion, sex legislation and sexual ethics. In imperial Rome, Greek physicians like Soranus and Galen further advanced and systematized ancient sexual knowledge. Their work in turn, prompted later Islamic scholars to devote a great deal of attention to sexual questions. These studies, originally written in Arabic, were translated and introduced into Medieval Europe. Together with re-edited Greek and Roman manuscripts, they became the standard texts at newly established medical schools.  
(<http://sexuality.org>)

The Age of Enlightenment ushered in a vigorous and increasingly secularized discussion of sexual ethics and produced the first programs of public and private sex education as well as new classifications and documentations of sexual behavior.

(<http://sexuality.org/l/sex/sexohist.html>) In the nineteenth century, new concerns about overpopulation, sexual psychopathy and degeneracy gave rise to the concept of sexuality and led to intensified efforts on many fronts to get a firmer intellectual grasp on the subject matter. (<http://sexuality.org/l/sex/sexohist.html>) One name of great importance in the history of sexology is a woman, rarely quoted and less often referred to, despite her remarkable contributions and achievements in the field of reproductive medicine and sex therapy. Alice Bunker Stockham was an Ob-Gyn from Chicago and the fifth woman to be made a doctor in the United States of America. A well-traveled and well-read person who counted among her friends Leo Tolstoy and Havelock Ellis, she also visited Sweden and from her trips to schools there she brought back the idea of teaching children domestic crafts, thus single-handedly establishing shop and home economics classes in the United States. (<http://www.tantra.org/katrezza.html>) Stockholm was a reformer in the truest sense of the word. She lectured against the use of corsets by women, made public

endorsements for the healthiness of masturbation for both men and women, advocated complete abstinence from alcohol and tobacco, and believed in women's rights.

Stockham traveled to Northern India to learn the secrets of Tantra, (i.e. control of the orgasm response), despite having no interest in Eastern religions. She felt such addenda to the methods were not essential. Indeed, Stockham's view of spirituality was basically Christian, however, she seemed to fit sacred sexuality into a Christian paradigm with no apparent difficulty. (<http://sexuality.org/l/sex/sexohist.html>) Among her many contributions to the field of sexology and human rights is her writing on Karezza.

Karezza was a name coined by Stockham (from the Italian for 'caress') in the nineteenth century. It refers to non-religious, spiritual sexual practices that draw upon Tantric techniques of body control but do not involve any of Tantra's cultural or iconographic symbolism. She promoted Karezza as a means to achieve:

1. Birth control (she was against abortion but she wanted women to be able to control pregnancies;
2. Social and political equality for women (she felt that Karezza men would never rape their wives and would actually treat them more decently;
3. Marital pleasure and hence marital fidelity (she advocated Karezza as a cure for failing marriages.

As was stated earlier, though a committed Christian, Dr. Stockham addressed lack of desire by advocating that each sex act should be preceded by some form of spiritual dedication, similar to the traditional Hindu puja ceremony, in intent, but adapted to American cultural needs. She also recommended writing love letters and making dates, spending at least an hour before making love away from the children, lighting candles,

sharing a glass of wine, reading, poetry and other common adjuncts of romance.

(<http://sexuality.org/l/sex/sexohist.html>) Stockham's knowledge of Tantra was not gained from books. It would be twenty years after her landmark book, *Tokology* a laypersons text on gynecology and midwifery, was published, that Sir John Woodroffe would begin publishing his translations from the Sanskrit of the Tantra's, the scriptures of the sakti sects. Stockham, on the other had, went directly to the source, to India, to study the Nayar's, a matriarchal caste of hereditary warriors on the Malabar Coast.

(<http://sexuality.org/l/sex/sexohist.html>)

Throughout the nineteenth century as well, biological, medical, historical and anthropological research by von Baer, Darwin, Mendel, Kaan, Morel, Magnan, Charcot, Westphal, Burton, Morgan, Montegazza, Westermarck, Kraft-Ebbing, Schrenck-Notzing, and others, laid the foundations of sex research in the modern, more specific sense. Then, at the turn of the century, the pioneering work of Havelock Ellis, Sigmund Freud and Iwan Bloch established the investigation of sexual problems as a legitimate endeavor in its own right. (<http://sexuality.org/l/sex/sexohist.html>)

The concept of a special scientific and scholarly effort devoted to the understanding of sex was first proposed by the Berlin dermatologist Iwan Bloch (1872-1922) who also coined the new term for it: *Sexualwissenschaft*. The term was first translated as sexual science, but the translation, sexology, is preferable. In this regard Iwan Bloch can rightfully be called the father of sexology. (<http://sexuality.org>) Religious and or spiritual predilections of Iwan Bloch were not accessible through historical research, however, if any conclusions can be drawn, they would be based on the fact that over many years of studying both primitive and civilized peoples, Bloch arrived at the

idea that the medical view of sexual behavior was short-sighted and needed to be corrected by historical and anthropological research. (<http://sexuality.org>)

In Europe and the United States, the scientific study of human sexuality continued into the late nineteenth century through the Victorian Age, a time of extremely repressive sexual norms. Karl Heinrich Ulrich's provided one of the first theories regarding homosexuality during the 1800's. He was an activist, an author and a theorist who developed the idea of Animal Magnetism, which concerns his observations of electrical energy that draws both animals and people together. He also wrote on hermaphrodites and the possibility of a Third Sex, which he described as an *Urning*. Though in hindsight, many of Ulrich's theories are proving to be grounded in fact, he was always an outsider in his day. The institution of psychiatry, unfortunately, held no respect for him. (<http://www.nathanielwandering.net/Science.htm>) German psychiatrist Richard von Krafft-Ebing, the major proponent of the sickness model of homosexuality, became interested in the subject after reading Ulrich's work. According to Nathaniel Wandering, writing on nineteenth and early twentieth century science and homosexuality, Krafft-Ebing seemed to show intense interest in supplanting the waning power of the church with the waxing power of medicine. (<http://www.nathanielwandering.net/Science.htm>) Despite Krafft-Ebing's view that homosexuality was pathological he curiously supported Magnus Hirschfeld in his quest to gain civil rights for homosexuals in Germany. (<http://www.nathanielwandering.net/Science.htm>) Magnus Hirschfeld, the founder of the first sex-research institute in Germany, was a prominent German physician, sexologist, and gay rights advocate who developed the theory of a third intermediate sex. His work was largely based on Karl Ulrich's. In 1887 Hirschfeld founded the Scientific Humanitarian

Committee to defend the rights of homosexuals and repeal paragraph 175; the 1871 law that prohibited sexual relations between men in Germany. Needless to say, Hirschfeld's writings and research were destroyed by the Third Reich, and Magnus, himself, died in exile in Nice in 1935. Any references to spiritual or religious leanings on Hirschfeld's part eluded this author's search. Hirschfeld did however discontinue his use of the term, Jewish on registration forms as a twenty-year old. This is speculated to have occurred in response to his exposure to Darwinism. (<http://www.nathanielwandering.net>) This discussion now brings us to the subject of Sigmund Freud and his views on religion.

Viennese physician, Sigmund Freud, founder of the school of psychoanalysis, considered sexuality central to his psychoanalytic theory. Having covered Freud's theories rather in-depth previously, the salient point currently, concerns his beliefs regarding religion and spirituality. Very simply stated, Freud suggested that people experience conflicts between what we want to do (represented by the id) and what our society and parents tell us we should do (our superego). Freud viewed religion as originating in a child's relationship to his father, which accounts for why many cultures view God as a Heavenly Father. Seen in this light, religion, Freud posited, reflected an attempt on the child's part at wish fulfillment and therefore, was simply an illusion.

(<http://www.psywww.com/psyrelig>)

Havelock Ellis was an English physician who contributed a wealth of information on sexuality from case studies, medical research and anthropological reports. At the age of sixteen, Ellis set out on a world tour, but became so sick he had to cut his travels short settling in Sydney, Australia. Ellis remained in Australia for four years, earning his living as a schoolteacher. While in Australia, Ellis read *Life in Nature*, by James Hinton,

(surgeon, philosopher, sex reformer) and was profoundly affected by what he read; he abandoned the Christianity of his youth for Hinton's religious vitalism and determined to become a doctor like Hinton in order to explain sexuality; a project that would become his life's work. (<http://www.modjournal.brown.edu/mjp/Bios/Ellis.htm>) Throughout his life, Ellis always sought to bring science and mysticism closer together. His major work in this vein, and also his best selling book, was *The Dance of Life* (1923). In it he promoted constant development of the self through a variety of arts including, thinking, morals and dance. (<http://www.modjournal.brown.edu/mjp/Bios/Ellis.htm>) Ellis is noted for writing one of the first scientific books that treated homosexuality as a pathological condition, titled, *Sexual Inversion*. Henry Havelock Ellis, in his own sexual life, suffered from shyness and impotence, although he is reported to have had many lovers. Ellis married Edith Lees in 1887, although their relationship and cohabitation patterns were completely unconventional. Both Ellis and Lee had numerous affairs outside their marriage, and it seems that Edith had a predisposition towards lesbian love affairs. Both she and Ellis were plagued with jealousy concerning one another, despite their lack of sexual attraction to each other. Ellis eventually went on to meet Margaret Sanger and quickly became lovers with her forming an enduring friendship as well. Leading a rather turbulent life, Ellis eventually succumbed to death after a mysterious illness rendered him anorexic for several years. (<http://www.modjournal.brown.edu/mjp/Bios/Ellis.htm>)

Anthropologists, in addition to psychiatrists, psychologists and medical doctors, made considerable contributions to the study of human sexual behavior prior to World War II. In the early 1930's Margaret Mead began collecting data on the unique sexual behaviors and the differences in gender norms that present from one culture to another.

<http://mead2001.org/Biography.htm>) With an undergraduate degree in psychology and a graduate degree in anthropology, Mead had been trained to think in terms of the interconnection of all aspects of human life. This holistic understanding of human experience allowed Mead to speak out on a very wide range of issues. She affirmed the possibility of learning from every group, above all applying the knowledge she brought back from the field to issues of modern life. Mead's spiritual focus is best understood in light of her dedication to the change process, evidenced by the slogan, "Never doubt that a small group of thoughtful committed citizens can change the world."

<http://mead2001.org/Biography.htm>)

Unfortunately, World War II cast clinical sexology into a survivalist posture. The dream of Magnus Hirschfeld went up in flames as the world's first Institute for Sexology, in Berlin, was ransacked by Nazis who publicly burned all the Institute's books and papers. Field research was cut short in anthropology, as well. After the Second World War, sexology experienced a renaissance in America beginning with the efforts of Alfred C. Kinsey. Kinsey's training as a zoologist made him well suited for the task of taking large-scale, strictly empirical surveys of actual sexual behavior in the United States. Kinsey began interviewing people about their sexual histories in 1938, and with his colleagues, logged interviews with 5300 white men and 5940 white women, leading to his reports on *Sexual Behavior in the Human Male* (1948) and *Human Sexual Inadequacy* (1970). With these two monumental studies known as the *Kinsey Reports* in hand, Kinsey and his co-authors made new and significant, non-medical contributions to sex research particularly in the area of extramarital sex, homosexuality, bisexuality, oral sex, masturbation and prostitution. In terms of religious and/or spiritual constructs, Kinsey

offended the sensibilities of the conservative religious, shocking the American people with his findings on homosexuality and masturbation. So startling were his findings, that a Congressional committee was formed to investigate claims of un-American behavior. (<http://health.discovery.com>, Sinclair Intimacy Institute, 2002) Despite controversy on many fronts, the work of Kinsey garnered him an important place in the field of clinical sexology, and he is regarded by many to be the foremost pioneer in the quantitative study of human sexuality. (<http://health.discovery.com>, Sinclair Intimacy Institute, 2002)

Following on the heels of Alfred C. Kinsey and his colleagues, were William Masters and Virginia Johnson. Gynecologist William Masters and psychologist Virginia Johnson pioneered research on human sexual behavior during the 1950's and the 1960's. They recorded some of the first laboratory data on the human sexual response and dispelled many long-held myths about sexual behavior. In contrast to Kinsey who had focused his research on the frequency of certain behaviors, Masters and Johnson, set about to study the structure, psychology and physiology of sexual behavior, through observing and measuring masturbation and sexual intercourse in the laboratory. In their landmark work *Human Sexual Inadequacy*, Masters and Johnson estimate that 50% of all American marriages had some sort of sexual dysfunction. They then indicted religious orthodoxy as being the primary cause of sexual disturbance in the majority of those cases. (Akerley, 2003) Women who could not orgasm represented the principal female problem; men who had an orgasm too soon exemplified the major male failing and together they spelled out a staggering amount of sexual misery. (Akerley, 2003) According to Akerley, Masters and Johnson have since modified their view of religion by declaring that it is not necessarily religion itself which is the culprit, but often an

individuals perception or interpretation of it.

(<http://www.geocities.com/Athens/Styx/2347/atheistessay2.html>). The results of Masters and Johnson's research, was the development of a Four-Stage Model of Sexual Response and the development of an intensive treatment program in St. Louis, Missouri that utilized their sensate focus techniques to address sexual dysfunction. Utilizing the sensate model of sex therapy, Masters and Johnson abandoned the psychological model of talk therapy in favor of a purely sexological approach, which they considered more direct, rapid and successful. (<http://davidmckenzie.com/sexology/science>) Despite the value in both Kinsey's and Masters and Johnson's research, critics of their approaches abound. ([http://en2.wikipedia.org/wiki/Masters\\_and\\_Johnson](http://en2.wikipedia.org/wiki/Masters_and_Johnson)) In order to fairly represent those who take exception with the methods of Kinsey and Masters and Johnson, the section that follows discusses Tantric ideals and Taoist approaches that deconstruct what is perceived by many to be a model rooted in patriarchal norms and lacking in balance. The following section will critically examine the four-phase model of desire through resolution, focusing specifically on the third stage, orgasm. Since orgasm, in Tantric schools of thought, is considered inferior to the experience of orgasmic states, an in-depth discussion is warranted. Considering the idea that non-orgasmic sex is drastically foreign to our Western concepts of satisfying sex, this paper offers insights and awareness's, gleaned from Tantric and Taoist practitioners that may assist Westerners in understanding the value of orgasmic states as compared to genital orgasm.

### C. Orgasm vs. Orgasmic States

In order to appreciate the difference between a Tantric/Taoist model of sex therapy and that proposed by Masters and Johnson, it must be remembered that clinical sexology in the West evolved by differentiating subjective from objective experience, then determining the value of each and subsequently elevating objectivism to a worthy science while relegating subjective experience to an inferior classification. Objectivism was regarded as a science and therefore valued; subjectivism was regarded as unscientific and therefore less valuable from a research standpoint. Take for instance the field of erotology, otherwise known as the practical study of lovemaking. Erotology, referenced on the Kinsey Institute's website is categorized as a subjective field of study and is therefore separated from clinical sexology. (<http://www.kinseyinstitute.org/originalsite/sexology.html>) Why is this so? Kinsey states that the practical study of lovemaking or *ars amatoria*, written of in books like Vatsayana's *Kama Sutra* and other Hindu love manuals is designed to guide the reader to subjective experiences. Sexological writings, on the other hand, are designed to convey objective insight, he says. Viewed this way, clinical sexology constrains itself by enforcing artificial demarcations where they need not be. Compartmentalizing the study of sex by separating these experiential states into two polarized categories, as Kinsey does, fails to recognize the value of time-tested sexual practices common to Eastern cultures. One reason given for this undervaluation of Eastern studies is the East's emphasis on subjective states and experience. It is the hypothesis of this paper, that preservation of and expansion upon knowledge gained

through exploring subjective sexual experiences associated with Tantra, the Kama Sutra and other Eastern rites has much to offer Western sexology.

