



Zulma Reyo  
School of Consciousness

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# **SEXUALITY AND SEX**

## **BOOKLET**

**Y4PM**

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## SEXUALITY AND SEX

By Zulma Reyó

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## INTRODUCTION

This is not an ordinary text about sex or the sexual act. It does not tell you how to be or what you should do to arouse and extend the pleasure circuitry of your body-mind, even though that is implicit in the development of consciousness. This manual is not even about your personal needs or personality.

As always, it is about your soul; it is about how to link your personality to that soul in order to construct a coherent circuitry where you can truly be, in your personality, that which you are internally and externally. Nowhere is this more important than within your body and through your sexuality. Sexuality is about vital flow of energy.

Ordinarily we live at the survival level of immediate needs and circumstances. Only in rare occasions, when individuals are truly connected sexually to higher purpose, and their bodies are resistant enough to sustain the corresponding voltages, do they tap into that tremendous reserve of energy and grace that is available to us through higher dimensional activity.

In all Creation, only in the human being does sexuality manifest as “sex”, a personal experience that may be induced and cultivated, modulated and prolonged as we see fit. This is indeed a gift and a curse at the same time.

Sexuality embraces a lot more than sex.

For a woman it involves the response our feelings return to life and other living things; it represents our interconnectedness in one gigantic matrix of currents and pulsations. We perceive everything about us as sexual in the sense that it stirs our sensitivity, like perfume. For a woman, the force called sexuality is not about people or personal history; it is about Life, the way it calls to itself, the way it reverberates onto the universe.

A woman is more sensuous than sexual: she becomes sexual through her proximity to men's needs, responding to the expectations and definitions of the world that have been handed down to us.

For men, sexuality and sex are almost synonymous. It is a very physical, noticeable reaction to life, albeit a limited one, an intense urge to drive on and fill, shape and give meaning to creations, concretely. It expresses through the body but also through the mind. Aesthetics and sensuality as emotional experience occupies another place in a man's sensitivity.

Their subtle energetic anatomy presents a polarized dynamic that functions in opposite ways than ours. Emotions are not a priority. Polarity between genders provides for the many rich interactions through friendship and mutual support.

My own vision of life is multidimensional.



It is as if I observed both genders from an upper storey window. I can perceive their attraction to one another and follow their trigger mechanisms, and I can feel their longing to rise beyond them, each in their own way, as their unique and different structures respond to their soul's call. I can sense their need, and I can empathize with their love weaving through multiple explorations, as it also reaches upwards for genuine nourishment and connection.

Humanity projects itself in time, but it also exists out of time. We project our little lives, relationships, affairs and trajectory, and simultaneously we exist as spirit. In an alternate perspective we deploy multiple selves, even within the present moment. There are many, many of us as "I", each expressing and manifesting different possibilities in every present moment.

In this embodiment we do this through the gender of our choice.

In this [manual](#) you will find inspirational pieces that will honour you and remind you that you are perfect as you are, even if you cannot make sense out of it yet.

Exactly like the universe and our galaxy, our body is a precious instrument composed of millions of organisms seeking perfection through collaborative effort, each dependent on others and each influencing others. The body is also a sensitive receptor, not only of all the signals forthcoming from the other systems within the body, but from billions of activities that are happening in the greater systems surrounding us.

Most importantly, our body is our base of operations, responding directly to our orders, our tastes, and even our most secret, invisible feelings. To consider it only as an instrument of self-pleasure is, in truth, quite demeaning.

Pleasure is the language of organic life and the response to the harmony and music made by disparate yet cohesive parts of the universe. A thought, a ray of light, a birdsong... anything and everything sets it off. Its message is: all is well and as it should be. When we force or mechanically produce the effect we call pleasure, we strain and obligate it to satisfy a very partial expression. We deform it and this imposition has its consequences.

Humans enslave our bodies and our vital energy through low frequency sexual acts, thoughts and feelings. In our world, addiction to sex is subtly indoctrinated into our minds and it controls our emotions.

We yearn to possess and be possessed, the concept entering into our thinking and commanding our body in invisible ways. Our myopic vision of our life's purpose degrades the very substance and exalted purpose of Creation.

All of this is changing. The woman of today not only desires to feel her fullness and independence; she must assume it. She cannot continue to demand from men that they complete her without paying the enormous price that she has been paying during millennia.



Just as time itself is unfathomable for our little minds, the changes that must occur in the transformation of our planet and our humanity, in affinity with the rest of the universe, will take a lot longer than our lifespan.

It has taken millennia to construct the powerful worldwide thoughtforms within diverse societies and cultures that condition us into our current beliefs and ways of functioning. Excused under the heading of family life, in latter cycles this mental-control has enhanced the concept of the couple in order to legitimize slavery. Both genders are bound by it.

It will take at least a few hundred years before women and men can fully awaken to the richness of true individuality and the possibilities of balanced equal sharing.

The individuality of a whole person stresses difference, a difference that is fundamental in the development of the body-mind as gender and the unique understanding that each individual may bring to the sacredness of sex.

Making love to a human being is joining in the cosmogony of stars. Every personal act and expression in which our body-mind is involved evokes the pleasurable harmony of the spheres.

Viewed from the energetic perspective, it is hoped that the reflections in this manual bring home the kinds of relationships that couples have, the harm they inflict on one another in the name of love, and how it could be different, if they were to be reformulated with awareness and genuine selflessness.



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## PROLOGUE

### I AM SHE

I Am my Inner Woman

I am curvy, muscular, chubby or thin,  
and I love it!  
My appearance, my home, my expressions are wholly my own.  
They reveal a sensual relationship with all of life.  
I play, revere, embrace and renew life,  
for no other reason than because it is there, and I am here.

I cannot be owned or defined.  
My faithfulness is a bond of love with all that is true and genuine.  
It cannot be limited or confined.  
I am committed deeply to all of life, my family and friends,  
and to the creative principle that I apply to all I do.  
I feel the other and the world as part of my own self,  
and so, I respond.

I write my own rules.  
These always respond to the connection I sense  
with everything around me.  
Even when I withdraw into the inner temple of myself,  
I am Here.  
I treasure my space as the breath of Life.  
I will not betray it or myself.

I am controlled but not repressed.  
I have ideals and a strong sense of priorities.  
I follow the melody of my innermost being,  
obeying rhythms and cycles, and respecting differences.  
I feel profoundly but I never lose the sense  
of being that quality of myself that I Am.

My sexuality is my affair, something private...  
and precious.  
I am sensual but discreet.  
I give but never sell.  
I do not trade because I do not need to purchase.  
I already have everything within me.



I am fun  
because I am directly linked to sources of pleasure  
within my body,  
through my emotions, with ideas  
and their endless reformulations.

I know what it is like to be loved by Life.  
I don't need reasons or excuses.  
This is why I don't look for love outside of me.  
I can offer it freely and appropriately.

I have nothing to prove to anyone,  
not even to myself.  
I am free  
without having to announce it,  
negotiate it,  
or convince anyone about it.  
My reasoning is based on  
what I know and what I feel.  
Some things cannot be verified  
but if I feel them,  
that is enough for me.

I stand firm by myself and  
reserve the right to change  
with the ebb and flow of situations.  
My thinking responds to  
my direct relationship to Life  
as a continuous experience of discovery.

I love fact  
as well as fiction and mystery,  
adventure, philosophy and  
enjoy detail and precision  
as much as anyone.

I am spontaneous within my own particular style,  
maybe reserved, intellectual, devotional  
or extroverted and social.

All ways, always,  
I am beautiful.



## A WOMAN'S BODY

Lacking a direct feminine upbringing, transmitted through the guardianship of another woman who knows and lives her *inner woman*, a woman has a difficult, often traumatic relationship with her body.

Rarely is there a sense of ease and peace, of absolute trust, and innermost gratitude or appreciation for the body, apart from what it provides for us. The kind of loving relationship we might have with our child, or even with a beloved pet, is often not developed with our body until we are much older, and the body no longer is capable of conveying sexual or athletic merit.

For this reason, a woman cannot be said to be vain about her body but rather about what her body elicits from others. Secretly, it is an empty container that she decorates.

A younger woman tends to be highly critical of her body. It stands for what she dearly wishes to be and appear, what she thinks or projects that she is, or, embarrassingly, it might insinuate a blemish, a stigma, or flaw. Perceived as an inconvenience to be corrected, it is considered something to be whipped into shape, driven, covered up, used as currency, or displayed as a status symbol.

The body is the tool through which we manifest not what we are but what we hope to become and have. With it we challenge, provoke, enhance, adapt to, defeat and perpetuate social codes.

We learn very early on that breasts and curves are a desirable asset we manage or display them in appropriate ways in our culture, society, and personal lives. If our pursuits are intellectual and professional, or if religious codes impose rules on us, we may learn to dress our body down, conceal its charms or hide its imperfections temporarily until, in privacy, we can use it to advantage. Women are highly adaptable, even going as far as adapting the bodies God has given us.

In our minds, our body rarely is good enough. Because of this, we often carry a mighty chip on our shoulder. There are several obstacles that a woman has to overcome in order to begin to embrace her body the way Nature intends.

A woman who is well-programmed by a society that teaches one system of learning for all, instituted to satisfy the way the masculine mind works, will argue that she feels and inhabits her body consciously.

But feeling the body is not equivalent to the cultivation of maximum organic performance, sensuality, or the kind of pleasure one comes to expect from it; it also involves learning to use it as a tool for perception of inner and outer worlds.



Body workers and yoga teachers often fail to teach the sentience of Consciousness imbedded in the physical body. The body is taken as a whole, including its subjective as well as collective imprints.

Within mainstream education nobody teaches us that the body is the product of thoughts and feelings that shape and sustain it. We are not aware of the distinction between the perceptual and projective activity of mind as thought, and the language of sentience and sensation in the body and through emotions.

As a result of this, women are brought up to “feel because they think”, and at best are confused about the signals they are constantly receiving at other levels. In the translation process, feminine sentience is mistakenly translated into emotionality.

The second great obstacle that women have to overcome also comes from the fixed way we are taught to think. Not only are we separated from the connection to rhythms of earth and the universe that our bodies link to; we are immersed in the consensual belief that we *are* our body.