Paradoxically, that which Western clinical sexologists define as erotology, prompting them to place it on the bottom shelf of knowledge, seems to be that for which Westerners are now clamoring in their desire to attend to and enhance their sexual relationships. By Western clinical sexology minimizing the importance of these subjective states, Western culture compensates by its pre-occupation with men's and women's magazines, overflowing with articles on how to give your man/woman the ultimate orgasm. Not only are we to be consistently orgasmic, now orgasm's should be multiple, simultaneous and extended. According to JoAnne Loulan, "orgasm is highly overrated." (Loulan, 1984) Loulan speaks frankly and with amazing candor about what she defines as "the tyranny of orgasm" in her 1984 book, *Lesbian Sex*. "Masters and Johnson," she writes, "reduced the mythological orgasm to a series of short-lived muscle spasms." (Loulan, 1984) In the West it is believed that men and women should try anything and everything in order to achieve orgasm. This belief extends across all sexual orientations as well. "Many lesbians believe that a sexual experience doesn't count unless both women have orgasms." (Loulan, 1984) Paralleling Loulan's writing on women's orgasm, Joseph Kramer addresses male orgasm in his seminal work on Taoist Erotic Massage. Kramer states, "Whereas Reich perceived the orgasmic response as inseparable from the functioning of the total human being, Kinsey and Masters and Johnson studied human sexual response as objectively measurable incidents separate from other aspects of the human animal. Kinsey's two seminal studies of human sexuality focused much attention on the frequency of orgasm but avoided investigations into the nature of

orgasms.” (Kramer, 2002) Kramer further quotes Kinsey as having said, “in the present study, all cases of ejaculation have been taken as evidence of orgasm, without regard to the different levels at which the orgasms have occurred.” (Kinsey et al., 1948. Kramer, 2002) Kinsey ultimately acknowledged that there was more to orgasms than counting them but still decided to base his studies on counting ejaculations and, in women, orgasmic releases. Despite their enormous contribution to the understanding of human sexual response, Masters and Johnson nevertheless limited their conclusions to those observable phenomena that sexual climaxes had in common. According to Masters and Johnson, in all men and women receiving effective sexual stimulation, the physiological Four Phase Model was operative: excitement, plateau, orgasm, and resolution. Vasocongestion, a swelling of the blood vessels, and myotonia, a temporary muscular rigidity, were the measurable responses in the genitals prior to orgasm. “Similarities rather than differences of response have been emphasized in this investigation.” (Masters & Johnson, 1966) Considering the assertions of Masters and Johnson – that orgasm is inevitable with effective stimulation- two distinct thoughts come to mind; 1) Not all men, women, or genders in between, receiving effective stimulation experience the Four Phase Model culminating in orgasm, described by Masters and Johnson, and 2) Viewing orgasm as the goal of sex, limits individual sexual experience and has the capacity to marginalize and desexualize those who are oriented in different ways.

In contrast, Tantra and Taoist practices of sexual relatedness hold the promise of more meaningful and intense sexual/spiritual experiences, through minimizing the tyrannical expectation of orgasm on demand. In Eastern sex practices, through the process of channeling orgasmic energy back into the human organism rather than

releasing it through genital orgasm, transcendent orgasmic states are generated - described by numerous individuals as otherworldly. What is it about Eastern sex practice that distinguishes it from what we know in the West? Lets explore this. During Tantric or Taoist sexual encounters, sexual energy is stimulated through full body and genital massage, using numerous and diverse massage strokes as well as deep breathing, eye gazing, body movement and evocative music. As one's sexual energy builds, conscious circular breathing is utilized to channel orgasmic energy throughout the body, rather than confining it to the genitals or those erotic zones familiar to the West. When utilizing circular breathing, particular attention is paid to moving the erotic energy into and through the heart center as a means of reconnecting our genitals and hearts and to further decompartmentalize ones sexual/spiritual experience. After an extended period of stimulation, during which deep feelings are often evoked and their expression encouraged, the receptive partner takes a deep breath then contracts the muscles in his/her entire body, in essence imploding as opposed to exploding. This period of intense contraction is called the Big Draw and has been noted for transporting an individual to a state of consciousness not typically accessible through traditional sexual orgasm. This experience of sexual stimulation over an extended period of time, accompanied by conscious breathing and the other elements mentioned before, seems to generate an altered state of consciousness which some describe as a state of trance, opening the door to orgasmic states of experience. (Kramer, 2002. Kuriansky, 2002)

Since it is typical in our society to believe that men have but one exclusive drive in sex, to release through orgasm, entertaining the idea that a man could be satisfied with anything other than a genital orgasm is considered novel. However, comments from men

participating in Taoist Erotic Massage workshops with Kramer raise an entirely different voice. Kramer reports, “these men are astounded by the intensity of their experiences and thus, many come to feel that releasing their sexual/spiritual energy through orgasm is tantamount to missing out on a much more satisfying and empowering experience.”

(Kramer, 2002)

Expounding on the concept of orgasmic states, Kramer writes, “When a human is sexually aroused, he or she experiences reality differently than normal, waking consciousness.” (Kramer, 2002) Mosher describes this movement into a sexually altered state of consciousness as the fading of one’s Generalized Reality-Orientation (GRO) that coincides with the construction of a Special Sexual-Orientation (SSO). The special sexual orientation, Mosher describes as a temporary schema that orients awareness of sensations and emotions toward the realm of social-sexual meaning. The emotions of excitement and joy become specific, sexual excitement and sexual enjoyment.” (Mosher, 1980. Kramer, 2002) Rather than perceiving one’s genitals as merely the mechanism of orgasm, Tantric and Taoist practitioners consider the genitals to be generators of erotic energy, or *ching chi* (Chang, 1977. Chia, 1984. Chang, 1986. Kramer, 2002) Lending support to this idea, Harrison Voight in his paper, *The Asian Traditions and Sexual Counseling*, in “The Journal of Sex & Marital Therapy,” says very succinctly that we can, on the one hand, view orgasm as resulting from proper stimulation and effective technique, or on the other hand, understand orgasm as a product of deep relaxation and a profound level of contact between partners. (Voigt, 1991) Proper stimulation and effective technique, that which many current day sex therapists focus upon, represents a patriarchal perspective. Deep relaxation and a profound level of contact between partners, represents a relational

approach and is considered matrifocal in its point of view. In light of Kinsey's research that, 29% of women have never had an orgasm, and only 50% of women have orgasm with any regularity, it would seem that alternative models for defining sexual pleasure would be a necessity. (Loulan, 1987) Loulan proposes just such an alternative model, as have other sex researchers such as Helen Singer Kaplan and David Schnarch M.D. The necessity for revamping the map of sexual satisfaction is due, in part, to the overemphasis that is placed on genital orgasm. Case in point; orgasm in women is erroneously associated with openness and vulnerability. An orgasmic woman is perceived as warm and receptive. A nonorgasmic woman, on the other hand, is viewed as – and defined as frigid. Likewise, the orgasmic male is considered potent. The nonorgasmic, or more accurately, the non-erect male is considered impotent. That orgasm is only one way to be intimate seems to be misunderstood. Loulan reiterates, "Orgasm is not the only way, not the best way, or even a measure of how open and vulnerable we are. Not experiencing [genital] orgasm does not make you cold or frigid, or unresponsive. It simply means you do not experience [genital] orgasm, nothing more, nothing less." (Loulan, 1987) Creating a conversation within Western sexological studies for the experience of orgasmic states as a complete and fulfilling encounter, might well generate an entirely new map of sexual satisfaction that normalizes and embraces the statistically common experiences of both men and women in our modern culture. Shame reduction, acceptance of ones unique sexuality, and increased sexual self esteem would be the least we would expect from re-mapping the terrain of sexual pleasure in just such a way. Then having done so, humanity may well find itself, for only the second time in history, on the brink of discovering that when it comes to sexual satisfaction, the world is, indeed, truly round.

Dr. Joseph Kramer, in his dissemination of information collected through the workshops he facilitates nationally and internationally with gay men, lists a myriad of terms that have been used to describe orgasmic states. These terms are neither limited to the genitals nor do they necessarily result in genital orgasm. He describes these orgasmic states as; full-body orgasm, extended sexual orgasm, breath orgasm, fire breath orgasm, energy orgasm, and non-ejaculatory orgasm. (Kramer, 2002) Kramer further explains that none of the aforementioned orgasmic states, “are the equivalent of Masters and Johnson's physiological orgasm; those few seconds of involuntary, muscular contraction at the peak of sexual excitement.” On the contrary, his unconventional use of the term orgasm is a significant reason why Kramer utilizes Tomkins' affect theory to explain orgasmic states. For in essence, Tomkins' theory describes most of the non-Masters-and-Johnson-type orgasms as interplay of the affects of interest-excitement and enjoyment-joy. (Tomkins, 1961) These former affect states are called orgasms because they share certain aspects of the physiological experience analogues with the orgasm described by Masters and Johnson. However, each has its own nuance. A full-body orgasm manifests throughout the entire body. An extended sexual orgasm is defined by its duration. A breath orgasm and a fire breath orgasm are affective states produced by particular breathing techniques. Any of the preceding could be defined as an energy orgasm, which is defined by the intensity of the experience. A non-ejaculatory orgasm also can be any of the above, as long as ejaculation does not occur. (Kramer, 2002)

Another contemporary practice utilizing breathing and the body to prolong full body pleasure awareness is the Extended Sexual Orgasm, a term coined by Alan Brauer and Donna Brauer (1983). The Brauer's reported full-body orgasms occurring in their

clients when erotic massage, rhythmic breathing and the best communication techniques from Masters and Johnson's couples work were combined with Taoist sexual practices. The controlled breathing rhythms the Brauer's used were designed to help the receiver bring attention to his or her body. Kramer, as well, often utilizes breathing techniques in Taoist Erotic Massage. The breathing techniques Kramer facilitates, however, often have a more chaotic pattern to them. Kramer explains the role of chaotic breathing as a means for awakening one's awareness of the senses. A more foundational goal of the breathing, according to Kramer, is to flood the body with an excess of oxygen, which results in feelings of enjoyment-joy. (Kramer, 2002) Anyone doubting the potency of full body orgasmic states might well look to the words of spiritual leader Baghwan Shree Rajneesh, when he asserts that three hours in a full-body orgasmic state would transform forever a man's desire for normal ejaculation sex. (Rajneesh, 1979)

In Dr. Joseph Kramer's unpublished doctoral dissertation, he self-discloses the process by which he connected with sacred sex as a means for expressing himself. "As I sought out 'therapies' that involved sexual orgasm, I discovered the realm of 'sex magic.' The basic technique was simple: As you start into and during your orgasm, visualize, or feel, clearly the result you wish to manifest." (Kramer, 2002) Kramer's interest in sex magic eventually led him to the work of Harley Swiftdeer, whose heart pleasuring exercise reaffirmed for him the Taoist [and Tantric] teaching that the energy generated in one's genitals could and should be circulated throughout the body. (Swiftdeer, 1984) The central action of heart pleasuring involves the circulation of energy between the heart and genitals. Swiftdeer encourages advanced practitioners "to combine the heart pleasuring

exercise with the fire breath, which produces a dramatic and very deep orgasmic experience.” (Swiftdeer, 1984. Kramer, 2002)

A major goal of [Tantra and] Taoist Erotic Massage is the celebration of the heart-genital connection. When erotic energy is allowed to build up through the unrestricted action of hip movements, accompanied by unencumbered breathing and emotional catharsis, this same energy flows freely and connects to the heart. Sometimes the energy travels up the back of the body, over the head, and down the front of the body to the heart. Other times it takes the short route through the belly to the heart. (Kramer, 2002)

For those who wish to draw a parallel between Tantric/Taoist models of orgasmic experience and the Four Phase Model of Masters and Johnson, phase one might begin by consciously engaging one’s partner with intention and would also include the preliminary stretches and breathing exercises. The second, or plateau stage might include the use of conscious touch through massage of the full body including the genitals. This second stage is further demarcated by the organisms’ reaction to the genital massage strokes, evidenced in increased simultaneous rhythmic breathing. Holding the breath while clenching for a thirty-second count and then releasing, also known as the Big Draw, marks the orgasm phase. The resolution phase involves the relaxation response accompanied by a decrease in neurological firing that is, at first precipitous, and then more gradual. (Kramer, 2002)

Exploring orgasmic states, as they are experienced in the context of Tantric and Taoist practice, offers not only physical, mental and emotional benefits, but spiritual benefits as well. Kramer quotes the philosopher and psychologist William James as saying that, “Although similar to states of feeling, mystical states seem to those who

experience them, to be also states of knowledge. They are states of insight into depths of truth unplumbed by the discursive intellect. They are illuminations, revelations, full of significance and importance, all inarticulate though they remain; and as a rule they carry with them a curious sense of authority for after-time.” (James, 1969) That sexual connecting can offer something more than genital orgasm by expanding one’s sexual, emotional and spiritual repertoire beyond what is currently known, is a key premise of Tantra. Revisiting the theme of interconnectedness explored in the section on Field Theory, Kramer informs the reader that, “The major spiritual concept surrounding the teaching of Taoist Erotic Massage (TEM) and [Tantra] is interconnectivity of all persons and things.” This interconnectivity is facilitated by breaking through barriers and defenses that individuals have erected in order to shield themselves from pain. (Kramer, 2002)

For those engaged in the practice of Tantra, another innovative practitioner has developed a unique approach for unblocking sexual and emotional energy. Jack Painter’s Pelvic-Heart Integration (2002) is a therapeutic process combining psychotherapy with Reichian-style body manipulation. Painter’s technique’s work on blocks in the client, from the top of his or her body, down, as he or she breathes consciously. The verbal part of his therapy involves bringing consciousness to the client’s core issues. Often the work focuses on changing negative parental messages about sexual desire or about acknowledging the masculine and feminine realms within the self. (Kramer, 2002) As stated earlier, Tantra also confronts gender norms making it an especially valuable practice at this time in humanities sexual evolution. Kramer, stressing the need to challenge the sexual and ideological scripts of those participating in his workshops, states

that Taoist Erotic massage [and Tantric practice] provides an environment where participants have the opportunity to revise what they consider to be good, true, and beautiful about sex. “This form of sex is designed to produce an altered state of consciousness different from what people normally experience. The person receiving, when a male, is totally passive and doesn’t need to ejaculate. In fact, the man doesn’t even need to get an erection to experience interest-excitement and enjoyment-joy.” (Kramer, 2002) Excitement, enjoyment and joy are not usual terms we, as Westerners would use to describe sexual encounters that do not involve erection, penetration or genital orgasm. And yet, through the integration of spiritual and energetic principles, more Westerners are describing highly intense and deeply satisfying experiences occurring within the context of orgasmic states as opposed to genital orgasm.

Considered paramount to the healing process, Kramer states, “It was my goal that most men leaving a class or an individual session would have their ideological scripts challenged.” (Kramer, 2002) These scripts, stating that women who do not genitally orgasm are frigid and cold, and that men who do not get or maintain erections are impotent, are constructs of the patriarchal mindset. JoAnn Loulan, Joseph Kramer and Tantric instructors such as Dr. Judy Kuriansky devote much of their time to confronting the emotional and sexual wounds individuals carry as the result of Western clinical sexology overvaluing the goal of orgasm as opposed to the journey of intimacy.

Orgasmic states that generate deep connections intrapersonally, interpersonally and transpersonally are accessible to all. When a person’s attention is captured by a sense of erotic touch and the awareness of the moment through either Tantra or Taoist Erotic Massage, one has the capacity to then let go of ordinary reality, entering further into what

has been described as sexual trance. Mosher describes this as the “onset of altered states of consciousness.” (Mosher, 1980) Reaching this depth of involvement, individuals can let their defenses down because they now feel inherently safe. As involvement deepens through increased excitement, rhythmic breathing, eye gazing, music and conscious touch, participants are able to shift the placement of their attention from sensory experiences to the music and from their own excitement to the meaning they are investing in the experience. At the deepest levels of sexual trance, “volitional concentration is left behind. Now each ingredient of experience fascinates the person, attention flows with experience and is drawn by experience as the person delights and revels in the sexual experience.” (Mosher, 1980) Often insights and revelations accompany the deepest levels of absorption into erotic trance. In both Tantric settings and Taoist workshops, individuals often find themselves screaming, laughing, and crying without any self-consciousness. Kramer states that during Taoist Erotic Massage workshops, “it is common for students to report to me in speaking or writing that they have gone deeper into erotic altered states than they had ever gone before.” (Kramer, 2002)

Dr. Judy Kuriansky, noted sex therapist and expert on tantric sex provides great detail concerning the myriad of orgasmic states couples and individuals can experience, in her book, *The Complete Idiots Guide to Tantra*. Kuriansky, devoting herself to the study and dissemination of Tantric knowledge, recalls the early days of sex therapy when female orgasm came in two variations; clitoral and vaginal. (Kuriansky, 2002) Over time, she relates that professionals came to recognize a third type, called blended orgasm, that encompasses the clitoris and deeper internal areas, with sensations moving in a myriad of directions. Males, as well, have educated professionals regarding the diverse means

through which they experience pleasure. Kuriansky reiterates that traditional views of orgasm for men have been limited to the idea of one quick release. However, more modern views reveal that the processes of ejaculation and orgasm in men, is, in fact, separate. “Orgasm for men is the psychological experience of pleasure, much like for women. This opens many possibilities of sexual response and pleasure for men. The practices of tantric sex reveal even more thrills for both sexes.” (Kuriansky, 2002) Kuriansky postulates that not only are there many types of orgasms, but there are also several directions of expression where sexual energy is concerned. These directions are described as outward and inward.

“Both, however, are powerful, can lead to states of bliss, and can be expressed alone or with a partner. They are different in that; the outward orgasm can be wild and uninhibited, as you let out emotions or scream and move vigorously. The inward orgasm can be quiet and subtle; however it can release as much energy and reveal as much feeling as a more active response. Thoughts, in Tantric sex, are powerful enough to trigger these responses. Imagine inhaling a ball of energy from your sexual organs, up through your body, and back down again. You can experience quiet inward orgasms as explosions that take place subtly.” (Kuriansky, 2002)

Kuriansky further concurs with the aforementioned authors and teachers who also found it necessary to expand upon the four-phase cycle of excitement, plateau, orgasm and resolution. She states that, “the results of tantric practice prove different: You can fluctuate within these stages and stay in these stages for extended periods of time.” (Kuriansky, 2002) Kuriansky describes no less than nine distinct types of orgasms or what might be described as orgasmic states in keeping with the terminology utilized in the previous section. Regardless of the names, terminology or definitions used to describe

these states of arousal and excitement - one common thread permeates any discussion of Tantra. That thread is the process by which we learn to recognize and direct sexual energy in an effort to empower oneself, ones lover and every living thing that surrounds us. In Kuriansky's words, "This means making love with a keen awareness about what you are doing – and learning to honor each other as beloved's. Tantric sex allows an expanded view of what sex is, the nature of the sexual response cycles, and what's possible in orgasm [orgasmic states]." (italics mine) (Kuriansky, 2002)

Based on this wisdom imparted by the learned and revolutionary teachers cited in this chapter, the reader has hopefully gained a foundational knowledge by which to better understand the concepts of sexual energy, orgasm and orgasmic states. With this knowledge in hand, the reader is now directed to a discussion of three basic principles that lie at the heart of all Tantra practice. Information regarding; Shakti, Shiva, worship of the feminine, nonduality, and honoring the divinity in all its manifestations, forms the basis for the discussion of Tantric theory contained in the chapter that follows.

## CHAPTER 6

### TANTRIC THEORY

No brief introduction could ever do service to this most powerful and ancient philosophy known as Tantra. This chapter, however, by condensing important theories and concepts unique to Tantric practice, seeks to assist the reader in appreciating the scientific principles underlying Tantra. Dr. Judy Kuriansky, well-known Tantric authority from Columbia University Teachers College states, “ To understand tantric sex, first you must understand what Tantra is. The word Tantra, derived from the ancient Sanskrit language, means expansion through awareness. Tantra is a spiritual path that involves very specific practices utilizing breath, sound, movement and symbols to quiet the mind and activate the sexual energy, directing this energy throughout the body to achieve states of consciousness and bliss. Tantra traditions come from ancient practices in India, Nepal and China.” (Kuriansky, 2002)

Tantric practices also help heal past hurts often stored in sexual centers of the body, so that individuals can be more fully present in the moment and more open to love. When two people practice together, the techniques bring about a powerful flow of energy between partners. (Kuriansky, 2002) Tantra, in fact, carries with it the potential to reconnect individuals to the roots of their own identity, not just by discussing social roles or interpersonal communication, nor by repeating the kind of clear-cut or conforming answers typically offered by the dogmatic theology of straight religions. “Tantra says that if you do the things that Tantrika's have discovered, you will find yourself in a position to experience the truth about yourself and your world. Needless to say, to do those things, to

get into the position from which you can experience the truth, involves a total change of personality. This takes every kind of effort - physical, sexual, mental, moral: and most are just the kinds of effort that nothing in Western education or tradition prepares us for.”

(Rawson, 1984)

The use of tantric exercises in sex therapy provides a powerful means for the therapist to assist his or her clients in achieving greater states of intimacy and communication, qualities considered essential for fulfillment in coupleship and sexual connection. As referenced earlier, in the “Journal of Sex and Marital Therapy,” Voigt states that Tantrism allows the therapist access to a new context for working with couples. He writes that,

“When we as therapists grasp the meaning of the collective essence of the experiential parameters [present in tantric practice], it becomes possible to make a deliberate choice between working to promote symptom remission, as with conventional approaches to sexual problems, and a commitment to transformation of a couple’s sexual experience. Similarly we can contrast the usual emphasis on progress or movement with that of a purposeful shifting or expansion of the meaning of the sexual experience for the clientele. We can, on the one hand, view orgasm as resulting from proper stimulation or effective technique and, on the other hand, understand orgasm as a product of deep relaxation and a profound level of contact between partners.” (Voigt, 1991)

Dr. Cheryl Kruse, in her unpublished dissertation, *Couple’s Experiences of Sacred Sex/Tantra Practices*, she elaborates by saying that enhancement of sexual desire is particularly important in that it has therapeutic implications for treating people with inhibited sexual desire and other sexual problems. (Kruse, 2002) Tantra utilizes sexual

energy and expression as a means for healing; this is its' essence. Therefore, this chapter focuses on the principles individuals and couples observe in the practice of Tantra. Particular attention is given to the theoretical and philosophical underpinnings of Tantra in the hope that this information will assist therapists in identifying what may be occurring for their clients who engage in Tantra. Discussion regarding the benefits as well as the challenges of Tantric practice will also be covered.

When speaking of Western Tantra, a disclaimer is in order because there is a difference between the classical form of Tantra that originated in ancient India, and what is called Tantra in the West today. (Kruse, 2002) An important distinction drawn by both Kuriansky and Kruse is that traditional Tantra is practiced as a way of life wherein the relationship between the lover and the beloved is seen as a vehicle for union with the Divine, as well as for divine revelation. Contemporary Tantra or neo-Tantrism (Feurstein) has shaped itself around an evolving Western consciousness that seeks a deeper connection to oneself, the beloved and the Divine - not in spite of – but through sexual union. In this paper, as well as in the study by Kruse, the term Tantra may be used interchangeably with the term sacred sexuality. However most Westerners do not have a lineage connection to a teacher as is required in Tantric Buddhism. (Kruse, 2002) Furthermore, it is important to re-emphasize that, “Tantra is a spiritual practice that encompasses an entire way of life and worldview. While the Tantra of India and Tibet, which originated from Hinduism and Buddhism, includes a variety of practices and descriptions, Tantra, in its broadest terms can be defined as a spiritual path that accepts and embraces everything. (Kruse, 2002)

Several key principles underlie all tantric practice. Kruse distinguishes these as the principles of nonduality, expression of Divinity, worship of [the feminine], honoring divine energies and the dance of Shakti and Shiva. (Kruse, 2002) These principles will be addressed in the following order; Shakti, Shiva and worship of the feminine, nonduality, then expression and honoring of divine energies. Following this summarization of key principles, specific Tantric practices such as meditation, touch, music, eye gazing, conscious movement and focused breathing will be discussed.

#### A. Shakti, Shiva and Worship of the Feminine

According to Dr. Judy Kuriansky, “Sexuality is a key element in Tantrism. It is believed to possess both natural and supernatural power that is vital for religious expression. For the Hindu’s, the sexuality in Tantrism is understood in a ‘left-handed’ way. Tantrism seeks to honor what other religions think are not worthy or hold in low esteem including the worship of female deities. Woman is viewed as the liberator of man.” Furthermore, “ Shakti, the wife of the God Shiva, is believed to be the source of his energy and the divine power that makes God accessible to humans. Thus, Tantric Yoga, or spiritual lovemaking, is the union of the divine wisdom (Shiva) and the divine energy (Shakti).” (Kuriansky, 2001, Unpublished Tantra Survey)

Though to some the idea of reverence for the feminine may seem remote, glimmers of this reverence are evidenced in Christian, Jewish and Muslim traditions when looks deeper into their mystical aspects. For instance, in mystical Judaism, otherwise known as the Cabalah, the female soul of God is known as Shekina. In

Cabalistic lore it is said that God could not be perfect until he could be reunited with his Shekina. Cabalists further believed that it was God's loss of his Shekina that brought about all evils. The Hebrew word Sh'kina meant, dwelling place, a hint that God had no home without her. (Walker, 1983) According to Barbara Walker in the Women's Encyclopedia of Myths and Secrets, "like her counterpart - Shakti, the Sh'kina was the source of all soul in the universe. Gnostic Christians of the fourth century spoke of Sh'kina as a spirit of glory in whom Beings of Light lived as children in their mothers bodies or house. Cabalists, as well, held that it was essential to bring male and female cosmic principles together again, which might be done by sexual magic, signifying union on the sun (man) and moon (woman)." (Walker, 1983) Consider too, mystical Christian teachings regarding Mary. People of the middle ages often viewed God as their persecutor and Mary as their defender. Early sixteenth century woodcuts showed God shooting arrows of pestilence, war and inflation at the world, while inscriptions on the woodcuts pleaded with Mary to restrain Him. Although Christian scripture and doctrine totally preclude placing Mary above Christ, the vitality of Christ's own church has often seemed to depend on her rather than him. Without her, it is speculated that Christ may have lost his kingdom. Indeed, during the first five centuries of institutionalized Christianity the church discovered that no amount of force would make people renounce their Mother-Goddess. She had to be preserved in some form. (Walker, 1983) The Goddess, under the watchful eye of patriarchal, Judeo-Christian fathers seemed condemned to die an egregious death alongside the bleeding martyrs of her pagan faithful. However, at the eleventh hour, the Roman Catholic Church issued a stay of execution by offering the people a prototype of their beloved Goddess in the form of the

Virgin Mother. Mary, the Mother of God, had to be exhumed, however, from the grave to which Constantine had assigned her. Then, and only then was Christianity finally tolerated by occupied groups of pagan and Goddess loving people. (Daly, 1973) One additional fact, rarely reported in patriarchal writings, is the worship of a Father-Mother-Son trinity. Reverence for this triad, despite its exclusion from current the religious canon, was prominent in eastern Christian churches well into the first millennium.

Moslem teachings also reference a Virgin Goddess known as Mar Mariam or Sancta Maria, mother of the Persian savior - Mani. The pervasiveness and enduring presence of the feminine in most religious traditions seems to psychospiritually complete the Divine matrix. Demand for the feminine presence within a sacred context underscores the psychological importance of the first Tantric principle - recognition and honoring of the feminine. Not only do mystical and esoteric religious teachings emphasize the feminine, select therapeutic discourses address the importance of feminine honoring as well. These conversations are found primarily in the works of C.G. Jung, and other depth psychologists such as Marion Woodman and June Singer. The degree to which any therapy or school of therapy embraces the spirit of Tantra is predicated on its acknowledgment and conscious integration of the feminine principle. That our current system of patriarchy, as discussed in prior chapters, has diminished the value of the feminine, necessitates a renaissance of respect for the feminine in all her manifestations, especially as She presents in those practices that engage body, emotions, dreams and the unconscious for healing.

David Schnarch in, *Constructing the Sexual Crucible* states, “Modern sex therapy has tended to be seen as a simplistic behavior-modification system of canned

prescriptions and cookie-cutter outcomes; in part this perceived shallowness is well deserved.” (Schnarch, 1991) When viewed through the lens of feminine/masculine dynamics, cognitive/behavioral therapy falls well under the rubric of a masculine, goal orientation system, for it draws primarily on cognition, logic, rationality and outcomes. It is most certainly, goal oriented. To cite an example, contemporary clinical sexology encourages clinical consideration to stop at the point of orgasm. (Schnarch, 1991) Contrast this, if you will, with a new paradigm of clinical sexology that shifts the focus away from orgasm and over to the achievement of sexual potential. Within this paradigm, one might look at the sexual response cycle and ask, “What is beyond orgasm?” (Schnarch, 1991) This focus on process orientation as opposed to goal orientation represents a primarily feminine or matrifocal point of view. Tantra, also demonstrates reverence for the feminine by honoring the body, the breath and the emotions as vital.

The techniques utilized in Tantra involve simple, yet conscious ways of being with one another - focusing on something other than problem solving, sexual performance, sexual satisfaction, or the pursuit of orgasm. Tantra involves methods of approaching change through indirect rather than direct means. (Voigt, 1991) Tantra’s appeal for contemporary clinical sexology clients may reside in the fact that Tantra does not require renunciation of the body, detachment from emotions or asceticism. Rather than withdrawing from life and the world, Tantra invites acceptance of all feelings and all desires. Tantra, as a spiritual and sexual practice, does not deny pleasure or ecstasy - on the contrary it seeks to engender it. Tantric philosophy states, that by utilizing human energies such as sensation, emotion and sexuality, the sacred may be embodied in the perceived profane. In contrast to religious or spiritual disciplines that suppress strong

energies such as the human sex drive, Tantra embraces the power of sexual energy and works with it in a variety of ways to foster enlightenment for those who are dedicated to the practice. (Rawson, 1978. Kruse, 2002) One way Tantra engenders enlightenment is through embracing the feminine and fostering balance and harmony between masculine and feminine energies. Recognizing the distinct gifts and beauty of both masculine and feminine energies is an important place to begin the following discussion on nonduality. The next section then, introduces and explores at depth, the concept of non-duality.

## B. Nonduality

Tantra, it is postulated, gives rise to unity or a sense of oneness for those who engage in its' practice. (Kruse, 2002) This unity, it is said, can be felt interpersonally, intrapersonally and transpersonally. In order for this sense of harmony to be felt, it is believed that the masculine and feminine energies must be brought into a state of balance where duality ceases to exist. (Kruse, 2002) In order to understand the healing potential non-dualism holds for clinical sexology, one must first understand what dualism is and identify its genesis in religious thought.

The American Heritage Dictionary defines dualism as, "The view that the mind and body function separately, without interchange." (Fourth Edition, 2000) Furthermore it states that from a theological perspective, "duality is the concept that the world is ruled by the antagonistic forces of good and evil, and that humans have two basic natures, the physical and the spiritual." (Fourth Edition, 2000) As noted previously in this paper, prior to the destruction of matrilineal cultures by warring Aryan tribes,

belief in the oneness of all things - or nonduality, was unquestioned. James Mellart, an archaeologist overseeing the excavation of three prehistoric sites in Anatolia, chronicled his discoveries in Catal Huyuk (a Neolithic town), establishing firmly the existence of not only a matriarchal - but also a utopian society. He states, "There were no wars for a thousand years. There was an ordered pattern to society. There were no human or animal sacrifices. Vegetarianism prevailed, for domestic animals were kept for milk and wool - not for meat. There is no evidence of violent death.... Above all, the supreme deity in all the temples was a goddess" (Singer, 1972) That the energies of the masculine and feminine were in relative harmony with one another and mutually respected, does seem to be the case prior to the emergence of God-the-Father. This warrior God, via the crusaders, "emptied biology of spirit and consciousness through its machine-dualisms of fleshly-body versus divine-mind, of material-evil versus abstract-goodness. In this way it destroyed the Neolithic Goddess religion and the harmonious dance of the masculine and feminine." (Sjoo & Mor 1987)

Contrary to the dualism of patriarchal thought that separates sexuality and spirituality, nonduality embraced by Tantric practice makes space for the possibility that,

"Biology is a spiritual process - and that spirit is a biological process. Spiritual energy fuels our biological organisms, and biological energy fuels our spiritual experiences. Biology and spirituality, sexuality and spirituality, cannot be separated without destroying the living holism. Women originally knew this, as did men throughout tens of thousands of years of biological/spiritual experiences of the primal earth as a reciprocal Mother. Spirit and sex were not separate, dualized, or antagonistic, but experienced as twin serpents or energy flows, interlocked and spiraling around one another. When women knew this, men knew it too. It was experienced as ontological reality." (Sjoo & Mor 1987)

Tantra, in its cultivation of nondualism asserts that instead of suppressing pleasure, vision and ecstasy, these experiences should be cultivated and used. There are, in fact, plenty of references to this concept in the most sacred of Hindu orthodox texts such as the Upanishads. (Rawson, 1985) Rawson, in his text *The Art of Tantra*, states that because sensation and emotion are the most powerful of human forces, they should not be crushed out, but harnessed to their ultimate goal. Emotion and sensation can provide unparalleled sources of energy, which when properly channeled, can benefit society and increase ecstasy for each individual in that society. (Rawson, 1985)

Complementarity and nonduality are two sides of the same coin. Non-duality is achieved when separateness and compartmentalization are left behind. In the psychosexual arena, non-duality includes not only the experience of oneness that occurs when conjoining masculine and feminine, but it also entails the willingness to allow all emotions, both the ecstatic and painful to flow freely. In Tantric practice it is considered essential to allow into consciousness, thoughts and emotions that were formerly prohibited. It is not uncommon for deeply submerged emotions or unfinished gestalts to push to the surface when one is in the midst of a deep spiritual/sexual connection. These emotions, more often than not, are connected to past painful or shame-based sexual experiences that result in both sexual and emotional wounding.