Ignorant of our true selves, we condition ourselves to fit into patterns that prize the surface. Appearance is what counts. We are judged and handled according to our cultivation and management of the body, as we judge and handle others through it.

A woman's body is in permanent demand; it is an exploitable good. Whether in a bikini or a burka she is hailed as a sexual being to be handled and possessed. This is a further form of critical damage to women's ability to see and value herself.

A woman is repeatedly reminded of her body. Inherent in this masculine view is a subtle demand for service rendered to another. To acknowledge this conditioning is painful, but hardly as painful as the lifetime of insecurity it elicits.

A woman's right to a sense of independence, safety and security demands acceptance. A woman is forced to come to terms with being seen as merchandise. Often this is merely a subliminal acknowledgement, but it burrows into her innermost self and corrodes it with pain and confusion.

If she is endowed with “good looks” she will find no problem in selling her image. If she is not endowed with it, she must find another good to sell. Borrowing from the male stock of artifices she may turn to the intellect.

Without or in spite of her attributes, she too often dwells in a state of uncertainty and anxiety. She must conform to standards at every level of manifestation, from the workplace to the bedroom, from the crowd to the privacy of her own incomprehensible darkness.

Men as easily put us on a pedestal as despise us, envy us as admire us, almost always for what we can offer.



When in a sexual relationship, it does not help our self-esteem when a man worships our breasts or the hollow under our ear, our dainty foot, or whatever fetish he might conceive. It may be a sign of affection and is duly appreciated; it will help us to kind-of-feel loved, but it will do nothing to build the appreciation for ourselves we need.

Men and women relate differently to their body. Whereas men tend to truly appreciate all physical manifestation and define themselves through their physical attributes, for a woman outer attributes only split her further from herself. It might serve temporarily, but she cannot truly believe the semblance of reality; her sensibility knows it is not real. No matter how much a man may find her attractive, many women experience intense forms of dissatisfaction with their own bodies.

When a woman is loath to look at herself naked in the mirror, it is because it puts her face to face with her projections, beliefs and experiences: it reminds her of all the times she tries to become what another wants. The great profusion of mirrors we own and depend on, only confirm that desire to win over time and the image of the moment.

We only look at the object of immediate scrutiny, a pimple on the nose, the expanding (or slimming) waistline, the prominent derrière, the slightly rounded belly, or the deficient breasts. Standing naked before the mirror is exactly the place where a woman tortures herself or eventually snaps out of it. Ignoring her body and never looking into the mirror is not a solution. Someday she may notice her beauty because she will feel it emerging from within. No one can hasten the process or do that for her.

A woman cannot spontaneously see herself. Her physical instinct is always to reflect or to contain. She has no control over the way she is built, but rather over how to delight in what she genuinely is.

One day, hopefully, she will notice the scent she gives off, as if to an infant, the one that issues forth from the warm folds of her body, and delight in it. She will intuit the light that shines through her eyes and from her pores. She might even notice what others who love her notice, that no matter how she appears, she is beautiful for *what* she is. As she is.



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## SEXUALITY IN A WOMAN

### Understanding the sexual force

Body and Spirit offer two different subjective universes. We should cultivate the first in order to energize the second and use the second to illustrate the first. However, this is not the way it happens.

The problem is the following. These two essential parts of our identity and source of power lie confused in a nebulous, entangled region that we call our inner self. There we find phantoms, shadows, illusions, and fantasies concerning our own personality linked to the body and to matter, hand-in-hand with intuitions and perceptions of the transcendental, spiritual world. All of this is grouped together, its elements competing and disfiguring themselves mutually.

In a woman, this type of disorder is more prominent, given that her sensibility focuses on sensitivity. For this reason it is up to us, as women, to untangle this mess ourselves. Men cannot understand it and we should not demand it from them.

We could begin by understanding women's sexuality.

In each of us resides the consciousness of being a body with emotions, thoughts, and a number of reflexes, memories, and impulses through which we define ourselves. We feel intensely, and we relate through physical and emotional appetites. This is the program of the time and of our culture in particular.

In each of us also resides the consciousness of being an indefinable presence, a delight and a yearning without context, a communion with life, a silence, even if momentary, an inherent sense of justice and beauty, of that which is appropriate and of that which is good. None of this has to do with our personal desires or physical conditions.

Both types of consciousness move us all the time. Sometimes, as happens in situations of danger or fear, they become confused in favour of the more obvious conditions. The intangible element diminishes. That which has greater weight, in this case that which is related to physical experience takes over, commanding, excusing or delineating sensitivity.

The other type of consciousness, that of fear as a warning sign that there is imbalance somewhere, recedes, and the warning cannot be heard. It shrinks into a useless, frustrated small voice in the background, that caught in a pit of stimuli that erupt through the skin and the emotions.

Struggling against these more urgent sensations, eventually we extinguish this voice completely, or we relegate it to moments when we have time to "feel", in meditation, or when we have nothing else that distracts us.



Our mind plays with our innate sensitivity constantly, provoking hitherto inconceivable alterations. For the first time in the history of humanity, women today have the possibility of understanding and adequately safekeeping our amplifying and revealing mechanism. Understanding it, we are able to help men and simultaneously raise the condition that humanity is in.

Everything is activated through the experience of a woman, who is unable to sexually function partially, as men can. The sexual act accelerates all the circuits of her body and her sensibility. For a woman this means that it intensifies her condition as pure movement. For a man it stimulates and exacerbates his cutaneous sensation, inspiring and awakening meanings, depending on his inclination.

While the tendency in a man is to control, in a woman it leads her to extend herself over the atmosphere, exploring and acting in unprecedented ways, inaccessible to men or previously to herself.

### **Sex is not a transaction**

We need to know what we are talking about when we approach the subject of sexuality, or more specifically the sexual relation, to understand it for what it is.

It is an extraordinary encounter of cosmic proportions that we handle as if it were a common transaction.

We are taught through every means that sex is a physical need, and a right. It is considered as important as food, sleep, and water. It is treated as if it were a reward due to us once we achieve maturity. The demand to have a partner becomes disproportionate.

Men and women are stimulated by images, sound, fashion, the media, and by mainstream consensus views around the place of sexuality in society. We go past a bookshop or a magazine stand in the street that exhibits a naked body, and we find ourselves automatically turned on, without having any say about it. Someone looks at us in a certain way in the subway and suddenly we feel flushed, without being able to control it. We read an erotic passage in a book or in the yellow press, and our thoughts turn towards physical desire before we realize it. The truth is that we are immersed in a sea of impressions that do not originate with us.

Women are extremely sensitive to such phenomena and can lose the sense of our own perception easily.

Our sensory responses become so automatic that we no longer hear the small voice. If it should happen to pop up, we tell ourselves that it has nothing to do with our life, or with “reality”. The truth is that we don’t know. We convince ourselves that we need a guide, someone who will explain it all to us, or better still, someone who will automatically fulfil the function of satisfying our incomprehensible urges.



## There is another kind of sex

There is another kind of sex, another sexual response of body and soul to the cacophony of life. Another expression. The key is in that little voice that can never be wholly extinguished in a woman. When she wishes, a woman knows what she feels and the quality of that feeling. Maybe she doesn't know where it comes from, but she lives it and will decode it according to her instinct and later make it her own.

Feminine sexuality is qualitatively different from male sexuality. We are aware that the body is a temple, and we also realize that, in truth, we offer men a sanctuary. We intuit our function even without consciously decoding it. Long ago, this power of offering sanctuary was somehow erased from our awareness but remained embedded in our flesh.

Woman is constructed to embrace and contain life, gestate it and nourish it. Our body does not allow us to forget the origin of the race, nor to deviate from our purpose or our destiny; it does not allow us to waiver for long from assuming our true priorities. Each month it reminds us though the menstrual cycle. Each change of season, each encounter, each danger... is a physical and emotional experience. We carry the psyche of humanity as if it were our flesh.

It depends on us if we carry it in slavery, as an embedded program, or if we carry it as the privilege for service in the world.

For a woman the sexual act comes as an extension of her body, as if it were an instrument. It is very usual for a woman to sacrifice her sensitivity. Once we have shut down the voice of the inner teacher that resides within us, we are forced to fake our authenticity. This is our most painful secret.

Regardless of the great importance placed today on techniques, these do not fully work for a woman. It does not matter how many stimuli are applied to the "G" point or to the clitoris, these merely affect one level of the body; the quality of a deep and multiple orgasm invariably depends on other factors.

Explanations, justifications, or imposed obligations, the so-called needs of the couple... all of these only serve to entangle the delicate mechanism and acute sensibility of a woman. She knows, and she knows that she knows through her feeling. If there is the slightest doubt, she should stop and obey the rhythms and reasons that her own intellect may not understand.

This is extremely frustrating for a man who follows other rhythms, another voice, and naturally imposes his urgency and his satisfaction on the woman. When nothing is forthcoming, his automatic reaction is to disqualify her as a cold person. He takes it personally, feels punished and impotent, inadequate... If she does not reciprocate immediately, if she does not stimulate him further, if she does not have an orgasm on command, she is considered frigid.

The social solution is to give her a pill, or to develop her imagination in the way that men do, to dialogue reasonably and understand as befits the male mind. But a woman is not a man.



These methods cannot lead to the depth of a full sexual arousal and ultimate experience of realization. The flame that is created at a spiritual level, produced by a man and a woman in total accord, and which depends on the quality of force in a woman, is not formed. Instead, we have to conform ourselves with relaxation and the release of tension.

### **The Only Solution Possible**

The only possible solution to the current distorted views of sex and sexuality comes through sensitive dialogue and understanding. The first relates to the word. The second refers to the activity of the Heart that has no language, does not function through logic, and does not respond favourably to the desire force of a person under the grip of urgent need.

In the sexual act, as in life, woman is the high priestess, a lady of mystery. She is the thermometer and guide of human Consciousness. To follow her in this process is to follow Life.

For a full sexual experience, one in which the woman is satisfied, and the man receives the energetic voltage of recreation that the woman can offer him, the woman must be completely relaxed. This means free from physical and emotional preoccupations. Most importantly, the energetic conditions of time and space must be appropriate.

She may appear mentally serene superficially, but if anything, however small, colours her environment with harshness, darkness, or violence, it will interfere with the depth and quality of her orgasmic emission. For a woman, what counts is the quality of her experience. Perhaps it should be the same for a man.