Dr. Kuriansky, world-renowned clinical psychologist and sex therapist addresses the resolution of duality in her how-to manual, *The Complete Idiots Guide to Tantric Sex*. “Sexuality is a very powerful force, and tantric sex practices generate intense sexual arousal. As a result, it makes sense that you could confront some strong, previously

suppressed issues. It can be very scary when upsetting feelings emerge unexpectedly, but it is important to allow them to come up and resolve them. Instead of repressing problems or traumas, welcome the opportunity to work through them. Trust that their appearance means that you are ready to deal with them. To ease your fear, seek the help of a trained person; ideally a tantric master also schooled in psychotherapeutic and clinical techniques.” (Kuriansky, 2002) Another researcher and clinician, Dr. David Schnarch offers particularly keen insights in his book, *Constructing the Sexual Crucible*. He states that, “Modern society and modern therapists tend to agree about sexual technology: ‘Making love’ is a particular behavior; if one does particular behaviors, then one should feel a particular way as a result. In this case, it involves the belief that intercourse is inherently intimate, arousing, and physically and emotionally satisfying.” Schnarch counters these presuppositions by stating that, “sex is only one way of conveying things that one must be capable of feeling and expressing independent of specific [sexual] behaviors. Given this ability, one can express [these feelings] in an anatomy-independent fashion.” (Schnarch, 1991) In his chapter on the pursuit of sexual potential, Schnarch mirrors the views of Kuriansky by stating that, “intensely pleasurable marital sex triggers other painful unresolved issues.” (Schnarch, 1991) Schnarch’s model, similar to the Tantric model; uses sexuality as a vehicle for growth, is readily operationalized through sexual behavior, and helps people mature enough to explore the limits of their sexual potential. (Schnarch, 1991) This approach to clinical sexology is unique in that it destabilizes the dualistic constructs that underlie traditional models of sex therapy. Accessing a model of sexual relatedness such as Schnarch’s sexual potential model or the Tantric model may offer enhanced options for those who find the sensate-prescription

rather mechanical, and desire something more in-depth than the “simplistic behavior-modification system of ‘canned’ prescriptions and cookie-cutter outcomes” perceived by many, including Dr. Schnarch, as shallow. (Schnarch, 1991)

Addressing the religious roots of dualism, Schnarch references the long-standing, Augustinian legacy of eroticism-hating sexual dualism that continues to be perpetuated by authoritarian-oriented [patriarchal] Christian dogma. For those not acquainted with the role St. Augustine played in shaping Western sexual norms consider the following. Augustine was one of three key theologians whose ideas were highly respected in his time. As the result, his understanding of sex became standard church doctrine, whose effects we are still feeling to this day. Augustine, in the simplest of terms, believed that sex was sinful, and that human beings should ask God’s forgiveness for even thinking about sex. Augustine is quoted as saying, “Men and women who want to be righteous in God’s sight should live in celibacy.” (<http://www.patriarchywebsite.com>) The evolution of Western culture under this influence is a history of theologically based sexual oppression. (Schnarch, 1991) Spirituality, on the other hand, like intimacy, describes a developmental task. One can approach sexuality or spirituality from either a stance of self-negation or self-affirmation. From a stance of self-affirmation, desire is not a sin. On the contrary, sin is the refusal to desire growth or to exercise one’s capacity for it: sin is the refusal to believe in oneself. Sexuality is the crucible of faith in which each of us struggles with the vision of our basic nature; sexuality is the place from which we see most clearly the face of the divinity we truly believe in. (Schnarch, 1991) In light of the pervasiveness of anti-sexual attitudes in the church and in the West, contemporary clinical sexology would do well to undertake the building of a healing bridge that would

conjoin the polarities of dualistic thinking currently predominating in the West. Tantra offers just such a framework for that bridge. Furthermore, according to Schnarch, “Spirituality is a relevant (and unavoidable) topic in working with couples’ sexual-marital difficulties. It is also an important dimension in helping people reach their sexual potential.” (Schnarch, 1991)

Another avenue that can be taken to uncover formerly unidentified dualistic constructs in our thinking is the avenue of quantum physics. Significant insights can be gleaned by considering the discoveries made by modern physics as they apply to complementarity and energy. Where physics is concerned, nonduality is often understood to exist in the form of complementarity between two energies. Dr. Larry Dossey, physician, researcher and prolific writer, references Danish physicist Niels Bohr, one of the founding architects of modern physics, when he writes,

“Bohr’s [revolutionary idea’s concerning energy] came about on the heels of a [scientifically] troubling situation. In attempting to study the behavior of electrons, it became apparent that one could design an experiment that showed the electron to be a wave, while it was simultaneously possible to demonstrate - with equal rigor in another experiment - that the electron was also a particle. But how could it be both? Common sense held that it must be one or the other, either a wave or a particle. Bohr reasoned that common sense in this instance was misleading. He held that the electron was indeed both, behaving as a particle on one occasion and as a wave on another, neither of which was false behavior. He maintained that these patterns were complementary - that is, they were both necessary to give a complete account of the nature of the electron - even though both were mutually exclusive. Bohr’s principle of complementarity is one of the most vivid examples of the way in which the modern vision of the world violates common sense [logic] and stretches intuition to the limits.” (Sheikh & Dossey, 1989)

Whether the observer is witnessing wave or particle, masculine or feminine, or emotion or thought, maintaining a posture of non-duality offers clinical sexologists the opportunity to expand their consciousness in order to hold the tension of supposed opposites, that when endured for the sake of transformation, radically alters the experience of our clients and our selves.

As an addendum to this section on nonduality, it seems appropriate to point out that contemporary clinical sexologists who conceptualize sexuality as an energetic process, construct exceptionally open doorways through which their clients may enter. These doorways are unique in that they accommodate not only heterosexual men and women but gay, lesbian, bisexual and transgendered individuals as well. For, within the Tantric framework, the joining of genitals is not that which generates unity of masculine and feminine; it is, instead, the conjoining of energies that results in the Tantric dance of ecstasy. Subsequently, Neo-Tantrism, embracing the principle of nonduality, paves the way for inclusion of same-sex couples who seek to address sexual, relational and spiritual issues as well. To be sure, all couples struggle with one or more of these areas. However, gay, lesbian, bisexual and transgendered individuals and couples routinely experience intensification of shame, stress, anxiety and guilt brought about by living in a homophobic political, social and religious culture. Nondualism, for GLBT individuals, offers the possibility that, for them, discrimination could finally end.

Although any exploration of duality or nonduality beckons us to delve even more deeply into remote and intricate aspects of human experience, it is at this juncture that this discussion turns to the subject of divine energies and the recognition of these

energies as a tool for healing sexually. The following section, therefore, examines the presence of archetypal and divine energies, paying particular attention to their ability to generate healing when acknowledged and integrated into clinical sexology.

### C. Expression and Honoring of Divine Energies

“God’s Place in Psychiatry,” written by Dr. Robert Lawrence addresses the relationship between spirituality and psychiatry. “In the past, psychiatrists addressing spirituality were considered professional freaks, especially those considering carrying out research on the subject. Additionally, religion was deemed to be bad for one’s career and subsequently, ignored.” (Lawrence, 2002) It is well documented in the annals of psychiatry that eminent psychiatrists have declared religion a sign of emotional imbalance, a psychosis, a regression of the ego or a type of pathological thinking. (Lawrence, 2002) This attitude, however, has not gone unchallenged. More recently psychiatrists, psychologists, psychotherapists and clinical sexologists have begun to open to the possibility that spirituality and the recognition of divine energies may, indeed, play a healing role in the therapeutic process. *Spiritus* is a Latin term referring to that part of oneself which guides the mind that in turn guides behavior. Spirituality, derived from this term, encompasses *spiritus* as well as the intimate experience known as transcendence. Spirituality has been broadly defined as; belief in a power greater than oneself, purpose in life, faith, trust in providence, finding meaning in suffering, gratitude for life, life as a gift, and behavioral expressions such as prayer, meditation and group worship. These qualities, contrary to the opinions of atheistic or agnostic psychiatrists, reflect optimism

and psychological health. (Hatch *et al.*, 1998) Does spirituality have any relevance for treatment and healing, particularly as it pertains to sexual healing? In order to adequately address this question let us examine those experiences typically associated with a breakdown in sexual desire, performance or satisfaction.

In the field of clinical sexology, it is widely understood that anxiety and emotional confusion underlie a great percentage of cases with perceived sexual dysfunction. Recent studies have found that spirituality may assist individuals in finding a sense of purpose, connectedness, calm, endurance and a greater sense of love; all qualities that may aid individuals seeking to address sexual dysfunction. “Spirituality,” according to Dr. Lawrence, “preserves self esteem and individual integrity,” attributes in high demand for persons accessing clinical sexology as a means to address sexual dissatisfaction, poor body image, performance anxiety and disorders of desire.

Spirituality assumes a myriad of differing forms depending upon one’s gender, culture, and ethnicity. (Lawrence, 2002) Despite these differences, studies show that patients appreciate being asked about their spirituality, even if they do not subscribe to a formal creed. A USA study showed that in over 200 patients seventy 77% would like doctors to consider their spiritual needs, 37% would like to discuss their spiritual needs as well. 48% expressed the wish that their physicians would pray with them. In stark contrast, 68% of physicians in this study had not considered or discussed any matter relating to spiritual needs with their patients. (King *et al.*, 1994) Additional studies have demonstrated that faith is viewed as important in psychological healing and that patients were happy to talk about spiritual matters with their physician. (Herbert, Jenckes, Ford, O’Conner and Cooper, 2001)

In order to comprehend the concept of honoring divine energies inherent in the Tantric model of sexual relatedness, acknowledging the presence of spiritual energy is paramount. It would seem impossible to do this if Western practitioners continue to maintain a - don't ask, don't tell policy - when it comes to God, spirituality and religious belief. Honoring the divine energies in Tantra is a process, embracing the idea that not only does divine energy exist, but it lives powerfully within each partner. Although many faiths profess, "God is within," Tantric practice leans heavily upon this awareness by experientially enacting the honoring of this energy within each partner. According to Dr. Kuriansky, "in Tantra, the terms god and goddess refer to treating yourself and others with the respect and honor you would extend such revered beings. Through this honoring in tantric sex practices, your divine consciousness will embody the power of the universe." (Kuriansky, 2002) Gods and Goddesses emulated in tantric practice are essentially archetypes of spirits, guides, angels, and light beings that are representative of various energies, qualities, or relationships. (Kuriansky, 2002) Other terms for male and female deities, or Gods and Goddesses are deva and devi, daka and dakini and priest and priestess. Although deities are portrayed as external beings, they can be considered projections of qualities within our own nature. The word goddess is widely used in the Tantra community but has become more mainstream lately, used to refer to a woman who is proud of and in touch with her power as a feminine force. The goddess embodies a range of qualities within a woman; from being soft and nurturing to being strong and fierce. The term god is not used as popularly, possibly in part due to its value-laden nature associated with the Judeo-Christian tradition that views God as a superior being.

(Kuriansky, 2002) The process by which partners honor the divinity within one another is fielded by Kuriansky's question,

“Do you know what it feels like to be truly appreciated? To be really noticed? To be deeply known - as when someone get's who you are? Tantric sex takes acknowledgement one step further; to being worshipped. Worship doesn't mean blind obsession; it means loving unconditionally and limitlessly...it means serving each other equally from the highest state of personal power and mutual respect. Think of all the compliments you would like to hear about yourself, and wonderful things you could say about your beloved [partner]. Expressing these statements reflects what it means in Tantra to be worshipped like a god or goddess.” (Kuriansky, 2002)

In Kruse's paper on *Couple's Experiences of Sacred Sex Practices* she states that, “one of the practices in Tantra is to envision oneself and ones lover as the embodiment of God/Goddess and to further become these aspects of the creative cosmic couple.” (Kruse, 2002) Kruse goes on to quote Douglas and Slinger as saying, “a man's attitude toward women is a direct reflection of his attitude toward life. Therefore a man should always take care to honor the female principle in his partner, in other women and in himself. Likewise a woman should recognize the qualities of the Goddess in herself and try to embody them. She should also try to relate to the inner woman of her partner, aiming to please both aspects of the One Creative Power of Shakti. (Kruse, 2002)

Miranda Shaw, Tantra scholar from Harvard University, lived and researched ancient Tantric texts for two-and-one-half years in both India and Nepal. The culmination of her research resulted in her text, *Passionate Enlightenment: Women in Tantric Buddhism*. Dr. Kruse, in her paper on couple's Tantra, quotes Miranda Shaw as saying

that, “ a goal of tantric practice is to transform into the deity and thus the woman’s path takes on the realization that she is a goddess.” (Kruse, 2002) The act of a man treating a woman as a goddess allows her to feel supported and to realize her enlightened essence. Embodying the deity is also an essential goal for every man. In Tantra, the role of the female[or feminine] is to channel enlightened energies of transformation into the world; and the role of the man[or masculine]is to be the recipient of this energy, and to honor the source of these energies. (Kruse, 2002)

That masculine and feminine are reflected in the principles of Shakti and Shiva and are key constructs in Tantra. Shakti is described as the wisdom of divine power, the goddess and undifferentiated energy that represents cosmic energy in its purest form. Shiva is the aspect of ultimate reality that is consciousness. (Kruse, 2002) Miranda Shaw relates, “seeing ones partner as divine is the key to this [sexual] form of worship. Having seen one’s partner as a god or goddess, one naturally feels a sense of devotion. At that point there is no need for elaborate instructions, as love play spontaneously becomes the sport of deities. Every gesture becomes and act of worship, every sigh and work of love becomes a prayer, and gazing into the eye’s of the lover becomes a one-pointed meditation.” (Shaw, 1994) How, one might ask, would the recognition of the partner’s divinity actually translate into a therapeutic process? According to the findings of Kruse in her research study with couples undergoing tantric practice, recognizing the divinity in the partner results in energies that are balanced in each individual so that the Kundalini [life force, eros] can flow in a more powerful manner. (Kruse, 2002) To paraphrase Kruse further, area’s of conflict with one’s partner are subsequently viewed differently in the Tantric model - more in the light of a personal growth process, primarily because they are

seen through the lens of divine energy. In Kruse's clinical observations and interviews, couples reported that the practice of recognizing and engaging the divinity of the other, led to a mutuality of respect that shifted them out of their usual roles and brought them to a higher state of connection with one another. (Kruse, 2002)

Tantra has the capacity to cast a spiritual light on traditional marital therapy principles. Those schools of thought that acknowledge foreplay as beginning long before actual sexual contact, are in essence in alignment with the Tantric model which perceives loving and erotic connections as essential components of everyday life. Dr. Harville Hendrix in his book, *Keeping the Love You Find*, talks at depth about fanning the flames of passion in relationship by conveying affirming statements to one another throughout the course of each and every day. Hendrix emphasizes the inherent value in each partner sharing specific affirming statements they know their partner is longing to hear. (Hendrix, 1992) Honoring the divinity in one's partner may often be as simple as expressing these affirmations of appreciation for the gifts ones partner brings to the relationship and to the sexual connection in particular. As mentioned earlier in this paper, a particularly powerful method for acknowledging the partner's divinity while in a Tantric setting is through recognizing the sacred energies that reside in the partner's genitals. The male and female genitalia are referred to respectively as the Yoni in the female and the Lingam in the male. Dr. Kuriansky, Joseph Kramer, PhD, Ma Ananda Sarita and Swami Anand Geho all offer generous detail in their Tantric writings concerning methods by which to honor the divine nature and energy that is embodied and flowing through the genitals. Meditating upon ones own genitals, particularly focusing on the sacred nature of ones sexual organs, slowly and subtly provides individuals with corrective experiences that

hold the capacity for healing wounds inflicted, often before we even have the words with which to describe our wounding. Furthermore, meditation and contemplation on the creative force carried within our genitals often awakens our awareness to new and different ways by which we may experience increased orgasmic capacity, (Sarita & Geho, 2001) Shared meditation and body exploration between partners, key practices in Tantra, have the capacity to uncover secrets hidden in the body temple, according to Kuriansky. She emphasizes that even in couples that have been together for years, their partners genitals may still be a mystery and thus body exploration and physical sharing can be a gateway to new experiences and increased intimacy and trust. (Kuriansky, 2002)

Keeping these principles of Tantra in mind, the following chapter introduces certain practices specific to Tantra. This chapter elaborates upon essential methods used in tantric practice accompanied by scientific studies that when presented comparatively, corroborate the claims of Tantra's healing potential.