A woman does not need to know with her intellect; she needs to feel with her emotions and with all her sensitivity.

Energy spills forth from her nature; it emanates inspiration and regeneration proportional to the purity that supports her. Her brilliant irradiation is a spontaneous response to conditions of life. Orgasm reproduces the impulse of Creation; sex either nourishes or wastes its' resources. Usually, it wastes them.

There are many of us who empathise with the conditions created by slavery and mistreatment.

There are women who suffer and know why. Worse still are those who suffer without knowing why, as a result of superficial sexual relationships in which everything seems all right. I knew a woman who committed suicide as a result of years of oral sex with a husband who preferred that modality. The stress and accumulated frustration produced by his obsession, and the superficial orgasm provoked by the exaggerated stimulation of her clitoris, created a series of neurological and psychological disturbances to which she found only one way out: death. On all other aspects their marriage was a model of happiness. She never quite understood what was happening to her.



Many women have all that they are supposed to have to guarantee their happiness; everything except their rhythm, their space, their right to feel. The after-sex experience is extremely important. The void that follows many relationships is abysmal.

For a woman it is often total disillusionment, the moment when she descends from energetic intensities into an inert body, her own state of consciousness and that of their partner. A sense of uselessness invades her as a result of misspent power.

Most times she is not aware of the price of her accommodations.

Instead of complying with external demands, society should awaken to the subtle inner movement that precedes creation and influences it. Instead of continuously accommodating and repressing, performing and programming herself, woman should concentrate on unravelling her own knots, and on clearing the confusion of her sensory perceptions, to identify that guiding-voice, that authentic teacher that resides in her.

Then everything in her, her body, her emotions, her mind and her spirit will speak the same language as universal Consciousness.

Woman, you are never alone!

Search within yourself and you will awaken to the dominion, the power, the mastery over life's natural energies, and to the custodianship of humanity – children and men – who are enfolded within your mantle of sensitivity.



## THE SEX DRIVE

I knew a woman who had one solution for all ills: sex. Thanks to Freud, many people agree with her. Sadly, life without sex holds little promise for an alarming number of our world population. In fact, it has infiltrated into every human activity with pronounced importance. Even to deliver a speech, or in order to sell, a politician must be “sexy” and “aggressive”! Intelligence is not enough.

In our society an unmarried person who is happy being single and celibate is a rarity. Sex is not just the life or vital energy that arises spontaneously; it is instantly labelled and linked to what you *do* with it – the sexual act – and to *who* you become as a result. And here is the problem. It appears we cannot feel something without thinking about what we are going to do with it. Our entire society is focused on performance.

In our modern world, sex represents power, and as we conceive of it, also the spirit of aggression and success. Sex justifies psychological need, boredom, fear, and violence. Sexual energy arises unprovoked as a response to polar attraction, or it is evoked and cultivated.

In the second case sexual imagery is sufficient to excite the body, feeding the enormous pornographic market that augments daily. To “help”, chemicals or manipulation of some sort or another is used. A sexually active person is often a technocrat: prizing their technical sexual skills.

Sex is not just sex; it has to be “exploited.” Physical or mental addiction is stimulated. It is even considered “normal” for people’s lives to be arrowed towards sex. Physical appearance is preened for it. Minds are permanently inciting it. Literature excels in it. Television capitalizes on it. Musical lyrics suggest it, while beating in the 4/4 rhythms that automatically stirs the basic centre. We cannot look at a fashion or society magazine without some famous actress or society queen posing provocatively in the foreground before her luxurious yacht or villa. Everywhere every minute something suggests the sexual act.

Sensation becomes conditioned by the creativity of the mind. Once aroused, the mind is known to seek variety, regardless of its subject. It must find stimulants and challenges. When it is linked so strongly to a primal force, we can safely conclude that sooner or later it will culminate in excess and create abnormality or violence of some sort.

The tremendous success and curiosity stirred by the sadomasochistic manual that pretends to be a novel, “Fifty Shades of Grey” is a case in point. Sex becomes mental. What could be a wholly natural response to nature and to one another in turn, feeds greater and more collective impulses such as war, drugs, human trafficking and fanaticism in general. Once linked to the direction suggested by the mind, it will be very difficult to disconnect the impulse from the consequences.



There is so much invested in this apparently natural marriage of mind and body, that it controls much of our world. This conditioned impulse permeates many aspects of modern life: related to money, politics, and religion in ways that are not always detectable. If we follow the energy trail back to its source, we will see it is the prime mover of human behaviour. Since the body depends entirely upon vitality, in this environment it reads all sensory stimuli as sexual. Since the mind cannot remain inactive, it concludes that some form of action is needed. This defines common sexual compulsion.

How may we extract the benefits from sexuality without allowing the mind to channel it as gross sex?

If we can bring ourselves to learn to read energy neutrally, without associating it to trigger mechanisms of easy satisfaction and frivolous if not empty content. If we can observe the constructive and directional activity of mind as a projecting mechanism, without giving it a convenient and often competitive purpose... then, maybe it is possible.

Our intention would take us into digging deeply underneath the layers of our own human creation and hidden agendas to tap into soul power. Not an impossible task, just a difficult one. Left to ourselves we do not seem to know how to savour the intensity and health-producing pleasure that we may experience through energy as simple quality and sustained feeling.

We lost the innocence of being human. Thousands of years ago the human race gradually drifted away from pure perception to mental elaboration. As it became coarser, the physical body acquired more importance than the energetic networks that flow through it. We stopped delighting in the subtle permutations of perception to turn our attention to execution. Sexual energy became identified with power over another person. And here men and women discovered different powers.

Soon it became evident that a woman had the greater power, but yet men ruled over her.

What better, stronger, uncontrollable power than that compulsive organic rush which a woman holds over a man?

At the basic centre a woman is naturally and unequivocally attractive.

When a woman deliberately augments her already strong sexual magnetism, there is little that a man can do to avoid it. Every woman has that power. The only difference between the successful seductress and the innocent virgin is that the first one knows how she affects another and uses it deliberately.

There is nothing we women can do to change the attraction we provoke. It doesn't matter if we are skinny or fat, or beautiful or not. It doesn't matter what we wear or what we do or don't do. It is the way we are built and our energy system runs.



Some women like it and use it, some do not and try to repress it. The only way that a woman can curtail the attraction she exerts is to make herself unattractive or thoroughly unpleasant. Even then, there is no guarantee she will not be raped.

Energy wins over appearances every time. Perhaps this is why women were locked up, made to wear chastity belts, kept at home and covered themselves with veils. What limited women to domestic use is not just that we bear children and must care for them; it is the unalterable fact that we are powerful magnets that distract the men from their loftier pursuits, no matter what we do or cease to do.

In many countries of the world women are still held responsible for male lust. Hence victims of sexual violence are often blamed or held at fault when they are assaulted.

Sexual energy is the sacred trigger of all creation, from the little ones such as the spontaneous or inadvertent successes and seductions, to the big ones such as pregnancy and the collapse of matter into universes, from the cervix to the black hole in space.

There are secret feminine teachings in all spiritual traditions that dwell on the formidable power of sexual generation in women. And there are also practices that liberate a woman from intercourse, revealing to her the precise dynamics of generation, absorption and projection of force.

Energetically women do not need men; mentally they convince themselves they do. When sexual impulse is consciously sustained, it transforms into something else.

Sexual energy is vitality, and the female is its source. Ancients knew this.

Conscious sexual stimulation, circulation and harnessing has been a part of the program of every feminine initiation school. The power in the temple was sourced in this way through the virgins, the Vestal Virgins. Priests depended on and used it.

It is important to know that women contain both negative and positive polarities at the genitals, but men possess only one. A man does not have the resources that a woman has, because he doesn't generate the emotional impulse that drives vitality. His vitality depends on his physical and mental drives.

When not engaged in activities that benefit from the natural projection of force from their basic centre, such as war and hunting, throughout history men have had recourse to masochistic self-flagellation or similar penance to reroute their lust. Or they channel their libido into intellectual activity and involvement.

Only disciplined one-pointed focus and will power enable a man to deviate bodily response.



It is said in India that the much beloved Mahatma Ghandi, who slept innocently with adolescent virgins next to him as an energetic generative practice, followed the habit of most “sadhus”. He drank a bitter tea made from the Neem leaf in order to ruin not only physical appetite for food but enjoyment in general. Women do not need such devices.

For many men, the concept of Tantra is most attractive because it offers a compromise between the sexual drive and the pursuit of spirituality, at least at the beginning and in some schools. One learns to mentally circulate sexual energies in practices such as the Microcosmic Orbit. This well-known Taoist practice may be done alone but is best performed with a partner of the opposite gender. Basically, it is designed for men’s energetic structure and employs visualization and willpower. The unfortunate and most usual result of this philosophy, however, is the persistent extension of sexuality far beyond its usefulness and the equating of sexuality with spirituality.

Real spirituality goes beyond all activity and depends on none.

It is startling that a deep friendship between members of the opposite or even the same sex still seems out of place to so many people today. It is almost inconceivable for many people to believe that persons may cohabit a lifetime without any sexual activity. Somehow it does not seem to hold enough interest if the relationship is not carnal, especially since homosexuality today is quite acceptable. Although pure non-physical friendship is more valued today it remains relegated to a secondary plane.

Sex can be said to be a maddening drive that leads to the obsessive focus that passes for sanity today.

It is a strange world where we are led by our instincts and identify, if not grade ourselves, on their intensity.

The sex drive itself represents a lot more than sexual gratification, ego boost or identity. It is a key to transcendental power in men; in women it is a direct link to the dynamics of Nature and the power of Creation.

Known and understood, handled and sustained with consciousness, the sex drive is a building force that can reshape us and our world. But then it stops being sex as most people like it.



## THE STIGMA

In many societies little girls are not held accountable for themselves, and they are often forgiven distractions, vulnerability, seductiveness, deviousness, and even capriciousness. This sets the stage for learning the ways of her gender, faculties she will need when she herself is called to give and to preserve life. It all happens matter-of-factly, oblivious that it is training in the art of manipulation.

From the moment of birth through the initiation of menstruation and into maturity, a female is compelled to follow Nature. The monthly cycle of pain is a potent learning tool on many levels, preparing us for sexual life and childbirth. From the age of 9 in some cultures, or 13 to 14 in others, a member of the female gender feels what it is like to swell with and release life-flow. She is compelled to enter into the darkness that brings forth light. She becomes familiar with blood, with the process of cleansing and release. This is experienced physically and also psychologically.

A woman learns how to sustain peaks of energy at both physical and emotional intensities. Structurally women are capable of sustaining high levels of what for a man would be excruciating physical pain and even more intolerable emotional pain.

The ultimate experience of womanhood, that of giving birth, is akin to menstrual cramps, only stronger. Here she is progressively ripped open in spasms of ever-increasing muscular ebbing and flowing, stretching and tearing. The height of emotional pleasure is subsequently attained in seeing the life that grew within, finally manifest as a separate being.

For the same reasons that a woman is held in esteem, i.e. her childbearing capacity, she is also feared, for her association with blood, particularly menstrual blood. For men it is an endless fascination that can be an attraction but is usually a source of secret rejection and disgust, especially if it should, accidentally, be encountered in a sexual act.

A woman is embedded into the process of growth and depth at the cellular level. Gradually and surreptitiously, she adapts with difficulty to the stigma attached to the taboo of menstruation, and the horror as well as fascination it arouses in little boys and eventually men.

The blossoming that happens to the female as she incorporates Mother Nature's attraction further intensifies apprenticeship. A mysterious force that she does not understand always leads her. In our society there is no space provided for her to understand this, forcing her to bear the transformations silently, as it grows into something powerful, for good or for worse. Culture and age will determine the psychological resilience and wisdom a woman will acquire to handle the forces she contains.

Now is when the ways of little girls and the charm acquired earlier, come in profitably. The mysterious force of blood increases her emotional capacity; this combination qualifies the power of the feminine. In one way or another, a woman perfects the art of influence.



The feminine psyche awakens with the unfolding of Nature within her. It expands into greater sensitivity and in our society defines her usefulness. Even if the woman does not understand exactly what happens or how it happens, she knows that she exerts power over others. According to her psychology she will use it unashamedly or she will try to withhold it, and herself, into a misty, unreadable inner realm.

In the practical world of convenience, the indirect, internal and invisible ways of womanhood are kept at bay; they are labelled diffuse and impractical. Value is placed on men who are called to harden and pursue their focused, directional approach to life. Unfortunately, the tough stance rubs off on many women who seek to avoid being stigmatized as weak or inept.

Women are built for depth and transformation. We are forged through the physical and emotional intensities of pain and blood, depth and life, night and day.

Like Persephone, our familiarity with the underworld renders us intuitively connected to subtle emotional currents that allow us to read people and situations spontaneously. We possess a potent force of physical magnetism that ensues from hormonal and blood processes. We are the link to natural rhythms and law: innate, keen manipulators of the surrounding environment. Our tactics are borrowed from Nature herself, cyclical, variable, unpredictable, and timeless.

The profound experience of the kind of intensity woman bears never actually diminishes nor does it go away. In fact, it becomes greater. We learn to cope as we adjust to its spiralling intensity. The very best of women make a quantum leap through the inner channels of herself becoming a vehicle of sensitive, tangible compassion.

Aware of it or not, directly or indirectly, a woman is built to carry and transform, weaving through the world as arteries and veins do through the human body, as currents flow through the universe. She connects, transforms and brings life through her blood as she does through the etheric fluids that she learns to master.

For this task she is equipped with the accumulated physical and emotional memory of ancestral women, and it is a mighty weighty psychic load of human suffering that elder women bear with pride. Indeed, it is a special gift that marks the calibre of the woman who turns the purported curse and stigma, into the ability to transform the world.



## ATTRACTION

We are all subject to the law of attraction. Its dynamic weaves our three-dimensional world. The vitality it engenders creates a shadow play that reflects on the surface of our reality as fears, attractions, and rages that we cannot understand. There is nothing to do but live it consciously and, embracing its effects, raise them beyond the ordinary laws of nature into Consciousness. There, rather than oppose and create friction, attraction and emanation support one another.

The energetic dynamic that furnishes vitality within each gender is a maddening inferno that is lived blindly. It affects our bodies, minds and feelings from the moment we are born, intensified most acutely when sexual hormones are produced. These impulses determine the expression of gender, but they also stir the innermost drives and pulls that silently, secretly torment us. Sex as a carnal force is only one of its expressions.

For women, to be a constant source of attraction is not easy. For some, the experience is similar to single-handedly warding off a pack of hungry wolves who continually stalk us in order to obtain their piece. Their piece is our body, the wolves are people who are attracted to us, and the stalking is equivalent to the kind and amount of thought-forms that are projected, like missiles, onto us. It may only be one admirer who daydreams about us, or maybe just a group of harmless adolescents who drool over a photograph. This is a woman's experience as an organically receptive vehicle. Every thought and feeling is drawn into the texture of her body.

If she learns to exploit it, she goes down the path of superficiality and personal ambition; if she avoids the exploitation, in some way she is bound to become an outcast.

If a woman is not on guard all the time – and none of us is – she absorbs innumerable desire forms from the world around her without knowing what hit her. A hammering mechanism impresses one image after another upon her psyche. To her, it becomes another secret “fault”.

Literally and figuratively, a female puts up with constant demand from her environment. Never mind if it is meant to be nice or if it is pleasurable; the feeling of intrusion is the same and will determine the course of her life.

A man's lot consists in managing the compulsion that arises to perform and project himself into his environment both mentally and physically. This is compounded by social demand and the very physical manifestation of a mysterious thermometer of sexual force: his penis.

It seems to have a life of its own, stirring, swelling and demanding attention, so much so that it complicates normal daily activities. It may be the subject of many jokes, but is especially distressing for a boy, and then a man. A male must learn to control that sexual force and cannot mask it or ignore it as a woman can.

It constitutes not only a life lesson in management; it determines his path to mastery on physical, emotional and mental levels. Directly or indirectly, it shadows his attention for the rest of his life, too often becoming the main filter of perception.



The battles fought by each gender within themselves and with one another may be slight, but they build into greater and wider manifestations. Each gender is shaped by forces of attraction and social programming and must live with them until she or he learns dominion. It is a formidable task.

It gets worse. We grow up in an environment of tension heightened to intense proportions by the amount of pornographic material available to everyone. Never before has sex been so rampant and widespread an issue in life, subject for open discussion and exhibitionism at all levels and strata of society. This impresses itself on the most vulnerable of creatures, children, animals, and plants.

We are not aware of sex when we are very young but respond to the attitudes and attention that we get from people who are immersed in it. We are unaware of the sensual movements of our developing body. In fact, it betrays us through the way we walk and hold ourselves.

Generally, we are not aware of even having a body. Each touch is recorded according to its reward. In yearning for more rewards, we learn to sell ourselves. We learn what sells.

If we search into our feeling-memory bank, we will notice just how much we suffered from powerful subtle intrusion while growing up. Do you remember having to put up with “uncomfortable” hugs and caresses from grownups? What made them uncomfortable was their feeling content. The adult may ignore it but the defenceless child cannot. It naturally recoils but is unable to always do so appropriately.

How about the quantity of harmless pats in the behind that didn’t feel “right”? Remember that feeling of intrusion and distaste that, as a child, you had to put up with so many, many times.

Would you put up with it now?  
Or rather, how would you read that discomfort?

Behind the simulacrum of every-thing-is-fine and a system of reward and punishment that programs us from a very early age to sell and buy images of ourselves, there lies a freaky phenomenon of undeclared molestation. The problem is not just that children are brutally exploited sexually in all parts of the globe; the problem is in the psychology of the adults everywhere, that array of low-grade thought-forms that pollutes our subtle atmosphere and reaches the feeling nexus of children.

A child is not sexy.

Its body expresses itself naturally, but its environment gradually shapes its behaviour. By the age of eight or so, sex is a fascinating dark and dirty thing that we “snigger about” with other kids; we don’t want to have anything to do with it. We don’t like it.



As we develop physically, some of us are still not “interested”. And this may carry on for one’s entire life. Often, we are not aware of the nature of earlier intrusions upon the sanctity of our bodies, and the associations they produced.

As women, we harbour a form of anger when our bodies, and anything we may do, acquires the taboo of shame. Even in a Westernized society, we are not allowed to express ourselves freely (even as children) without feeling responsible for the fact that men find us attractive. We are asked to hide while yet feeling the demands made by others to expose ourselves.

This is especially frustrating because, at the same time, growing up implies finding a social identity and place in the world.

We learn to sell our bodies without knowing what it is that we are doing. In spite of ourselves, we slip into a habit of doing what is done. Love play is often a struggle between the attraction to pleasure, and the shadow of those earlier, supposedly inoffensive, experiences and impressions.

Through repeated suggestion, it becomes impressed upon our mind that success (money) comes with looks (the body). By the time we reach university age, we are fully conscious that our high IQ means little compared to the way we look or act.

I used to think that it was a habit that was more dominant in Latin cultures, but years of work with people from all over the world have revealed that this form of child abuse is accepted in every culture.

Thought transference is enough to program a child into a feeling of impurity, if not indecency. And no, it is not enough to attack the horrid acts committed against children physically; we also need to expose the core from where they spring in the family and the lack of supervision of parents.

Time and again, intelligent, sexually active and to all extents socially integrated women come to me with stories about grandfathers, uncles, cousins, brothers, priests, teachers, and even fathers who placed them on their laps and matter-of-factly patted their little behinds and slid fingers into secret places, all the while carrying on a conversation with others and slipping sweets or coins into their chubby little hands as prize. If anyone noticed, it was “harmless”.

The kind of molestation I am speaking about is subtle and yet it is relived in therapy as a violation; one that happens again and again as result of the law of attraction that we fail to grasp. Strong, beautiful women today carry a great deal of anger within them and do not always understand or know where it comes from.

It is invariably directed against men. Attractive, intellectually brilliant men, whose primary objective is getting “laid”, are not at all conscious of their resentment of women.



Being attractive for a woman, or being potent for a man, is not as glamorous as it appears. It is a weighty responsibility.