## CHAPTER 7

### BASIC TANTRIC INTERVENTIONS AND SUPPORTING SCIENTIFIC DATA

The discussion that follows introduces basic tantric practices along with scientific findings that assist the reader in comprehending the means by which Tantra acts as a change agent in our work with clinical sexology patients. The following practices, rooted in ancient traditions of Eastern thought, are designed to assist participants in achieving a high degree of general satisfaction in life, marked by a sense of connectedness with ones self and with others. This sense of interconnection is hypothesized, to be the same energy that is then channeled into ones sexual experience. Tantric techniques, consisting of exercises designed for mental enlightenment, emotional awareness and sensual pleasure will forthwith be considered. The practices are as follows; meditation, focused breathing, eye gazing, music, dance or movement and conscious touch - all designed to increase energy awareness through awakening and balancing the chakras as well as mirroring the energy flow of one's partner. Although more sophisticated, advanced and complex practices do arise as one delves deeper into Tantric practice, the interventions discussed here are those that form the foundation of basic Tantric practice.

The practices about to be discussed are meant to transform the experience of mundane sexuality into a more profound experience, or that which is often referred to as sacred sexuality. The practices, as noted earlier, are based on the following principles:

- 1) Non-duality
- 2) Honoring the feminine/goddess
- 3) Participating in the dance of the divine masculine and feminine, and

#### 4) Recognition of the sacred in the sexual.

Each practice will be discussed individually with concise references to their impact on sexual satisfaction and spiritual union.

##### A. .Meditation

When waking consciousness is examined, it is found to be inhabited by a mélange of thoughts, ideas, ruminations fantasies and sensations. Objects, ideas, and feelings constantly compete for one's attention. These states of mind refer to internal stimuli that beg to be attended to, including feelings of pain, pleasure, and proprio-receptive sensations. (Ramaswami, 1989) These thoughts, fleeting stimuli and internal impulses have the capacity to overtake ones consciousness, and in a significant number of individuals often leads to the experience of anxiety.

It is common knowledge among clinical sexologists, that anxiety appears to have a debilitating impact on sexual functioning, even when it appears at moderate levels. (Schnarch, 1991) Helen Singer Kaplan has identified three sources of anxiety that contribute to the experience of sexual dysfunction: fear of failure, performance anxiety and excessive need to please one's partner. (Kaplan, 1974) This anxiety manifests in elevated muscle tension, increased heart rate and hyperventilation, perspiration, increased blood pressure and increased adrenaline output. (Schnarch, 1991) Anxiety, since it causes hyperarousal of physiological systems within the body, can often be mistaken for sexual arousal. Usually though, the subjective experience of an individual impacted by sexual anxiety, can be differentiated by the presence of unrelenting discomfort or distress.

Moderate levels of anxiety typically result in sexual dysfunction rather than pleasure. The dysfunction experienced includes, but is not limited to, premature ejaculation and erectile dysfunction in men, and failure to lubricate and anorgasmia in women. According to David Schnarch PhD, moderate levels of anxiety appear to diminish the total stimulus value of any physical stimulation received. Thus, an individual's subjective awareness of his/her own anxiety may be felt as even further debilitating. (Schnarch, 1991)

The intervention most widely prescribed for these former anxiety-induced states of sexual dysfunction is a set of exercises developed by Masters and Johnson, called sensate focus. Sensate focus, as originally designed by Masters and Johnson was practiced in a highly structured and controlled environment with an emphasis on adhering to the parameters set forth within their program. The initial plan of treatment in their program was administered within the context of couple relationships only, single patients were not accepted for treatment. (Brecher, 1969) Masters and Johnson model of sex therapy included instructions on sensate focus, confining ones problem solving to the here and now rather than exploring abstract theoretical problems of sexual adjustment. (Brecher, 1969) Once full histories [of patients childhood and upbringing] had been secured, Masters and Johnson let bygones be bygones and concentrated wholly on the present. The Masters-Johnson approach was quite frankly, directive. Masters and Johnson's advice was directed toward attitudes, and specific procedures were recommended in selective cases as one way of effectively altering attitudes. (Brecher, 1969) Sensate focus exercises are authoritative, directive and structured around use of the common denominator - sensory experience, employed in reversal of the presenting sexual distress. (Masters & Johnson, 1970) Similarly, Tantric techniques that reduce goal

orientation and anxiety may be viewed as a form of sensate focus. However, this method of sensate focus utilizes a distinctively different portal by which to access sensory experience. The Tantric model of sexual relatedness draws upon meditation as a means to facilitate focusing one's energy (in Eastern terms, to be "one-pointed") albeit within a much more spacious context.

Meditative practice enables an individual to be in the moment with their partner, allowing distracting thoughts to move through the mind like a passing cloud. The patient neither resists distracting thoughts nor grasps onto them. This non-investment in one's passing thoughts for the sake of attending to the moment with ones lover, lies at the heart of meditation, offering a possible antidote for the anxiety that controls and often robs individuals of their sexual connection with their partner. Meditation, from a Tantric standpoint, could be considered, sensate focus with a heart.

Meditation, or sensate focus with a heart, holds a key function in Tantra, by creating relaxation and the ability to focus on sensations. Scientific studies documenting meditations effectiveness will be presented shortly. Meditation has been extensively researched and shown to have positive effects on brain wave activity, specifically inducing a relaxation response. This paper does not agree nor disagree with sensate focus as a means to a sexual end. Any independent study of sensate focus will, undoubtedly reveal its inherent benefits and/or limitations.

Of particular interest to this discussion of meditation, is preliminary research, reported in Kuriansky's book on Tantra. Research, conducted by a California sexologist measured women's brain wave activity during relaxation, imagery and tantric-related masturbatory activity. The findings showed that women who practice Tantric activities

can induce brain waves during self-pleasuring that are associated with pleasurable altered states of consciousness. (Kuriansky, 2002) Meditation, occurring within the context of Tantric practice, sets the stage for the archetypal, Union of the Opposites, a core concept in Tantric practice. This Union of Opposites, or merging of the feminine and masculine, results in the elimination of duality. When entering this non-dualistic state, tantric participants achieve a sense of oneness with not only their contrasting energies, but with everything that is, enabling them to share in the ultimate transpersonal experience of divine oneness. This process of meditative practice, combined with aware breathing and other tantric techniques is defined as the Dance of Sacred Sexuality since it re-enacts the ancient dance of the God Shiva and the Goddess Shakti. Many describe this union as an ecstatic moment, in which the fruit of meditative concentration is manifest.

The meditation techniques that this paper speaks of, antedate the Buddha and were probably devised by Upanishadic philosophers and wandering Hindu ascetics. Patanjali's Yoga sutras are a quintessential example of concentrative meditation. (Prabhavanada & Isherwood, 1969) Additional methods that facilitate one-pointed concentration are the chanting of mantras. The use of mantras is common to Yoga practice, meditation and Tantra. For those unfamiliar with the term mantra, a mantra is typically a syllable or combination of sacred syllables, postulated to form a nucleus of spiritual energy. (Radha, 1980) Through chanting and repetition of the mantra, a creative spiritual current is activated. (Ramaswami & Sheikh, 1989) Meditation is an intuitive presence to the messages of the body from moment to moment, and represents the attempt to perceive a steady state of consciousness above the continuous noise coming from automatic sensations and the thoughts they induce. (Vigne, 1997) In light of

meditations longstanding history and application within Eastern sexual practices, it can be safely concluded that ancient principles of Tantra predate the contemporary sensate focus of Masters and Johnson by centuries.

Further evidence of meditations' efficacy for those seeking sexual healing and increased sexual satisfaction can be found in research on Transcendental Meditation otherwise known as T.M. Shapiro investigated the effect of TM (transcendental meditation) on measures of negative personality characteristics (e.g., depression and neuroticism and self-actualization), using the Northridge Developmental Scale (NDS) and the State-Trait Anxiety Inventory (STAI) A-Trait Scale. The results showed that one group practicing TM experienced (1) a highly significant change in the direction of greater self-actualization (2) significant changes on all NDS scales measuring negative personality characteristics, such as aggression, depression, and neuroticism; and (3) a highly significant reduction in anxiety as measured by the STAI. It has been shown that positive changes impacting an individual's personality can be correlated with an increase in the potential for sexual satisfaction. (Shapiro, 1974)

The experience of Zen meditators has also been studied. In one study, the phenomenological experience of Zen meditators has been investigated through the use of structured interviews with ten highly persistent meditators between the ages of twenty-five and thirty-five years old. These subjects were not taking drugs, were not in therapy, and had never been hospitalized for psychiatric reasons. (Kirshner, 1975) Results indicated that subjects attributed specific, important life changes to the practice of *zazen* [a form of Zen meditation]: They claimed to be more intimate with and less fearful of

people and they stated they had more energy for work, were more relaxed, and less susceptible to depression. (Kirshner, 1975)

These studies attest to positive outcomes for those who participated in daily meditation. Meditation it can be inferred, contributes to the formation of healthier, happier individuals able to generate and maintain reserves of energy and self-esteem that energize and enliven their sexual relationships. These finding theoretically support the wisdom inherent in emphasizing meditation as a vehicle for self-healing. Additionally meditation allows individuals to focus on the present moment, especially as it pertains to conscious, sexual exchange with ones partner. Other terms the reader may come across to describe meditative experience of oneness in sex include; being in the moment, being fully present; ecstatic, in total bliss or consumed by the dance of sacred sexuality. Conditioning the mind to surrender its anxious preoccupations to the sensations of the sacred now is one of the extraordinary benefits inherent in Tantra. (Kirshner, 1975)

## B. Conscious Breathing

There is a well-known saying that breath is life. When breathing ceases, life is quickly extinguished: yet people take breathing very much for granted. When a baby is born, the first breath is vital. If there is any obstacle or delay, the child may die. At the other end of life, the last breath marks the individuals departure to another dimension. Between points of birth and death, there is constant breathing, which, in most people, is totally unconscious. (Douglas & Slinger, 1979) Relating the importance of breath to Tantric practice emphasizes that all Tantric practice has, as its foundation, proper

breathing. “Proper breathing supplies necessary oxygen to the cells and frees emotions and sensuality. It can lead to euphoria and even orgasm. The breath is key to lasting longer in sex, having more intense orgasms, and feeling more intimate love.” (Kuriansky, 2002)

For the purpose of this study conscious breathing will refer to any technique, undertaken with the intention of becoming aware of the pattern, depth, repetition or quality of the breath, to the end that this effort enhances or changes the current emotional, physical or mental state of the one breathing. Awareness and alteration of breathing patterns in the Tantric model is utilized as a means to connect with ones energy and to amplify or modulate it. Attention to breathing patterns and modulation of the breath has been studied in great depth. Research applicable to the importance of breathing for sexual/spiritual healing follows.

One of the primary applications of conscious breathing concerns the reduction of performance anxiety. Performance anxiety, in sexual terms, occurs when a person anticipates a problem occurring in relationship to the sexual act. As a consequence of that concern, the individual develops a sense of anxiety that translates into an inability to become erect or maintain an erection for a certain duration prior to achieving orgasm. This inability to maintain an erection of sufficient duration is otherwise known as premature ejaculation. (Filewich, <http://twilightbridge.healthology.com/webcast>) Women, too, suffer from performance anxiety. However, when this situation occurs with a woman it is typically referred to as anorgasmia, the inability to have an orgasm, or vaginismus, the inability to allow the penis or finger to enter the vagina. The latter condition is usually the result of the woman’s anxiety causing contractions in the vaginal

muscles, therefore denying entrance into the vagina.

([http://twilightbridge.healthology.com/webcast\\_transcript.asp?f=sexual&b=twilight](http://twilightbridge.healthology.com/webcast_transcript.asp?f=sexual&b=twilight)).

Performance anxiety is more of a popular term as opposed to a medical term.

Performance anxiety is not found in medical textbooks. Human beings were not made to

be anxious and have sex at the same time. Anxious people are running away from the figurative dinosaurs and are not ready to have intercourse. Human plumbing does not

work when anxious, and therefore when extreme anxiety occurs performance is

diminished. (<http://twilightbridge.healthology.com/webcast>) Though various treatments

have been proposed to address the problem of performance anxiety, Eastern, tantric

breathing techniques, associated with meditation have been shown to minimize anxiety.

Certain techniques and practices utilizing conscious breathing can be used to moderate

psychological hyperarousal, a condition in which thinking is fragmented, scattered and

unfocused. For many women, this is a common complaint and reason for avoidance of

sexual contact with their partner. With the stressors and demands of modern day life

necessitating two incomes, many women and an increasing number of men feel

overwhelmed and preoccupied to the detriment of their sex lives. However, moderation

of situational anxiety and performance anxiety is one of the direct benefits derived from

the use of conscious breathing. (Kenny, Carlson, McGuigan, Sheppard & Stoyva, 1979)

Breathing techniques drawn from different meditation traditions can be utilized to assist

individuals in coping with some of the adverse psychological reactions associated with an

excessive response to stress. Techniques have evolved in a more or less pragmatic

fashion over many centuries and thus already enjoy a measure of empirical support. It is

also significant to note, especially in view of Western stereotypes regarding oriental

mysticism, that many meditative practices are surprisingly operational in character.

(Kenny, Carlson, McGuigan, Sheppard & Stoyva, 1979) Two techniques particularly helpful in addressing situational and performance anxiety are as follows:

- 1) The use of relaxed, abdominal breathing. This procedure, which derives from the Vipassana tradition of Buddhist meditation, is hypothesized to moderate situational and performance anxiety.
- 2) The use of a basic Zen exercise- learning to pay quiet attention to respiratory sensations. Skill in this technique enables individuals to reduce or eliminate extraneous mental activity. (Kenny, Carlson, McGuigan, Sheppard & Stoyva, 1979)

Further documentation supporting the efficacy of conscious breathing, breath control and the pacing of breath for inducing calmness and well being can be found in a landmark study sponsored by the Department of Internal Medicine at the University of Pavia, Italy. Here researchers conducted a comparative study measuring the effect of rosary prayer and yoga mantras on the breathing patterns and subsequent physiology and mental states of twenty-three healthy adult subjects. The main outcome measures included breathing rate, regularity of breathing, baroreflex sensitivity and the frequency of cardiac oscillations; all possible factors in the anatomy of anxiety. In this particular study, in twenty-three healthy subjects (sixteen men, seven women; mean age thirty-four (SD8) years, weight 72.7 (3.2) kg., height 176 (1) cm.) researchers recorded the electrocardiogram, respiration and blood pressure continuously and noninvasively at the

wrist, and midcerebral arterial flow velocity by transcranial Doppler ultrasonography with a 2MHz probe. Researchers further recorded spontaneous breathing (3minute sequences) and controlled breathing (6 minute sequences) during free talking and during recitation of the Ave Maria in Latin, with one subject reciting the priest's part and another the congregation's response. Recordings were obtained as well, during repetition of a typical yoga mantra, "om-mani-padme-om." The subjects studied had no previous experience of yoga, but in the days before the study they were briefly instructed on how to recite the mantra. Instruction was provided by a yoga teacher unaware of the aim of the study. Recordings were obtained in random order, except for the controlled breathing studies. Both the Ave Maria and the yoga mantra had similar effects, slowing respiration to around 6/min, a state associated with an increase in calmness and well-being.

(Friedman & Coats, 2000) More specifically, a slow respiratory rate (6/min) produces generally favorable effects on cardiovascular and respiratory functions including an increase in calmness and well-being. (Bernardi, Sleight, Bandinelli, Cencetti, Lamberto, Wdowczyc-Szulc & Lagi, 2001) The results of the research indicate that the use of both prayer and mantras caused striking, powerful, and synchronous increases in existing cardiovascular rhythms when recited six times a minute. The conclusions drawn from these findings were that rhythm formulas involving breathing at six breaths per minute induce favorable psychological and possibly physiological effects (Bernardi, Sleight, Bandinelli, Cencetti, Lamberto, Wdowczyc-Szulc & Lagi, 2001)

Since sex therapy has readily acknowledged the detrimental effects of extraneous mental activity as well as anxiety upon sexual performance, conscious breathing and meditative practices that utilize mantras such as in tantric practice, offer the promise of

enhanced sexual experiences. There are eight different forms of conscious breathing that can be utilized in daily life as well as in tantric sex.