Early experiences are only one factor in the brew that stirs up constant negativity and strife. Whereas men must learn to handle expressive electrical force, for a woman it is her inherent magnetism. A woman knows how to tap into it, how to generate it and how to make it peak. This is what makes her a woman. It is what enables her to produce an orgasm with or without a partner, and also what determines the quality of the world surrounding her. It is responsible for success and “sanity” in sexual relationships where it is the woman who holds the ascendancy. It separates the women from the girls.

The problem still remains for women who cannot come to terms with the fact of being a source of magnetic attraction; they bear the scars of early “manhandling”. It is also so for the men who have been damaged and weakened in their virility or been abused.

It is especially important that our society understand the phenomenon of attraction that is at the root of irrational discomfort between the sexes and assume its responsibility.

It will require time and the loving patience exerted by the older generation as it watches over our children and young girls and boys, and, in a better world, zealously preserves their sanctity, innocence, and wholeness.



## SEXUAL GREED

In normal, natural conditions, there exists a healthy tension between genders at the physical and psychological levels. It generates attraction, conflict and competition, as well as growth, expansion, and creativity.

The sexual mechanism responds to a joint body-mind dynamic and may eventually trigger the delicate perception of subtle, higher laws that rule the universe and our planet, enabling us to harness the power ignited by sex for greater purposes than self-enjoyment. This is hardly the case today where the sexual instinct is over-stimulated, settled at a crude level of consciousness that rarely goes beyond superficial involvement.

Sex sets the tone of our time. Headlines in the media refer daily to sexual violence and trade. Sex sells, stirs us up, catches and draws innumerable things and people to us. It haunts us even if we pretend we are not interested. It is impossible to live in a world without it. The thought of it alone fills our space and time, its energy drives industry the world over. It has taken over the mental network of the planet.

The sexual arena is the actual battlefield of our time, the fuel for war and vicious competition. It feeds violence on a deeper scale, intruding into private life effortlessly under the promise of pleasurable intensity and personal privilege. The phenomenon is a direct result of mental compulsion.

Sex has become a habit, a fix, a practice that leads to obsession, and contributes copiously to filling our psychiatric and penal institutions. It also serves the political machine and the entertainment industry, a steadily enlarging monster growing heads and tentacles every moment.

Both genders stoke the destructive fires of sexual force, each in its own way. Physically and mentally the world is subjected to the masculine push for domination. The feminine appetite for dangerous emotional intensities adds combustion to the magnetic laws of attraction set by our brothers, fomenting addiction.

It is difficult to shift from bongo drums to the music of a harp, from the tremor of an earthquake to the sound of leaves rustling in the wind. Unchecked, our attention and our bodies stand little chance of refinement. They are fine as they are. We, as consciousness, need to take over. Nothing can change until we undergo a transformation of the Heart and respond with sensitivity instead of appetite.

As a natural expression, sex is beautiful.

It evokes in-depth awareness of the symphonies that occur in the present moment, the magic and majesty of life that lives within us. It unveils feelings and meanings that are transcendental.



But the voracity with which it is embarked on by both genders transforms this extraordinary meeting of the individual with Creation into the single most exploitable issue ever.

Sexual greed runs neck and neck with food as the most desirable satisfaction. Like a rollercoaster ride and extreme sports, it incites us into losing control. The mere thought of sex already feeds pornography. It has become an end onto itself: the gratuitous excitation of our physical and nervous system.

The study of human energy dynamics as understood by esoteric science, reveals that there is little difference between conceiving and performing an act. Repetitive mental stimulation stirs up a Pinocchio syndrome: we think we can control sex and hardly notice, when instead, we are controlled by it. Every thought constructs an image and these build in force.

Thought forms, like radio waves fill our atmospheres with invisible but tangible urges, and fears. A habitual thought, no matter how inoffensive and personal, grows into a thing that fills our world directly or indirectly, generating neurological anomalies in our body-mind that irradiate beyond us. In this sense, our every thought contributes to the behaviour of mankind, from Tokyo to Timbuktu, multiplying at each juncture, and ultimately returning back to us a million-fold.

It is fashionable to be appalled by the insatiable sexual exploitation of human beings – women, children and men. We are shocked with cases of rape, sexual assault, and abuse, but we do not understand how we reap what we sow and how we contribute to the phenomenon.

Everyone is responsible!

Thoughts have form, weight and density; they take up space and feed on vitality. The walls of perception and sensitivity appear coated with unnatural ugly formations covering the human being's essential lustre in colours ranging from pale to darker grey and brown.

Men overlook the fact that they are easily led-by-the-nose by women through overt or insinuated sex mentally, physically and emotionally. A woman ignores the habit of using sex to compensate for emotional insecurity. She does not see how she seeks to fill up a space inside her that is essentially her strength. A woman takes no notice of the times that she submits to sex without desire, sells her body for comfort, power, safety or status.

We are unaware of the price of our diversion.  
Society considers sex a synonym of love, and few perceive the difference.

Ordinary sex is not seen as enslavement. Never mind that it drives an otherwise soft feminine beauty into dressing like a harlot, a gentle man into becoming a predator, an older woman into hunting for younger men, and a mature man to Viagra addiction. We lustily defend, justify, and continue to feed our right for privacy, not so much for personal edification as to feed the private monsters of our fattened sexual libido.



Once property rights have been asserted, sex is relegated to mechanical operations in the gutter, with few rising to the top of sensitive, aesthetic proportions of reverence and true affection. Sex is an approved Pavlovian reflex and a business, at home or in the alleyways of India.

We defend the right to choose the quality and kind of life we wish. Is there much choice possible in an environment that constantly bombards us with libidinous desires? We are fed on subliminal toxic missiles from the cradle and through adolescence until, as grown-ups equipped with our own hormones, abilities, and opportunities to create our own worlds, we take our turn bombarding the planet with our own weapons of mass destruction. Some people even argue that sex is a foremost biological need and a human right, like guns.

We don't think of our own thoughts or the payback we demand as sexual slavery. We don't consider slimming and fashion, dirty talk, telephone sex or internet chats, as being part of a sexual hyping campaign. We don't think of marriage or partnership as a legal guarantee that we get our fix. Mutual consent and privacy do not alter the low-quality bondages we form and transmit through walls and over distances.

Sex has become a toy, cheaper than I-Pods, a remedy for boredom, distraction, loneliness and meaninglessness, a ratings attractor. We infect one another and our children with the resonance of our addiction.

The evolutionary journey on the path of refinement in soul and body naturally takes us beyond ordinary sex. If we were to put half the attention, awareness and sensibility on our other senses as we do on stimulation of erogenous zones and mental sex, we would be different human beings.



## ADDICTION TO VIOLENCE

It is typical of our time that, after ages of indifference, public interest should now arise on one specific aspect of violence rather than on the subject as a whole. It is not surprising, for being not only convenient, but also safe. To attack the subject of violence-against-women helps ease the conscience of many people and diverts them from the other kinds of violence related to their personal vested interests.

We hardly dare to look beyond the surface into the lives of women and men, to uncover the torment and the meaninglessness we live with. Violence is but the tail end of mechanisms that surpass psychology and social labels and yet shape them. It attains to the sanctity of life. What has happened and is happening to women might be tangible evidence, but men are the pallbearers of a coarsening human sensibility they cannot understand or control.

Sympathy goes to women and blame is placed on men who are seen as impulsive, aggressive, and insensitive, the very traits that portray the unbalanced sexual appetite of our global society. Primitive, secretive, exhibitionistic, or refined into a sadistic art, the vein that feeds the monster everywhere is the same. Anyone who refuses to become aware of this is equally to blame. Physical attributes, displays, gross strength and imbalanced hormones seen as something “sexy”, are indissolubly linked in the minds of most people.

Supported by TV series and films, the public gorges on stories that perpetuate aggressive, psychotic masculine versions of life, versions that are wholly backed by women.

Where does gender violence begin? Who or what is to blame?

For all kinds of reasons, women are afraid of being alone and all that this implies. For innumerable other reasons, men must control and shape reality. They have been taught to be at the head of the table as protectors and providers and are expected to solve and take over any situation.

There is insufficient focus on women's inner strengths, independence and self-sufficiency, and few question the refinement quality or testosterone capacity of men.

Until this moment in history, women and men have merely assumed their respective roles, without necessarily playing them out with understanding, talent, or genuine willingness. This only leads to friction, an explosive force that must manifest somewhere.

Seldom is a woman understood in the way that she feels and knows herself. Inwardly, hers is a system that is neither violent nor aggressive; it is based on inner values, collective considerations, and humanitarian service.

Rather than sexy, it is sensitive.



A woman cannot always translate her vision of herself into the kind of solidity and linearity that men and our world society understand. The legacy from mother to daughter is silent and invisible, lacking intellectual reference. The command that woman must adapt is a hidden clause.

There are but two models for a woman to follow: to be alone or to be in a couple relationship. Alone reeks of “outcast” and loneliness. Being in a couple becomes the acceptable goal, but it implies endless adaptation and a lifetime of mutual demands and expectations. If a woman is not complacently adapted, she is likely to become voracious and busy-minded, obsessed with athletic pursuits, or continuously involved in the automatism of multitasking. Business or gay models cover the same territory, suffering identically endless intrigues, marriages, and divorces. It is the same strife, the same implied violence in every case.

Afraid of being an outcast, vulnerable, worthless, and bored, a woman sponsors, buys, and incorporates the most appalling characteristics that will assure her survival. She incites, attracts, and sustains attraction by intensified versions of the same. Unawares, a woman’s sensuality becomes sex for an audience that demands it. Without it, success will be difficult. To present any product whatsoever, even spirituality, it helps if there is just a touch of sexiness. We are so habituated to it that we hardly notice.

A woman is no longer what she was or what she is supposed to be; she is not yet what she thinks she is, or ought to be. Woman is disconnected from the inner voice and the ancient wisdom of femininity.

It is no surprise that she will revert to her brand of anger and rebelliousness, internecine and oblique, soiling her inherent sense of embracing love with scorching hate. Or, perhaps she chooses to persist in simulated contentment. Suffering loudly, silently, or revolting extravagantly makes no difference.

Too many educated women today convince themselves they have arrived, rejoicing in the role of dominatrix without any sensitivity, all the while drying up inside.

Women of the upper and middle-upper classes, who intellectually defend the rights of women, fail to notice how their absence of deeper involvement contributes to the continued debasement of women, and by extension men.

When the subject of equality comes up, these women point to the husband’s submissiveness and to their own professional strengths. The thought of setting an example, actually involving themselves deeply, and discovering the psychological and energetic analogies of the current violence within their own condition, is inconceivable.

Many middle-class women find themselves in limbo, between the determined insistence to realize the fabricated ideals hammered into them from childhood, and the influence of currents planted by the feminist movement from the last century.



It is the working-class women that physically and emotionally bear the greater burden, destined to an oppressive, silent acceptance of the masculine boot, now also worn by many women. There is tremendous strength required of women who unrelentingly avoid and refuse to surrender fully to male order.

The subjective world of abused women has been revealed in part. Whenever we probe deeper, we are met with overwhelming silence, even bafflement. Women's inner world is almost virgin territory for many. In one way or another it has always been about men.

Men are modellers of forms that they respond to avidly, instinctively, and automatically, to the point of setting their own traps and contributing to their own downfall.

A woman holds and attracts to herself in order to preserve. She may be raped but, internally, there is an innermost sacred space where nothing can taint her. An ordinary man has little control over himself sexually and emotionally. In difficulties, his automatic solution is to walk away or punch a wall.

A woman hides under layers of subjective filters and within inner worlds. When the male libido is deliberately activated, as it is in so many ways today, there is little that he can do to maintain his self-esteem and save face. A woman reminds him of his helplessness. In his mind she is to blame for his inability to control himself.

Women and men continue to blame one another and build formidable cases over the other. Women may accuse men of seeking total control, but men carry within them resentment for the appetite we stir in them.

In future, outlets must be provided for men that are not a reinforcement of violence, or an escape into disconnected mental eminence. Violence against women is but a mirror of the violence that men inflict upon themselves and the world.

Violence stirs men to greater intensities, but it heightens women's sensitive mechanisms to excruciating degrees. Pain as sadness or madness, as resistance or manipulation; survival as denial, indifference, justification, or inertia... weaken the physical and moral structure of women and by extent humanity.

Whether a woman is slim, executive, round and working class, or uninhibited and primary, today her body, mind and feeling network is tensed for torture as for sexual fulfilment. In this climate, she cannot respond and contribute as Nature intends.

If Nature were allowed to take its course, gender dynamics understood more clearly, and special and different training given to each gender, things could be very different.



We must open our understanding to perceive that there are little gestures, unsaid things, implied condemnations, humiliations, and expectations imposed upon both genders constantly, and a profusion of belittling beliefs about the other gender, always used below-the-belt to gain an upper hand. This is simply the way we live.

Whereas loss of control is deemed exciting in the sexual relationship, when it goes over the limit, it becomes a crime.

Who draws that limit?

Violence of any sort must be faced with mercy and understanding.

Change must come through the revelation and reinforcement of inner force and the enhancement of structural gender contrasts. Nothing can shift in our world until fundamental beliefs about women and men, and our relationship with one another, can be revised. In other words, until we can acknowledge what we are and what this is really all about.

For the first time in history the underbelly of gender dynamics is challenging us to reveal it, even if it threatens the tenuous balance prevailing in our worlds.



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## SEXUAL CONSCIENCE

The body is an ancient temple with deep roots into the earth and fine galactic antennae. It remembers its links with life everywhere, from the meteoric rush to recent solar transformation. It speaks to us of every experience in earth's history and always returns us to the past.

As Consciousness, we possess infinite kinds of intelligence and possibility that we infuse into the body, looking towards the future, towards flexibility and innovation. With all this, the most important contribution we can make to the human race is the quality of conscience that we inject into our body and transmit to those around us.

Conscience is deeply personal and reflects our sensibilities as soul.

It comes into being when we embrace our condition. Every thought, word, feeling and deed of our ancestors manifests as instinctive reaction, cellular intelligence, and impulse. Primitive survival mechanisms, musical talent, the particular way our great uncle walked, that distinguished tilt of our chin that our great grandfather exhibited, and the myriad gestures our body possesses are impressions passed down to us. We think of them as personal traits, but they are our family legacy.

We harbour impressions of pain and suffering, failure and success that teach us about management and conservation, about decay and disease, about transformation and transmutation. Past, present and future seek acknowledgment, realization, and closure of some sort. Our load is not entirely our creation; through it we learn to understand and transform the past and the surrounding world. Some people shut down, others become self-indulgent, and many carry their load with dignity and integrity, knowing that both indulgence and excess are part of learning to walk the narrow path of spirituality. Besides exhibiting inherited traits, each individual has an important role to play in this caravanserai (a roadside, originally on the silk road.)

Everything we do or fail to do affects the future.

Our body links us to Nature, but it also has a voice. Those raw impulses that rip through us in sex, those tempests of charged emotions that deplete and override the delicate webbing of our nervous system, bring suffering to the body as well as foster forms of addiction. They construct a vicious circle and obscure the voice of consciousness within matter, that which we define as its conscience.

Above all the body is sensitive.

It responds best to beauty, affinity, and the power that is linked to something greater than our little minds and our addiction to intensities. It preoccupies itself with collective life and continuity.



In responding to this, sensible individuals are caught between an observation that confines and limits our “natural impulses” and an observation that is tempered with sensitivity.

Sexuality is natural, instinctive joy, the ways of love, intensity and subtlety that guide all living things in the universe towards unity and into weaving the textures that constitute the firmament of our lives. It breathes in all bodies, not just the human form. Energies and forces are constantly emitted and recreated by these interwoven filaments.

To touch another human body is to touch the depths of memory and leave traces for humanity after us. If spirituality is the height of human evolution, sexuality is the classroom, the training ground for higher life.

Sex is different from sexuality.

Sex is that which defines our response to sexuality as deliberate or automatic expression. Our sexual leanings qualify our bodies with the meanings we create upon the groundwork of the past. As vital gender forces drive and affect us, we add onto the load, or we lift and dignify it. How we deal with our bodies' energy flow determines how far we reach and the quality of our connection with life in the universe.

Sexual conscience involves our conscious management of body and mind; it is constructed out of the light of greater Consciousness within us.

Body consciousness consists of subtle connections that trigger greater harmonies or clashes with the whole of life. We cannot be taught deep awareness of the body. It arises proportionate to our degree and level of sensitivity as a refined response of body and mind. Sensitive body consciousness within the individual is the antechamber to correct engagement in sexual exchange. It is the foundation for sexual conscience.

Without sexual conscience the body acts like a little animal. It responds to chemical and hormonal triggers automatically, and to programming. In many respects it is like an old horse that goes blindly along the trodden path, or perhaps like a mule resisting anything that is not familiar.

When we are unable to control historical, racial and personal leanings, the body assumes an independent primary life and reacts indiscriminately to stimuli instead of responding intelligently.

Our thinking mind is the instrument employed by Consciousness.

It perches itself like a rider atop the instinctual body, kicking, pulling at the reins, coaxing and programming the “mule” into submission. The beast responds positively only if the guidance is physically and mentally strong enough. This means, if the rider is able to handle its memory load and assume command.



Sometimes the mind and body are at odds. Emotions or sensations produced by their interaction are capricious, vague and as short or long lived as our own attention span. They arise and die, only to arise again, contributing to and also wearing down physical vitality. They don't go away; they remain until such a time as ethical will is developed.

To be controlled by the tide implies allowance, either through express permission or blatant ignorance. Without a guard and a guiding hand, the container we live in deteriorates and dies. Impotence and physical problems arise, as does obsession and insanity, more often and in more ways than we care to know.

Sexual conscience based on awareness and sensitivity is the transforming power that heals and refines the texture of matter, as too the resonance of thought and feeling. It conveys and invites that softness that permeates physical creation as a sensation of security and trust. The body glows with trust. Even the most savage beast yields and blends, releasing the forces of Nature's blessing contained within.

For men, sexual conscience develops largely through the intellect, forming an understanding and forging a will that will lead physical impulse. Women, as receptivity, hunger to experience the trust that will allow our bodies to render the juiciness and fullness of itself. Only genuine harmlessness can erase the tragic vestiges of the past.

Each woman is a monument to a painful history or is a symbol of redemption. In safety, our physical and emotional doors, as women, swing open to engage in deepening whirlpools of fulfilment.

Rather than give up and retreat into our hiding places or swallow a bunch of pills and watch pornography to force a sexual stimulation that is not forthcoming, we need to establish a good dialogue with our body – all of it – and with one another.

Natural sexuality as sex is not forced, or hard. As the coincidence of feeling, thought and sensation, spiritualized sex is spontaneous and devoid of artifice. Its intensity is experienced through ascending curves and sliding descents; it is not jagged and rough.

Remember those first kisses and physical stirrings in adolescence? Sex requires a certain innocence to emerge with full, constructive force. Sexual conscience reminds us of this. When human beings appreciate and collaborate with the body, they heal it and develop greater and finer sensibility for interconnected frequencies of life. Gross stimulation is left behind.

The kind of growing asexuality we see today reflects the perplexity of human consciousness before the devastating and on-going ravages of the human body, but it is also a consequence of a refining human sensitivity.

Spirituality is a discipline, not an accident. It needs a whole and healthy body that offers a psychologically balanced platform. With every thought, women and men should become aware of the responsibility we hold for the body of the future, and the decisive role played by conscience in the subtilizing process of mind.



## **WOMAN MUST ALWAYS BE ALONE (ALL-ONE)**

When I was twenty-five and attending a yoga seminar in Glastonbury Abbey, I met an extraordinary woman who would mark my life forever. She was tall and blonde, about forty-five or fifty, elegant and very yogic. The whole incident remained a mystery for I don't remember her name, had not noticed her much in our group, and I never saw her again.

She asked me to walk with her over the ruins of the former cathedral, which at that time were open to the public. We were strolling around the tomb of King Arthur when, quite spontaneously she said, "Woman must always be alone"! She made a point of looking into me directly, as if wanting to imprint it in my memory. I would never ever forget that statement. The implications and revelations would haunt me for many, many years.