1. The Complete Breath is a form of breathing, abdominal in nature, that can be done on ones own or with a partner and is a means towards relaxation.
2. The Fire Breath, on the other hand, utilizing quick, pulsating abdominal breath's is designed to energize or “fire up” the one who is breathing.
3. The Synchronizing Breath is, used in conjunction with ones partner, to align and attune each person to the other through awareness of the breath.
4. The Reciprocal Breath is an exercise that also creates a sense of oneness and intimacy though inhaling the exhaled air of one’s partner and vice versa. Tantric teaching holds that this reciprocal breathing allows for an exchange of not only air, but of each other’s energy as well.
5. The Circulating Breath utilizes the imagery of the chakra system. One who is breathing in a circular manner will inhale while imagining energy rising from the second chakra or sexual center up through all the chakras, traveling up to the top of the head then exhaling as the energy moves back down to the genitals and base of the spine.
6. The Bliss Breath entails inhaling deeply through the mouth, followed by exhalation, which allows any natural sound to flow out on the out-breath.
7. The Ecstatic Breath involves long slow breaths through the mouth while counting to five, expanding the abdomen and creating an archway under the small of the back. While exhaling to the count of five, bring your back to the floor, tilt the pelvis slightly upward, and allow the breath to move into the chest while opening

the throat. This breath is done repetitiously and rhythmically allowing for any sounds or emotions that may emerge to be released with the out-breath.

8. The Partner Pelvic Passion Breath was named by Dr. Judy Kuriansky for its ability to increase passion by intensifying the energy created by the circulating breath when certain pelvic holds are utilized. (Kuriansky, 2002)

Any discussion of the healing power of conscious breathing would be incomplete without including the work of Dr. Joseph Kramer, the originator of Taoist Erotic Massage (TEM) in the West. In his unpublished doctoral dissertation Dr. Kramer provides an accounting of a particularly powerful breathing technique, utilized in Tantric and Taoist practice, known as The Big Draw. The Big Draw occurs during the orgasmic phase in Masters and Johnson's four-phase model. In Tantra or Taoist erotic massage, the Big Draw is engaged at the culmination of intense, full body and genital massage. Dr Kramer recalls one session with a Taoist erotic massage workshop participant, "The participant, after a lengthy period of physical and genital massage, began a twenty-second clenching of the musculature of his entire body while he held his breath. I told him that toward the end of the session I would guide him in doing this draw and then would wrap him in sheets for about ten minutes afterwards while he focused on the sensations within his body. I counseled the client that the period leading up to the Big Draw was an excellent time to reflect on changes he might wish to make in his life." (Kramer, 2002) According to Kramer conscious breathing, " helps keep the musculature of the body relaxed, even during high erotic states. The breathing also demands that you remain in the present moment, making it difficult to go off into fantasy. As the massage progresses and the

erotic intensity builds in the genitals, the breath helps circulate the *ching chi* energy (erotic energy) throughout the body. If the [practitioner] breathes deep and rhythmically for thirty or more minutes, he/she can experience a feeling in his/her entire body similar to a sexual orgasm. When this breathing is combined with a sexual orgasm, expanded levels of consciousness are possible.” (Kramer, 2002)

It is hypothesized that as erotic, libidinal energy is generated by full body and genital massage, the use of conscious breathing to keep the energy in circulation through the mind, heart and body, facilitates opening and healing. Rather than discharging this energy through ejaculatory orgasm or explosion, Taoist erotic massage and tantric intercourse invites participants, at the conclusion of body stimulation, to inhale one final breath with great depth. Holding the breath, the participant clenches down in one great contraction assisting the libidinal/sexual energy in permeating the entire body with its spiritual/healing force. Those experiencing the Big Draw report intense, healing, blissful states of awareness, accompanied by tears, laughter, awe and a feeling of complete love and oneness with something within, yet beyond themselves. Quoting Kramer,

“The change in affect from excitement to bliss, during the Big Draw, is dramatic and abrupt. Many men report to me that, instead of circulating energy within the body at the point of the Big Draw, they felt their consciousness shoot up through the tops of their heads and out of their bodies. They would then experience themselves re-entering their bodies a few minutes later. This experience appears to be similar to what the Tibetan Buddhists call the ejection of consciousness, which propels a person’s life force from his or her body at the moment of death. The *Tibetan Book of the Dead* begins with the statement that one doesn’t need the liberating guidance found in that text if one has learned this faster form of liberation.” (Kramer, 2002)

In harmony with this theory is Reich's hypothesis that intense breathing and uninhibited sexual orgasms [or orgasmic states] assist in breaking up body armoring thus clearing neurotic patterns of behavior from the body. (Kramer, 2002) Breathing is as central to the Taoist [and Tantric] experience as is physical touching. Rhythmic breathing demands attentiveness. "If a participant allows his/her placement of attention to wander, the breathing will be taken over by the autonomic nervous system. Immediately conscious, rhythmic breathing will change back to one's normal unconscious breathing pattern. Therefore, in Taoist and Tantric practice, observation of the intense, rhythmic nature of the breath allows us to monitor the attentiveness of the one receiving." (Kramer, 2002) Another Eastern sexual instructor, Mantak Chia, teaches the Big Draw as a way of stopping ejaculation by clenching the pubococcygeus muscles at the base of the genitals. Mantak Chia proposes that clenching the p.c. muscles pumps the orgasmic energy through a circular pathway, up the center of the back of the body to the head, and then down the center of the front of the body, then back to the genitals. Mantak Chia calls this pathway the Microcosmic Orbit. (Chia, 1984)

In summation, please note that Tantric breathing techniques are not limited to those mentioned above, and include many more which the reader can access through the references listed in this authors selected references. Though tantric breathing techniques are numerous and range from simple to complex in nature, all are designed to bring the breather to deeper states of consciousness and when partnering, into a deeper connection with ones beloved.

### C. Eye Contact

In his book, *Constructing the Sexual Crucible*, Dr. David Schnarch addresses the contrasts between traditional sex therapy and Eastern approaches, paying particular attention to the role of eye contact in the sexual encounter. One of the essential Tantric techniques for energy awakening in sexual contact is the use of open eyes, eye gazing, and left eye gazing. Exploration of the impact of eyes open vs. eyes closed sexual connecting can shed vital light on the impact of Tantric techniques to arouse and sustain passion and intimacy.

Dr. Schnarch writes,

“The pursuit of sexual potential is a vital undertaking, but not one supported by traditional sexual and marital therapy. Preoccupation with sensate focus prescriptions has created an inherent paradox: sex therapy’s core sexual style does not support profound depths of partner engagement or role enactment. Society has idealized one partner, focusing inward while the other touches him/her; the paradigm is prostrate, eye-closed, ‘cadaver’ sex. Although sensate focus is helpful in learning how to tune out one’s partner and achieve utilitarian arousal, this pattern is antithetical to collaborative ‘romping’ in bed.”  
(Schnarch, 1991)

The importance of eye contact in the sexual encounter has been spoken of and written about for ages. According to Douglas and Slinger in their book *Sexual Secrets, the Alchemy of Ecstasy*, “The erotic power of the mind was well known in the Orient. Facial expressions were studied to gain understanding of the sentiments associated with eroticism.” (Douglas & Slinger, 1979)

Schnarch relates that,

“ Monkeys, apes, and humans engage in complex visual communication by way of more highly developed facial musculature and expression than found in other vertebrates. Eye contact in sexual initiation is often overlooked in studies of hormones and sexual behavior. This form of sexual communication during sex is often overlooked in humans as well. Eye contact during sex is rarely addressed in the clinical literature. This is noteworthy since (a) eye contact (flirting) appears to be a sexually arousing, phylogenetically ancient trait occurring in a wide range of cultures and (b) the physiological capability for sustained eye contact during face to face intercourse facilitates the uniquely human capacity for intimacy during sex.” (Schnarch, 1991)

Kuriansky, in discussing eye gazing states that,

“Eye gazing sounds so simple - looking at each other - but in fact, think about how difficult it can be to actually look into anyone’s eyes for any amount of time. Fears of intimacy can make it even more uncomfortable to look into a lovers eyes deeply for an extended period of time...eye gazing in tantric sex means looking deeply into your partner’s eyes, to see behind the obvious (eye color, eyelashes, expression) into his or her soul. It can be challenging and take practice... however, perseverance has its benefits. Eye gazing stills the mind and focuses your attention on what you are doing rather than on distracting thoughts - to keep you in the present and in the moment. It gives your partner a good feeling that you’re totally paying attention and are present for him or her, it enables you to confront your fears of deep connection with your beloved, and it transforms your relationship to each other by getting beyond mental distractions and physical judgments to enter each others soul.” (Kuriansky, 2002)

When considering the potential eye contact holds for increasing intimacy and intensifying sexual contact, it would probably come as a shock to recognize how little, if

any importance is given to this practice in modern sex therapy. Dr. Schnarch, recounting a 1991 annual meeting of the American Association of Sex Educators, Counselors and Therapists (AASECT) writes, “during my presentation, I asked a room packed with certified sex therapists, ‘How many of you think treatment is not completed until patients can have eyes-open orgasms?’ Not one single therapist raised a hand. The question itself took many clinicians by surprise; the surprise arose from suddenly experiencing a paradigm shift in treatment approach.” (Schnarch, 1991)

Dr. Ronald E. Chavers, psychotherapist at Utrecht, Netherlands writes,

“ Our eyes and brain system is an enormous computer system. Both the eyes and the brain have millions of nerve networks. When looking at the eye through a microscope we discover that it resembles the nerve structure of the brain...the normal eye strikes about 130 million visual nerve cells, each forming optical images.... behind each eye...the two optic nerve bundles meet in a place called the ‘optic chiasm’. Here the right half of the left eye bundle crosses the left half of the right eye bundle. Approximately one inch behind the chiasm the visual field is formed. This is the visual center and a relay station where the nerve fibers run into the visual cortex. The whole system (sender-receiver station) is like a big observation centre that takes in, but also sends out all kinds of information. And the remembering system is recording this information like fluids of streaming conducted electrical energy. This information goes further over the electric nerve impulses into the amplifier of recorded material and is stored like a tape recorded material or audio video tapes in the brain and the whole body system. Eye power is channeling all this information, genetically, historically, physically, culturally, etc.” (Chavers, 1984)

Chavers goes on to state that, “the seeing process is more than just a physiological process. One can use the whole system of seeing as something more than just eye and brain power, i.e. something that engulfs the whole body and nervous system

and the whole electromagnetic wave system, which can be used to radiate and to detect all kinds of physical, communicational as well as spiritual things.” (Chavers, 1984)

Referring again to Kramer, and Taoist Erotic Massage, he states that during his workshops, “Every man in the class spent a considerable amount of time eye gazing. This was the most significant partner engagement exercise.” (Kramer, 2002) Clearly, significant physiological and energetic mechanisms underlying the practice of eye gazing are herein scientifically accounted for, further attesting to the inherent and intuitive wisdom of Tantric teachings.

#### D. Music

The practice of Tantra awakens and engages all the senses. Smell, taste, touch, vision and hearing constitute the five senses we in the West are most acquainted with. A particularly special relationship existing between sound and form has fascinated philosophers and scientists since the earliest of times. Eastern spiritual teachings have paid great attention to the study of this relationship within the science of metaphysics. (Douglas & Slinger, 1979) Tantric lovemaking is about arousing the senses and includes even more exquisite attention to detail than other sex traditions. That means stimulating the aural as well as the visual senses. These senses are vital in tantric practice and music is the key to setting the mood for tantric sessions.” (Kuriansky, 2002) According to Dr. Kuriansky, “Certain themes are emphasized in tantric music to facilitate your practices. These include choruses that create harmony between lovers, rhythms that are consistent

with breathing patterns, repetitions to still the mind, and tribal sounds to activate the body.” (Kuriansky, 2002)

Eastern conceptualizations of the human chakra system, introduced in chapter four, have identified seven primary chakras or energy centers demarcating specific areas where spirit and body intersect. Ancient teachings purport that each of these energy centers has a corresponding color as well as a corresponding tone connected to it. The tone of each chakra is known as its mantra; a syllable, rich in vibration that when chanted, awakens and strengthens that particular center and its energy. The awakening of these energy centers through the use of chanting and music enriches the sacred sexual connection and is hypothesized to facilitate sexual and emotional healing. Toning, a method utilizing a single pitch or vowel sound as a means for healing, has been found to facilitate relaxation and emotional calming. (Gardner-Gordon, 1993)

In a recent study on the effects of music in group-work with survivors of sexual abuse, Heather B. MacIntosh, B.A., Doctoral Candidate in Clinical Psychology at the University of Ottawa, discusses the relevant findings in psychological literature regarding the efficacy of musical interventions in psychotherapy with trauma survivors. Themes that are common in both those seeking sex therapy and those seeking therapy for sexual trauma include fears, gynecological complaints, anger, guilt, shame, body-image distortion, relationship problems and sexual dysfunction. Musical interventions in psychotherapy are unique and efficacious through their ability to address both past traumatic material and the existential grief that often arises when one has been violated in the context of a relationship. Indeed, music succeeds where words often fail because our lives are lived by more than just our rational brains. True healing must be a holistic

process that reunites and integrates all parts of our total experience. (MacIntosh, 2003)

Music seems particularly effective, especially in a tantric light, because it affects individuals on many levels including the emotional, physical and cognitive. Musical interventions in psychotherapy are suggested when music is able to facilitate a psychological processes that may be inaccessible through more traditional avenues.

Musical interventions in psychotherapy have been found to facilitate increases in self-expression, self-esteem and improved interpersonal communication. (MacIntosh, 2003)

New coping strategies are often gleaned from the development of increased creative responses and as the result new forms of self-expression emerge. These newfound strategies and means for communication are efficacious for clinical sexology patients desiring to facilitate change in their means of expressing and relating.

It has additionally been documented that the benefits of music in psychosocial interventions goes beyond emotional and psychological benefits into the realm of the physical. Current research in psychoneuroimmunology and music indicates that physical health, well-being and immune function are improved as the result of musical interventions in the therapeutic process (MacIntosh, 2003) MacIntosh states,

“Researchers interested in the physiological impact of music have used various physiological measures such as blood pressure, mean arterial pressure, heart rate, electrocardiogram rhythm, respiration rate, oxygen saturations, finger temperature and blood levels of hormones as dependent variables in their investigations. Results in these controlled trials involving patients from surgical units, outpatient medical procedures, group therapy clients, labor and delivery wards and dental surgical clinics with subjects ranging in number from 10 to 50,000 have shown the positive effects of music on physiological functions. Anxiety levels were significantly reduced, emotional state and comfort was increased, psychosomatic complications were attenuated and pain thresholds

were augmented. All physiological markers were positively affected and include decreases in blood pressure, arterial flow, heart rate, and blood hormone levels indicative of stress reactions.” (MacIntosh, 2003)

Adding to the research on the positive impact of music, Dr.’s Gupta and Gupta, writing in the *Indian Journal of Clinical Psychology* studied twenty-four female postgraduate students aged 19-22. This study assessed the impact of applying Indian music to university students, thirty minutes daily for twenty days. Pre and post-test design was used. The independent variable was the alpha EEG frequency, however the study also included the observation of three physiological measures, (1) the alpha EEG frequency, (2) beta EEG frequency and (3) muscle action potential. Two psychological measures were also studied which assessed state and trait anxiety as well as four components of anxiety- namely the cognitive, somatic, behavioral and feeling components. (Gupta & Gupta, 1997) As discussed earlier, anxiety has been identified as one of the primary culprits in sexual dissatisfaction, therefore addressing it by innovative means such as we are discussing now in the context of musical interventions is of primary importance.