I refuted it and complained, all right! It just wasn't fair! I was young and single, recently divorced, with a beautiful sturdy little boy. The whole future lay ahead of me. How could she say such a dreadful thing? It filled me with fear and a sense of darkness, as if she had cast (or uncovered) a terrible spell over womanhood! I was full of sensuous ardour and still dreaming of a prince charming in those days; I could not conceive of life without someone to share it with and that, in my mind, meant someone who would please me, take care of me, and cherish me, maybe not forever and ever, but maybe...

I tried to forget it, but when one relationship after another, one circumstance after the other showed up in my relationships, always leaving me empty and spent, tired and frustrated, those words would come to haunt me.

While in relationships, even at their highest point, I would find myself making more and more concessions of time and energy, defining myself by the relationship and the fact of being in one, rather than for myself. I began to think that maybe the woman was right.

I asked myself many questions over the years. In a couple relationship, does a woman, in one way or another, need to give up her authenticity and individuality; does she have to put aside her wholeness to be half of someone or something else? Is it possible to be whole, a woman, and be in a relationship? Does it depend on the man, or does it depend on the woman?

I have met very few women who are able to be themselves and also be an integral part of a classic couple relationship. The strange common denominator in those cases, however, is that the couple lacks a strong sexual link. So, the question remained, would it be possible for a woman to be in a strong sexual relationship that included the social niceties of the couple, and be free?

What kind of a woman would that be?

What kind of a man would that take?

What is it about sexual force that binds?

Couldn't one have one's cake and eat it at the same time?



It was amazingly revealing to observe around me and discover how a woman so often ends up being dependent or identifying herself with her partner, his opinions, inclinations, professional needs, artistic tastes, beliefs, and habits. More important, it seemed, was the identity she believed she obtained by being with him, or by being in a relationship at all.

I deeply questioned what the force of sex was all about, its demands within me. Most of all I questioned the tremendous impact I had on the men who seemed bent on possessing me, limiting me, marking me in some way. Did it need to be so?

Does a woman in today's society have the strength of character it takes to be fully an individual and yet an active member of society within a couple relation?

I asked myself this question back then and I again ask it now. Back then I was bewildered; today I think it is rare. In today's world more than ever, negotiation is the name of the game.

Back then, my body and my emotions craved the excitement and the intensity of a healthy physical life as well as independence of spirit and mind, yet emotions would betray me again and again. I would give in in the end because I did not yet know how to be alone.

In my Feminine Mysteries' Trainings, when women object to and deflect the implications of that statement - "woman must always be alone" - I understand, and I can be there for them. Gently, I unveil the possibilities within them, as we uncover the true power of sex and the sexuality that moves us.

It is always a question of emotions for a woman.

There were many times when even in maturity, all I sought was to give myself wholly, body, heart, life and soul to a man. I came very close to giving up my profession and the school that I had built over so many years, in order to be fully "there" for him. My partner never explicitly asked me to; I was responding to the urge in every woman to enhance, surround, serve her man, and build her life around that unit – the couple.

I wonder If he would have responded in the same way if I had not been like that. Maybe my being that way was an expectation, so deeply embedded in him that he did not notice how his subliminal demand influenced me.

Remembering the words I had been gifted with so long ago by those piercing eyes, feeling the power of love from my best friend, and moved by the thought of abandoning my students, I was able to recapitulate, continue with my life's work and engage into what today is a very fulfilling life. The experience allowed me for a time to focus on teaching and building a mystery school for women only before returning again to training both men and women at the "Zulma Reyo School of Consciousness".



Woman is the very foundation of society, its sensitivity, its heart. She represents the hearth, the home; she is the pivotal point of the family. Without her there is no future. Forever, a woman and a man, the combined emotional and physical security of their coupling is what nurtures and inspires the social order.

It took me forty years to understand what the woman said beyond the words. It was as if she knew that someday I would understand, and that understanding would make a difference to the women I would teach. She was speaking about spiritual consciousness and human evolution and the coming social order. Now, many women from all over the world feel urgency, a yearning, and an inspiration that goes beyond sex and a personal agenda.

The Earth has shifted and our inner as well as outer order has shifted with it. The body and the soul not only seek fulfilment; they now demand a radical change in the social order that will alter dominant patterns.

We are no longer speaking about instinctual nature as in the previous cycle; today we are concerned with soul needs. For a woman this includes her body and the physical world around her.

Instinctively women, directly or indirectly fear losing their man. Their minds are not yet groomed in new ways. Together with mother's milk, we are still fed the belief that we are only half, that we are incomplete without a partner. We save the best of ourselves for another, believing that somehow that purchases our right to stability and continuity. We confuse physical intimacy with emotional need, soul yearning with personality fulfilment. We spend ourselves to the point that we have little resources left to rise and reach a higher perspective.

We are in transition.

The demarcation lines between instinct and intuition, desire and yearning, possession and honouring have become blurred. The spiritual urge in the male to honour and protect struggles with a violent drive to possess and exclude. The spiritual impulse in the female to yield and to enfold resists the fearful surrender and submission of the past.

The malleability of the feminine and the strength of the masculine as inherent soul ability through the polarity of matter seek a way out of the exploitative, manipulative expressions it has acquired. Along the way, the sacredness of partnering was laid aside, as was the vision of the other as a holy reflection of love.

The temple of life, the body of the female within the inner recesses of the feminine sexual organ, has been long awaiting its priests and priestesses.

A woman must be alone for the simple reason that if she is divided from her Self, she cannot generate the full momentum that enables her to fulfil her obligation to all of life.



If she is fragmented and focused exclusively on the lower aspects of life, she loses the power to evoke and sustain the unity of life that she represents.

Sexually, her vital force is reserved for her partner, unable to rise to any heights that do not include him. When a woman discovers her own brand of power within, it reveals to her the multifaceted arena of life and of her keeping beyond the personal. When she is whole unto herself, beyond neediness and contrivance, she is that force that empowers Creation everywhere.

A woman secretly knows that she must be alone (all-one), but she also knows that a man cannot be. He is the conqueror and needs an audience. His power is physical might and mental dominance, or excellence, over his entourage. He lacks the emotional strength, flexibility, stamina, and depth that woman has. For this reason, a woman fears that if she is not “there” for her man, someone else will inevitably and rightly be. She gives up her space, her very nature and energy to not be alone.

At long last, I came to understand that relationship means two people sharing life side by side, as individuals, rather than as a sum or fusion of two parts. It is defined by the strength of character of the woman, rather than the man, her mastery over her emotions, and her level of contact with her inner self.

Women have an identity, a way of being and doing that is not an imitation of men. We are making space for this qualitative difference... a difference that will define a new cycle that cannot emerge in the shadow of its predecessor.



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## **SEXUAL ALCHEMY & TANTRA. A HERMETIC PERSPECTIVE**

For most people, the word “tantra” evokes images of exotic sexual postures, a man-devouring hag, impossible male potency, and the promise of assured orgasmic bliss for eternity. Already tainted by unreal attitudes and expectations, sex is hailed as a shortcut to enlightenment. In reality Tantra is none of that; it is both a philosophy and an exact science. It is predicated on the management of elemental force, embracing sexual mastery that leads to health, spiritual fulfilment and longevity.

There are two illusions surrounding the subject of spiritual sexuality. Esoteric information available today contributes greatly to the distorted view we hold of spiritualized sex and Tantra. Both sustain that one can have one’s cake and eat it as well.

The first illusion is believed that spiritual attainment need not be difficult and must be enjoyable. Since our bodies and identities are major sources of pleasure, both ordinary physical and emotional sensation is exalted into the realm of the divine. The second illusion is popularly thought that enlightenment brings sustained pleasure, contentment, and marks the end of strife.

The first illusion responds to consciousness caught at the level of the body. It disguises the selfish exploitation of physical sensation claiming inalienable rights to self-pleasure and freedom of action. The second concerns our emotional states and satisfies a growing need to escape into imaginary worlds of light where angels and other agents respond to our commands. Those who are not under the magnetic influence of physical self-gratification often get caught in this sparkling electrical world of a delight-filled fantasy.

Practitioners of popular Tantra rarely occupy their bodies fully or consciously, with dominion over the physical as well as their psychological counterparts. They lack unified power, discipline and genuine control. Often, they are grounded in a hedonistic philosophy of limited extension. Instead, power is focused on the mental activation of the body, at best on faculties of visualization and thought-formation.

These are held to be enough, ignoring age-old precepts of arduous self-discipline and rigorous “reality checks”. Negativity associated with contact with the real but violent world is avoided instead of transmuted. In their thinking, good and bad, white and black continue to struggle. Light is evoked but it must also be controlled. Tantra is not the sexual enhancement practice that it is made out to be, but a philosophy and discipline that neutrally embraces all aspects of Creation parting from the microcosm of our body.



## **“As Above, So Below”**

Hermes Trismegistus defined the principles for occult and esoteric teaching a long time ago. “*As above, so below*” implies that all creation, manifestation and transformation occur on cosmic levels as they do on atomic and sub-atomic levels. All is structured upon the principle of the One. This means that our body works in exactly the same way as our planet and the solar system. We are the micro and the macrocosm simultaneously. To work on ourselves is to work on the universe.

## **The Elements**

Creation is composed of the basic elements. These denote fields and dynamics of subtle substances; they emerge from one quintessential source and generate the quality and rhythm of life and death, manifestation and dissolution. Subsequent Hermetic schools used different languages in an effort to explain the apparently mysterious processes of life. Alchemy and Tantra are but two of the many offshoots of Hermetics.

In this tradition, there are only two "real" elements: Fire and Water. Roughly, fire is equated with Consciousness, and water with form or matter. Their combination constitutes the human structure: Consciousness or intelligence in Matter.

The elements air and earth are transporters and containers respectively, rather than pure qualifiers. Air is the chief medium for movement and communication among all forms. Earth settles the water principle giving it form while also flexibility and manageability.

The physical body is strongly influenced by the magnetism of water, revealed as the sensation of density and weight contained in the element earth. Consciousness is projected into matter resulting in many types of awareness, each reflecting its own consciousness.

Body consciousness consists of different degrees of the light attribute of electricity or fire transmitted by the element air. When we inhabit a body consciously, we identify our sensations through the element of water. When we use the mind, re-qualify, circulate or direct our senses to balance or redistribute energy, we do it through the element of fire as directed thought.