Gupta and Gupta’s study randomly assigned the twenty-four females, in equal numbers, to two groups, one control and the other experimental They then derived physiological measures from the use of an EEG analyzer and two channel electromyographs. The psychological measures utilized were the State-Trait Anxiety Inventory and the Four Systems Anxiety Questionnaire. The results of the Gupta’s study revealed that listening to instrumental music only thirty minutes per day for twenty days lead to significant reduction in anxiety. This was demonstrated by a reduction in the beta

EEG frequency and the muscle action potential, while the alpha EEG frequency was significantly enhanced under the influence of music; all indicators of anxiety and stress reduction. (Gupta & Gupta, 1997)

Concluding this section regarding the efficacy of music within the Tantric model for sexual healing, “although the understanding of the physiology of music and its application in therapeutic interventions is still in its infancy, the aforementioned results provide support for further investigations and the development of treatment models which address psychological needs of patients and result in positive emotional and physical health benefits.” (MacIntosh, 2003)

#### E. Movement/Dance

Throughout the ages movement and dance have been an integral part of sacred ceremonies, tribal rituals and fertility rites. The ability of these methods to assist individuals, couples and groups in achieving a more open and receptive state of consciousness has been documented. (Ramaswami & Sheikh, 1989) Movement as defined for the purpose of this paper refers to any bodily actions undertaken with the conscious intent of opening, relaxing or loosening the body’s armor. Through the use of movement, static energy is dislodged enabling its circulation throughout all areas of the body encouraging the body’s own rhythms to be expressed in sensual and sexual ways.

Reich and others have postulated that the human body is in fact encased by a kind of armoring that, in it’s effort to defend us from pain, also serves to cut us off from pleasure. If this holds true, than it stand to reason that any methods we might employ to

break through or soften this armoring would facilitate an increase in our experience of sexual pleasure. In many instances, specifically in the context of sexual connecting, the simple willingness to allow the body to move in new and different ways carries with it the capacity to change the quality of our sexual connection. Certain paths within Tantra utilize the movements of yoga to help individuals focus the mind and open and stretch the body. Though this paper does not belabor yogic practice, specific movements employed by yoga can be vital in loosening the body's armor. This release of armoring can assist in bringing awareness to the breath and becoming more comfortable in ones own body.

Commenting on the use of conscious movement in Tantra, Sohini Genevieve and Carlo Pati write,

“Containment is the practice of circulating the energy in the body through the breath, through the blood, through the bones, through the nerves, through the muscles, through the connective tissue and through an unseen field of energy within and surrounding our bodies that is connected to all that is. We breathe deeply to bring the attention of our mind into the sensation of the body. Here is where the envelope of our body's capacity to hold energy expands and we move into the experience of bliss. We learn to access our ecstatic nature through movement and breath on a very subtle level. We use our breath to spread our energy from our sex organs throughout our body and into the brain. We learn to breath into the energy centers (chakras) within our bodies and charge them; discharging what we no longer need or that which comes from the past, which can only get in the way in the present. We gain the ability to access this state of being after some practice, loosening up our spines and learning to let go of tensions in the body.” (Genevieve & Pati, 2002)

Alexander Lowen, M.D. in his seminal work, *Bioenergetics* writes, "Self expression describes the free, natural and spontaneous activities of the body and is, like

self-preservation, an inherent quality of all living organisms. Every activity of the body contributes to self expression, from the most mundane, such as walking and eating, to the most sophisticated such as singing and dancing.” (Lowen, 1975) Towards this end, Lowen, when undertaking the practice of bioenergetics with patients utilizes a series of exercises and movements that dislodges blocked energies allowing them release through verbalization and movement. These exercises ultimately reduce the kind of muscular tension that is noted for interfering with the achievement of full sexual satisfaction. Specific exercises utilized in bioenergetics to release the body from suppression and to free up erotic and libidinal energy include; pelvic rocking, reaching out for contact, falling backward into trusting arms, and catharsis through pounding the fists on pillows or kicking ones feet against a mattress. (Lowen, 1975) Cultural recognition of the body’s need for spontaneous, unblocked freedom of movement is reflected in the growing number of body centered therapies taking hold in the West. Bioenergetics, vegetotherapy, biosynthesis, biodynamic psychology, neo-Reichian work, Radix education, Hakomi therapy, Rolfing, postural integration, Trager, the Feldenkrais method, the Alexander Technique and so on, all address the need for physical, emotional and energetic release. Most of these methods, it should be noted, ultimately stem from the work of Wilhelm Reich. (Rowan, 2001)

In Tantra, conscious breathing and movement of the body generates and circulates sexual/spiritual energy throughout the body. This energy, when contained and re-circulated through the body, eventually overrides ones ordinary consciousness generating ecstatic states, or what is generally referred to as bliss. Movement, in Tantric practice, can be done either alone and with ones partner depending upon the specific goals of the

tantric exercise. Simple yoga movements such as the head lift, the cobra pose, the cat pose and the resting pose can be used to open and align ones energy. (Kuriansky, 2002)

In Joseph Kramer's Taoist Erotic Massage Workshops, each session begins with stretching exercises in order to loosen the body and assist the increase in energy flow. (Kramer, 2002)

Just as movement can generate, stir and amplify sexual energy, conversely certain holds, or *bandha's* as they are called in Tantra can intensify ones experience as well. Dr. Kuriansky explains, "In certain yoga poses or breathing practices in Tantra, you hold a body part in a certain way or create muscular contractions to control your energy; these are called *bandhas*. They act like waterway locks in that energy is pooled in a certain area by tightening the muscles there, then the energy is released in a stronger force and sent wherever you want it." (Kuriansky, 2002) The three most common holds used in Tantric practice are the throat hold, the belly hold, and the pelvis hold. For detailed instructions on the use of these holds please see chapter five in the *Complete Idiots Guide to Tantric Sex*. Utilizing these holds or *bandhas* can be of great benefit in ones sex life. Kuriansky elaborates on the use of the bandhas by stating, "The three step lock, as I call it, incorporates the three most common holds and helps men control their ejaculation without losing their erection. Pelvic holds help both men and women to strengthen their pelvic muscles, which results in more powerful orgasms. Muscle holds help men and women condition the entire body, strengthen lower back muscles and intensify the effects of love muscle exercises to create more intense sensations in self pleasuring or intercourse." (Kuriansky, 2002) The love muscle, considered of primary importance in increasing sensitivity, sexual pleasure and multiple orgasms, is the pubococcygeal

muscle, also known as the Kegel muscle named after the physician who devoted twenty years of study to this muscle. (<http://www.apsmmedco.com>)

That Tantric teachings have for centuries, instructed individuals on how to use the pubococcygeal muscle to engage the bandhas as a means for sexual enhancement is another example of how Eastern philosophies pre-date contemporary clinical sexology in their findings. The cultural elitism of the West, by ignoring Eastern erotology, delayed awareness of the pubococcygeal muscle's usefulness in achieving enhanced sexual satisfaction. In fact, prior to Dr. Kegel conducting research on the p.c. muscle from 1956 to 1976, knowledge regarding the sexual benefits derived from strengthening and engaging this muscle were largely unknown. In light of these findings it does appear that Tantric teachings contain valuable and timeless suggestions for enhancing sexual pleasure if only Western clinical sexologists will open to these re-emerging ideas.

Another area of the human anatomy considered vital to the movement of energy throughout the body is the spinal chord. Tantra utilizes particular movements, designed to increase the health and mobility of the spine since Tantra views the spine as a conduit for kundalini energy. Kundalini, as stated earlier, is conceptualized as the primal energy or creative life force, lying coiled and dormant at the base of the spine. When certain movements and meditations are undertaken in Tantric practice, the kundalini is released and channeled upwards through the spinal cord and the chakra system. As the kundalini rises, consciousness is said to rise as well facilitating the transcendence of our limited sense of self. (Kruse, 2002)

Movements engaged in within a tantric context have the capacity to either relax or intensify sexual energy. Both polarities of energy expression are considered important

when it comes to balancing the tension of the opposites. Kuriansky discusses this idea by describing movements that couples can practice together in order to amp up their sexual energy. These include the sacrum tap, the chakra thump and streaming. For specifics directions regarding these movements, the reader is referred to Kuriansky's text. One tantric movement, however that warrants attention here is the pelvic thrust. Pelvic thrusts are essential to generating sexual energy and pleasure in sex. The pelvic thrust is a movement men naturally make when they have sex – but usually don't engage in long enough to experience its true benefits. Pelvic thrusts can be done from a standing position, moving progressively to the floor through various levels of squatting; or in the opposite direction, starting from a lying down position gradually progressing to the standing posture. (Kuriansky, 2002) Mastering the art of the pelvic thrusts is key in awakening sexual/spiritual energy and moving this energy throughout the body. Sexuality educator, Dr. Betty Dodson, in her women's workshops on self-loving, discusses one of the primary reasons women are unable to achieve sexual satisfaction. Dr. Dodson states that when women begin to experience warmth or pleasure rising in the genitals, the tendency is to freeze the pelvis and hold ones breath. Dodson compares this situation to trying to cook soup without stirring it. "You have to stir the soup in order for it to cook." (Dodson, B., personal communication). Pelvic movements and thrusts, accompanied by conscious breathing, are the key to keeping sexual energy moving.

In addition to pelvic thrusting, Dr. Kuriansky further describes a process she first encountered through her work with the Indian mystic Osho. This process she defines as dynamic meditation. This process of meditation consists of several parts, but includes a series of dynamic movements the participant engages in, accompanied by specific

breathing techniques designed to assist individuals in freeing their thoughts and movements from inhibitions thus facilitating the flow of energy. (Kuriansky, 2002)

Complementing dynamic meditation, Dr. Harrison Voight - writing on the Asian traditions and sexual counseling - describes what he calls the tantric sexual ritual. This particular practice utilizes the expression of sexual energy to promote meaningful changes in consciousness and experience when practiced over time. The essence of this ritual involves sequences of visualizations, breathing practices, chanting, bathing, joint meditations, shared consumption of ceremonial food and drink and sexual intercourse undertaken in a prescribed fashion. (Voight, 1991) Indeed, conscious movement and respect for the human body is a foundational construct of Tantric practice. Of utmost importance, in any discussion of Tantra, is the inherent belief that the human body is the most sacred of temples constituting the vital intersection where earth and spirit meet.

No discussion of conscious movement would be complete without touching upon the subject of dance as a means for sensual/sexual/spiritual expression. Dance is a revered part of the art of love according to ancient Indian texts on the subject. Dancing generates strong surges of sexual energy moving within you and toward your partner. (Kuriansky, 2002) Contained within the Taoist text, *The Yellow Book for Passing over to the Other Side* an ancient dance ritual that aids couple's in attaining deeper connections is described. This text illuminates a practice wherein the couple participates in a slow mystic dance known as Cosmic Harmonization. In this dance ritual the female mirrors the movements of the man as he performs a series of mystic movements and gestures, imitating animals, birds, natural forces and celestial bodies. These movements gradually accelerate until spontaneity prevails. As the ritual continues the couple comes together in

a series of movements that culminates in the conjoining of their sexual centers, representing the unity of all. This mystical dance, consisting of natural movements and gestures mirrored in each partner and gradually increasing in tempo, is said to greatly aid the harmonization of mood and personality, wherein personality limitations are quickly overcome by the experience of joyous opening. (Douglas & Slinger, 1979)

Reflecting on the role of dance in history, one needs only contemplate Judeo-Christian prohibitions against dance, to ascertain the power dance holds for awakening sexual energy. Indeed, certain Christian sects and other fundamentalist faith traditions look askance at the practice of dance. Socially, however, dancing occupies a place of great celebration in cultures, both East and West, and has from antiquity. Dancing together and dancing for one another are both effective means for awakening and intensifying sexual energy. Kuriansky describes no less than seven forms of dance partners can use in order to connect with each other and raise their sexual energy. (Kuriansky, 2002)

For those who wish to awaken, express and amplify their sexual energies, dance seems an obvious route to that end. But what of those instances where individuals engage in dance for reasons other than sexual awakening, as in the pursuit of physical fitness or sheer recreation? How might eros impact their experience? In response to this question, consider a case report published in *The British Journal of Sexual and Relationship Therapy*. This study, conducted by Hallam-Jones and Wylie of Sheffield, UK, concerns a 35 yr. old woman referred to their psychosexual clinic to assess complaints of constant sexual arousal. The patient, cleared of all physical problems, described a two-year history of uncomfortable sensations accompanied by regular and persistent sexual arousal lasting

up to several hours at a time. The patient, referred to as Mrs. H., felt arousal sensations deep in the clitoral organ describing the sensation as moving inward and deeper, as if she was nearing orgasm. Upon assessment the patient's history revealed that Mrs. H. worked full-time as a civil servant, had been married for 12 years and had two daughters, aged five and seven. Mrs. H. described a good marital and sexual relationship with her partner and that there had been no other sexual partners over the previous 13 years. The patient had been treated with tricyclic antidepressants and although this did reduce her sensations, she experienced the medication as too sedating and it was subsequently discontinued. After reviewing her pharmacological and therapeutic choices. Mrs. H. decided to pursue psychotherapy and to try some formal cognitive, distractive techniques. (Hallam-Jones & Wylie, 2001)

Mrs. H. participated in two cognitive therapy sessions during which emphasis was placed on gaining a more positive mind-set about her arousal sensations. In addition the patient was introduced to the use of relaxation techniques and appropriate distraction measures that helped her in gaining an understanding of the physiology of arousal. The patient was also acquainted with the use of pelvic floor exercises she could practice at home to increase her knowledge and awareness of her own anatomy and thus increase confidence in her ability to control her own body. (Hallam-Jones & Wylie, 2001) The patient arrived for her third session reporting feeling much more relaxed about the arousal sensations. She reported that she had been practicing the exercises she learned during the previous sessions. Complementing her growing sense of relaxation was the patient's perception that some of the arousal sensations were rather amusing. A sense of humor was emerging about issues that had previously worried her. As the patients third

session continued, the mystery began to reveal itself. The patient reported that while practicing the Kegel exercises she had been taught during the second session, she made the connection in her own mind that these exercises involved the same muscle groups that she used in her daily practice to prepare for her weekly belly dancing classes. Putting two and two together, the patient recounted that during her regular belly dancing practice she had regularly felt very aroused. She further recalled that she had started the belly dancing classes two years ago coinciding with the onset of her symptoms. At the final session, Mrs. H. appeared confident that these sensations were no longer a problem since she had learned how to modulate the frequency of the intense sensations by changing the frequency of her belly dancing sessions. Further, she was able to see the humor in her situation and laughed about recommending belly dancing to her colleagues at work as a potential cure for any of their sexual arousal problems. (Hallam-Jones & Wylie, 2000)

In their discussion of Mrs. H's case, Hallam-Jones and Wylie document that the clitoris is particularly sensitive to vibratory stimulus, with 80 Hz being the nearest frequency for inducing sexual arousal. This, they say, explains why many women are more responsive to vibrators than to other forms of clitoral stimulation. The authors additionally echo the opinion of contemporary clinical sexologists as well as ancient Tantric practitioners in valuing the use of Kegel exercises for treating sexual arousal problems. Kegel exercises or in Tantric terminology, the use of bandhas, can act as an aid in identifying and improving both vaginal tone in women and encouraging erectile tissue stimulation in men. Based on their findings, Hallam-Jones and Wylie suggest belly-dancing training, or abdominal constriction exercises of a similar nature, as valuable in addressing sexual arousal disorder when combined with Kegel exercises. Hallam-Jones,

in her closing statements says tongue-in-cheek, “the Christian church used to discourage dancing as an evil stimulation, as it was believed that this might lead to sexual misbehaviour; perhaps we should have listened to these views and included dance exercises for women many years ago.” (Hallam-Jones & Wylie, 2001)

#### G. Conscious Touch

Westerners today are increasingly utilizing a variety of Eastern practices in order to prevent sexual boredom or to enhance their current sexual relationships. (Hutchins, 2002. Doyle, 1996. Ogden, 2001) Like medical patients that seek preventive healthcare to offset illness, many contemporary couples are unwilling to wait for their sexual relationships to breakdown before seeking help. That more couples are utilizing preventive or sex-enhancing therapies is evidenced by a recent article published in the *Wisconsin State Journal*, entitled, “Couples Massage; More are Taking Classes to Learn to Share this Healing Touch.” In this article, certified massage therapist Jeanette Yoder of St. Mary’s Health Works states, “Interest in couples massage has increased significantly in recent years. When we started these classes at St. Mary’s Health Works in 1991 we offered two classes a year. Nowadays, one or two classes are held almost every month.” (<http://ask.elibrary.com/print/doc.asp?querydocid=1P1:84955267>) Considering that human beings have enjoyed erotic massage for thousands of years, it is curious to note that neither of Kinsey’s twentieth century landmark sex studies even mentions the use of erotic massage as a sexual aid. This century, however, is witnessing a growing number of people who regularly engage in sexual contact within the context of erotic massage. (Kramer, 2002)

Erotic massage is referenced by many different names depending upon ones training and/or philosophical orientation. One of the more prolific and influential teachers of erotic touch today, according to Kramer, is Kenneth Ray Stubbs. Stubbs' utilizes a unique combination of Eselan and Swedish massage, instructing individuals on massage of the male and female genitals. What separates Stubbs' methods from others is that erotic stimulation, though it occurs, is not the focus of his teaching. Instead all parts of the body are attended to equally, as are the emotions, facilitating therapeutic and transformational experiences. Stubbs core teaching is that touch is essential to our lives as human beings. (Stubbs, 1989, 1999a, 1999b, 2000; Kramer 2002)

Taoist erotic massage (TEM) another method introduced earlier in this paper, is a form of healing and erotic touch popularized by Joseph Kramer in the 1980's. Taoist Erotic Massage is considered a sexual/sensual/spiritual experience involving conscious breathing, full body massage and genital touching. TEM seeks to invoke transformative, altered states of consciousness as opposed to orgasm, which is the usual goal when erotic touch is engaged in.

Erotic touch has been used in Western clinical sexology to assist men and women in becoming more comfortable with placing their attention on their own bodies or the bodies of their partners. Otherwise referred to as sensate focus, this therapeutic method teaches givers and receivers of touch to be intensely conscious during their interactions. (Masters & Johnson, 1966. Kramer, 2002) Likewise, Taoist Erotic Massage and Tantra share this same intense consciousness regarding touch and sexual interaction. However Tantra and TEM take this consciousness one step further in focusing on energy circulation and semen or libidinal retention as a means to facilitate spiritual awareness

and oneness, increased strength, healthy living and ultimately – ecstasy. When discussing conscious touch the word “Taoist” is used to indicate that the intent of the activity is not merely to stimulate erotic energy, but also to circulate it throughout the body without ejaculation. (Chang, 1977. Chia, 1984. Chang, 1986. TEM utilizes fast, rhythmic breathing along with genital stimulation. Participants in TEM workshops often experience ecstatic states and transformational moments as the result of conscious touch, rhythmic breathing and meditative awareness. (Kramer, 2002) The practices just mentioned, often generate deepened levels of involvement and increased feelings of safety, allowing participants to lower their defenses. As involvement continues to deepen through increased excitement, rhythmic breathing, and intense genital stimulation, participants alternate their placement of attention from their sensory experiences to the music and from their own excitement to the meaning they have invested in the experience. At the deepest levels of sexual trance, “volitional concentration is left behind.” (Kramer, 2002) That the goal of a Taoist Erotic Massage is not ejaculation nor orgasm allows the receiver to focus on savoring the variety of touches s/he receives from their partner. (Kramer, 2002)

Conscious touch, for the purpose of this study, includes any touch undertaken with the understanding that to touch the human body is touch the emotions and the spirit as well. It is, in this area, that Western clinical sexology falters. In addition to Eastern philosophy recognizing the spiritual in the erotic, it has also identified erotic zones and erotic touches that have been, for the most part, disregarded in the West. A cursory glance at the *Kama Sutra*, reveals in-depth discussions and instructions regarding; various embraces, petting and caressing, the art of scratching, biting, blows and sighs, virile

behavior in women, superior coition or fellation, as well as preludes and conclusions to the game of love. (Danielou, 1994) For those seeking information and support in the area of same-sex practices, the *Kama Sutra* is replete with instructions and commentaries on lesbianism and the inversion of roles by a dominating female. Male homosexuality, as well, is considered an integral part of human sexuality. Thus the *Kama Sutra* describes various homosexual practices in detail. Transvestite prostitutes, according to this ancient text, play a role in public life, and their presence at weddings and religious ceremonies was considered a symbol of good luck. (Danielou, 1994)

Contemporary authors such as Kramer and Kuriansky add to our understanding of conscious touch by describing innumerable strokes and touches partners may utilize to pleasure themselves or their partners either genitally, or over the entire body. Kramer gives generous attention to describing genital pleasuring techniques that stimulate the energy in the male genitals, while Kuriansky expands the conversation to include the female genitalia as well. Kuriansky describes specific techniques for clitoral and vaginal pleasuring deepening her explanations to include instructions on the stimulation of; the G-spot, the X-spot, the AFE Zone and the PFE zone. (Kuriansky, 2002) When considering the dearth of information clinical sexologists can glean from Ancient Eastern practices and texts, Westerners that choose to rely solely on Western sexological studies may find themselves in kindergarten where sexual knowledge is concerned. Fortunately, Eastern sexual philosophies are gradually making their way into the Western sexual experience, attested to by innumerable individuals engaging in Tantric and Taoist practice as a means for renewing and invigorating their sexual relationships. In conclusion, conscious touch, dance and the awakening of erotic energy through the

methods just discussed, is considered foundational to Tantric and Taoist practice. The recognition of these practices and their inclusion in the canon of Western clinical sexology will hopefully offer future patients an enhanced and holistic means by which to heal sexually and to flourish psychospiritually.

## CHAPTER 8

### DISCUSSION AND CONCLUDING COMMENTS

With the shift in paradigms from Newtonian to quantum physics, vital and eye-opening discoveries are occurring more rapidly, it would seem, than even the speed of light. These discoveries, as this paper has documented, offer human beings a language by which to describe experiences heretofore considered out of the ordinary at least, or bizarre at best. In all fairness however, when viewed through the lens of world history, many of these non-ordinary experiences have been reported and recorded as far back as the fourth century C.E. Tantric and Eastern sexual texts are replete with accounts of transcendent experiences and ecstatic states of awareness achieved during sexual union. That everything old is new again, begins to take on a broader meaning as Tantric sex progressively populates the bedrooms of Western individuals and couples who wish to participate in deeper and more expansive experiences than simple romantic love, genital sex, one-night stands or the proverbial, wham-bam-thank-you- ma'am.

By expanding our cultural conversation to include Eastern sexual practices and philosophies, an entirely new world is opening to those who seek it. It is the contention of this study that the appropriate place for couples and individuals to access and explore these new dimensions of their sexual experience is within a clinical sexology setting. We, as clinical sexologists will, most definitely, find ourselves out of step with emerging trends in sexual exploration if we remain cut off from the desire of our clients to include Tantric, Taoist and spiritual ideas and practices in their sexual lives.

In order to provide clients with a safe and knowledgeable space in which to explore their sexual urgings, clinical sexologists must first confront our own

compartmentalization and polarization where sexuality and spirituality are concerned. For instance, many qualified and highly successful therapists have found that by undertaking a thorough examination of their own family dynamics they were able to identify significant blind spots that would have interfered with their ability to be therapeutically helpful when it came to their own client's and the client's family issues. Likewise, attending to our own individual spiritual and sexual dynamics carries the same weight.

In addition to self-examination in the area of sexuality and spirituality, many therapists are further seeking to uncover the unconscious barriers their cultural elitism erects. Clinical sexologists in the West are particularly susceptible to attitudes and judgments, similar to our predecessors in the field who minimized the importance and value of Eastern philosophies and practices. Continuing to relegate these time-honored traditions under the category of non-scientific, uncivilized or primitive practice, will no longer hold up under the scrutiny of quantum discoveries that lend only credence to these ancient practices.

This paper, therefore, has taken great pains to assist clinical sexologists in more clearly understanding the system of thought, known as patriarchy, that has dominated Western consciousness for over four centuries. If, indeed, patriarchy carries with it the power to dominate the whole of Western thought for four thousand years, than to deny that it has the power to impact our thoughts and beliefs as clinical sexologists is naïve at best and damaging to our clients at the worst. Like an abusive captor, under whose reign we have been detained, we are called upon now, at this critical time in history, to awaken from our centuries old sleep and rise up against our captor. Breaking free from oppressive

paradigms is never easy and yet, bowing to the demands of the damaging, sexual status quo, will only continue to harm our clients and ourselves.

As clinical sexologists, we are more than aware of the means by which repressive patterns are overcome. It helps to have a familiarity with our lineage as clinical sexologists, and this paper has attempted to provide a family tree, so to speak, of our relatives and our kin in sexology and sex therapy. Knowing both our cultural and our philosophical lineage allows us the opportunity to opt for either individuation or to remain within the boundaries subscribed for us.

In my private practice with individuals and groups, I have a saying I have been known to pass along to my patients when their time for individuation from their family system arrives. The saying goes something like this, "First our parents raise us, and then we raise our parents." Rarely when I share this idea, does the spark fail to light in the patient's eyes. In like manner, our profession, as clinical sexologists raises us, and then we are called upon to raise our profession. Raising our profession may mean stepping out of line, joining the ranks of those such as Dr. Judy Kuriansky, Dr. David Schnarch, Dr. Joseph Kramer, Dr. Lorraine Hutchins, Annie Sprinkle and the Honorary Dr. Betty Dodson, to name but a few. Armed with the information contained in this body of work, inroads into a holistic and balanced approach to clinical sexology can be made, where we might hopefully meet our patients who stand at the crossroads in their desire to move beyond the current cultural conversation regarding what constitutes good sex. Aligned with the American Psychiatric and Psychological Association in their attempt to assure spiritual and religious inclusiveness in the course of therapeutic conversations, clinical sexologists are further freed to provide that space to our clients and to encourage full self-

disclosure. It is not enough to simply tolerate our client's spiritual expositions; we are called upon to summon them forth, as we would any reticent disclosures. Rest assured, our clients will know when our inquiries are sincere.

Though at times my accounting of historical and philosophical information may have seemed tedious and interminable, I could not have written a paper extensive enough to capture, for even a moment, the tortuous length of time that the patriarchy has cast its net over human consciousness. Unfortunately, we have yet to disentangle ourselves fully from its web. Bear in mind that birth control remained illegal in this country until barely forty years ago, and, further, same sex expressions of affection, attraction and love, were considered criminal acts until just three months prior to the writing of this paper. It is in the interest of addressing these issues that this paper has sought to call forth a new paradigm in clinical sexology, that by its inclusion of spiritual awareness holds out the hope that we will yet, arrive at our destination of inclusiveness and equality - uplifted and unscathed.

It is to this end that a final recapitulation of the benefits of Tantra is herewith offered. No better summary can be found than in the writings of Dr. Kuriansky who lists 12 unique, possible outcomes for those embarking on the path of Tantra. They are as follows:

1. Tantric sex expands the possibilities for love. In other words participants in Tantric sex workshops are offered clear instructions on how to deepen the physical and spiritual connection with ones partner, and this creates the possibility for more self-nurturing and love.

2. Tantric sex facilitates rejuvenation of one's physical health. Practicing tantric sex has physiological and psychological effects that maintain and regain health. For example, breathing techniques bring more air into the body, nourishing the tissues and muscles. Research has shown a link between the effects of relaxation, meditation, spirituality and better physical and emotional health. People who are spiritual have lower blood pressure, lower levels of anxiety and depression, more stable hormone levels and better functioning immune systems.
3. Tantric practice can generate a feeling of youthfulness. According to Kuriansky, the health benefits previously mentioned can assist individuals in both looking and feeling younger and more energetic.
4. Tantric sex and practices offer tools for female empowerment. Women tend to suffer from low self-esteem as the result of poor body image, earlier abuse and patriarchal norms that diminish the importance of women's feelings and experiences. In tantric sex women are treated with the highest regard and respect, honored for the Divine presence within them and thus are able to begin experiencing an increased sense of empowerment and self esteem.
5. Tantric sex empowers men in important areas. Men in our modern culture so often worry about the size of their penis, their ability to sustain an erection and their overall ability to please a woman. Additionally, because of patriarchal myths that reinforce the idea that men cannot commit to one woman, men often experience confusion and a sense of isolation

regarding relationships. Tantra assists the male in experiencing their true potency as well as vulnerability, generating an increased sense of self-confidence.

6. Tantra enables participants to achieve true satisfaction from sex. Very often, when Western sex partners complete the sex act, they are left with a feeling of being unfinished, empty or something seems to be missing. Tantra, which focuses on connecting the energies of the heart to the genitals and the entire body, allows partners a full body experience. Kuriansky elaborates, "In tantric sex, you can reach the state in which every cell in your body feels nurtured from the soul connection you feel with your partner. When sex happens with this kind of heart connection, both body and mind are fed." (Kuriansky, 2002)
7. Tantra assists in the diminishment of anxiety and depression. As reported upon earlier, techniques such as deep breathing, meditation, conscious touch and a sense of spirituality significantly aid individuals in reducing anxiety and depression. Anxiety and depression, which include symptoms such as fatigue, listlessness, sleeping and eating disturbances as well as a diminished sense of pleasure, greatly inhibits the possibility of experiencing sexual desire and fulfillment. Therefore, Tantric practice offers a powerful and direct means by which to address these conditions, creating a pathway to increased sexual desire and pleasure. As sex therapists, no one is more aware than we are of the negative feedback loop that is created when a couple begins to form a pattern of avoidance

or mediocre unsatisfying sexual contact. Tantra offers our patients techniques by which to interrupt these self-defeating sexual patterns and bring new life into their sexual relatedness.

8. Tantra elevates the experience of sex to a different level. Tantra provides a means by which to break through patterns of compartmentalization. Compartmentalization in the sexual realm is defined here as separating ones soul, spirit, sacredness and emotions from the sexual act. By opening the door to all experiences in Tantric sex, individuals and partners have the potential for experiencing the sexual connection as a richer and more profound and meaningful experience.
9. Tantra provides avenues for prolonging pleasurable experiences. Tantric techniques address ejaculatory control and conscious direction of sexual energy throughout the body. With Tantra's emphasis on honoring the divine energies of each partner, the sexual pleasure derived from sexual connection flows into all aspects of one's relationship. Foreplay and afterplay becomes the stuff of daily life when one recognizes Tantric practice as a way of living.
10. Tantra assists in healing past emotional wounds. As was elaborated upon earlier in this paper, the practice of Tantra often activates feelings and memories from the past. These memories may be the source of great wounding and often inhibit one's ability to enjoy sexual intimacy. Tantra, which places great emphasis on full expression of feelings and deep respect each partner, creates a very healing environment. In Tantric

workshops and practice individuals have the opportunity to revisit old wounds in an environment of compassion, respect and safety. This often provides participants with a corrective, transformative experience.

11. Tantra provides means to deepen ones connection to others. Since Tantra constitutes a way of living and being in the world that emphasizes compassion, respect and honoring the divinity in another, connections with others are often experienced at a level or depth not formerly experienced. Allowing the recognition of another's and our own divinity to be at the forefront of awareness, often takes intimacy to a whole new level.

12. Tantra affects individuals and thus the world in a positive manner.

Individuals that study and practice Tantra often experience personal gains that are then channeled into the world around them generating beneficial changes. Increased energy, less depression and anxiety, respect for the sacredness of one another- these all combine to create a powerful impact on ones surroundings and thus the world.(Kuriansky, 2002)

Clinical sexologists reading this study will, most likely, have happened upon it by no accident. Those to whom this paper has come have been, hopefully, provided with a basic working knowledge and language with which to co-create meaningful discussions with their clients regarding psychospiritual sexology, when and where they are called upon to do so. Knowledge and experience of course, are two separate domains. Therefore, if this paper has generated an interest in gaining more knowledge or

experience in the area of Tantra, the reader is referred to Appendix A, which lists resources for Tantric education and further exploration.

When all is said and done, keep in mind, that when eating at your favorite restaurant, it is one thing to look over the menu, it is another to order the appetizers and entree, it is by far the most pleasurable to slowly savor your meal. If this study has brought you to the table, if even for just a cup of coffee or a deeper conversation, than my efforts will not have been in vain. Tantra, however, invites you to shamelessly, relish the dessert.

## APPENDIX A: TANTRIC RESOURCES

### Tantric Instructors and Workshops

Charles and Caroline Muir  
Source School of Tantra  
P.O. Box 1451  
Wailuku, HI 96793  
808-572-8364  
[www.sourcetantra.com](http://www.sourcetantra.com)

Robert Frey  
P.O. Box 1006  
Studio City, Ca. 91614  
818-784-0110  
[www.SacredTantra.com](http://www.SacredTantra.com)

Osho International  
210 East 68 St.  
New York, NY, 10021  
212-585-3666  
[www.osho.org](http://www.osho.org)

Body Electric  
6527A Telegraph Ave.  
Oakland, Ca. 94609  
510-653-1594  
[www.bodyelectric.org](http://www.bodyelectric.org)

### Web Sites

[www.tantra.com](http://www.tantra.com)  
707-823-3063

[www.sexuality.com](http://www.sexuality.com)

The New School of Erotic Touch  
Joseph Kramer PhD  
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