The aim of a conscious human incarnation is to learn mastery over each element, balancing the two apparently opposing forces of fire and water, manifest as electricity and magnetism. One force usually dominates in the body-personality.

We learn to control, balance, and orchestrate the simultaneous activity of both body and mind, and the forces that rule over it as gender. Magnetism predominates in the female structure, electricity in the masculine.

All four elements co-exist simultaneously in low range frequencies within the blending quality of earth and the movement characteristic of air.



They also exist in accelerated frequencies of the higher dimensions, in “akasha”. Higher dimensional life is defined by the conscious acknowledgement and use of “akasha”, the formless state from which all elements spring.

A person leads personal lives of trial and error, through almost accidental development. When a person embraces life and the body both fully and neutrally, they achieve equilibrium of the four elements spontaneously. With the added faculty of a developed intelligence, the individual may leap into a higher dimension of activity naturally, and qualify to become a conscious creator, a helper in the construction of a better world.

## Spiritual Development

The Hermetic Principle implies a literal realm of responsibility for the human being. If our body functions in exactly the same way as the planet and the universe, millions of life forms depend on us for the integrity of their forms as for the quality of their substance. These billions of life forms, fortunately or unfortunately, reflect the calibre of our emissions.

Instinctual needs must be understood and transcended in order to refine the kind of emissions we give off. We overcome them by ethically exploring sensation and revising the use we make of natural faculties. Once the leaden barrier of personal investment is traversed, intuitive curiosity leads us to expand perception. No longer limited to sensory input and personal meaning, our interest leads to the recognition of different qualities of perception covering a range of emotional, mental and subtle sensations.

Spiritual development consists in training the mind in perception and administration, in alliance with the consciousness of the elements in the physical body. We learn to influence, modify, redistribute, charge and calm body and emotions. We acquire skills in formulating thought, form, colour, shape and quality.

We evoke, neutralise and sustain the frequency of matter through sensation and feeling. We become adept in qualifying and directing the higher frequencies of fire through controlled thought and visualisation.

Eventually, we learn to distinguish not only kinds but also qualities of experience. Each of them is discernible through an appropriate feeling-sensation which is no longer associated to the physical form but to what we call bodies of consciousness, built from “akasha”. It is at this point that we begin to identify magnetism and electricity as separate and unique gender forces.

As the acuity of fire, discernment arises and allows us to sustain the sensorial attributes of water, energies of different frequency and intensity. This is a prelude to perception at yet finer levels of manifestation. Now real exploration begins. Manifestation follows thought. We discover that we actually move and manage energies through thought, and learn to create, heal our environment, and ourselves and conceive better conditions in every way.



When we orient ourselves to the highest dimensions, which by contrast to thick low-frequency three-dimensional density appear luminous, we access the elements directly from Source.

To handle “light substance” (akasha) and to transfer beauty and perfection into the physical domain, this energy must be incorporated and held consciously in our body and directed deliberately. This requires a human being who is capable of sustaining sublime frequencies physically. Neither hedonists nor elitist practitioners who shun physical reality are capable of resisting those voltages.

## Sexual Experience

If learning to detect and administrate forces and qualities is difficult, imagine how much more difficult it is within the sexual circulation of a couple. Particularly since sex is such an enveloping experience subject to myriad conditions and distractions. Certain stability is called for in order to distil an alchemical elixir from the tide of common emotions and sensations.

Sexual activity is the only moment in which the two primary elements fire and water co-exist “above as below” in an ocean of becoming, where electricity and magnetism mix and merge, creating the possibility for perception and transmutation of worlds.

We are “here”, as Intelligence in the physical body and world, and we are “there”, in higher dimensional activity, as Consciousness in the realms of possibility.

Sexual experience is not limited to the sexual act.

Even without physical stimulation, the body, with its enormous range of sensations and perceptions, spontaneously connects us to flowing intensities. The sexual act of merging with another human being only intensifies awareness and facilitates the experience of energetic intensification within physical matter.

The Tantrika (follower of the Tantric School), like the Alchemist, must learn to both stimulate and manage the sexual impulse without exploiting or extinguishing it. They must be capable of feeling the natural waves of excitation of the elements through the senses, knowing how to intensify or neutralise them. They must be able to identify if the specific layer of stimulation comes from the physical, emotional or mental body in order to control or harmonize the frequencies into a whole.

Finally, they must be capable of invoking the finer activity of the fire principle directly from akasha, bring it down through their own body to reverberate onto the surrounding world, and simultaneously reformulate it in the construction of a better world.

When in equilibrium, we become one with source. At this point manifestation depends solely on the ability to sustain and resonate in accordance with the archangelic frequencies of the elements themselves.



Consciousness brings everything under the embrace of the fire that does not burn.

Having mastered the science of identifying, summoning and incorporating energy frequencies, the person is relatively free from compulsive behaviour and accidental existence. The two elements that vied for attention no longer cancel one another out. Mind does not conflict with spirit or consciousness. They act in two different planes of being integrated into a conscious present moment.



## SEXUAL ALCHEMY AND TANTRA

Involving both matter and Consciousness, sex can generate the strongest “magical” field in creation, equal to atomic fission. It is capable of transcendence or destruction.

As far back as at the beginnings of the human race, those who would use it to promote personal gain – power, control and possession – soon evolved recipes, formulas and spells, giving birth to the black vein of tantrism. Today the line between white and black Tantra is extremely fine; it is drawn on purely ethical considerations.

Sexuality as tension manifests within men, women, and between human beings; Tantra explores these energy dynamics. First, however, it demands dominion over the personal self. In a society where relationships are defined by mutually agreed exploitation, many people are not prepared to withstand the discipline implied over the physical and emotional selves. They find that real Tantra is too complicated and takes too much time.

Their interest is limited solely to extending intercourse and personal enjoyment. Tantra requires a non-linear faculty that is the exact opposite of utilitarian logic. Tantra is a form of Alchemy enveloped in complex and often antiquated ritualistic symbology. It is founded on two premises: awareness of elemental force, suggesting mastery over form and the body itself, as well as mental and emotional training.

Through the raising of physical force into a higher frequency, a link with cosmic energies, conception, creation and recreation is possible. *Transmutation*, defined as a quantum leap in consciousness that produces a qualitative alteration of matter, is the result in Tantra as in Alchemy. Finer energies are tapped that are extraordinarily powerful for being immeasurable.

So many people who have consulted me over the years have been frustrated when I do not give them specific sexual practices to do. In the end as in the beginning, it is a question of Being. No technique or personal gain. The high magic of creating life simply asks we be fully, deeply, naturally human.

Being fully human, we discover, is more than enough. It unfolds the Universe.



## HOMOSEXUALITY

In today's world we are encouraged to make choices, exert our creativity, develop ourselves individually and respect differences. Do we?

We are persistently defined, we define others, and ourselves, by what we do or how we appear. Definitions "stick". They are a mighty load to bear, and most often it is a negative load.

Inwardly, our personal choices are a matter of Consciousness; there, the individual meets with his innermost Self and knows what is true. No one has the right to impose beliefs on another. Outwardly, it concerns universal human rights; here, actions are legitimized by our awareness of being a part of the Family of Man. No government or agency that claims fair treatment of its citizens has the right to dictate our lives and separate us from others.

But today everything is upside down and inside out. Our society witnesses bloody marches and grotesque parades that scream a need for personal consideration and regard. Religions promote recognition for the individual but demonstrate blatant disrespect for anyone who falls outside their mould. Governments safeguard the good of the group but severely punish persons for matters unrelated to the welfare of the whole; they war for convenient, rather than humane considerations. Everywhere, individuals are subjected to rules that intend to control behavior and feelings and condition the human mind.

Is this coherent, ethical or administratively, correct?

A human being is labelled by race, marital status, sexual preference, nationality, religion, and political affiliation. He or she is disregarded or promoted on the basis of money, influence, and higher education that is available only to more of their kind. Endless red tape categorizes people by what they do and what they believe in. And everybody has strong opinions about everyone and everything.

Sex is the basic ingredient of discrimination, for its expression, or for a matter of gender. Reward and punishment is granted to the same select or ostracized groups for reasons that have nothing to do with human value. There are the insiders, and there are always many more outsiders.

It is not surprising then, that the contemporary façade of the sex taboo now points towards women and homosexuals. The subject is red hot with people on both sides of the corridor airing their dirty laundry and projecting their personal judgment of obscenity onto those who are different from them.

When does the privacy of one person become public domain? When does personal choice impose itself upon the privacy of others?



People fear homosexuality because they fear themselves. They do not understand sex, largely because they are busy hiding their lust in dusty cobwebs of their fabrication, instead of sensing their bodies naturally.

Sex is never gratuitous; it demands involvement.

Rather than being a natural expression of vitality, what passes for sex in our world culture is a mental contrivance surrounding gymnastic performance.

Sexuality is natural.

Sex is the use we make of natural sexual vitality and requires a level of intentionality. The individuals dictate how it will be shaped. The only difference between a heterosexual and a homosexual is that the partner is someone of the same gender.

Homosexuality does not and cannot define a human being. Sexual cravings are most often transferred subliminally from one person to another, from one environment to another.

They develop and respond to immediate triggers from the atmosphere, some visible but most invisible. An atmosphere is forged by the collective humanity that lives in it. It is crammed with people's personal thought forms, collectively circulated images, and even ancestral desires. It is impossible to control. One cannot determine personal variants and interpretations.

Sensitive, vulnerable people and children pick up on everything in the home, in school, and wherever they go. The only way to help a person is to teach consciousness, not morality.

Homosexuality is shunned for its exhibitionistic flair as much as for the imagination of the onlooker. The nexus of the problem in this case, or in any other form of public demonstration that may offend others, is with the sexual greed that generates it. The problem lies in the nature of common sex and the pollution in which it operates.

Obsessive thoughts generated by equally obsessive desires roam the environment to such a degree that we are incapable of stating where they came from, or when they begin. It is a strange phenomenon, and everyone adds on to it. Sexual choice comes stuffed with emotional and mental programming.

It is the combination of these thoughts and the natural ebullience of the body that conjoin to create compulsive impulses that we term "sex" --- any kind of sex.

Sex is sex, not better or worse, higher or lower. It remains at the body level and in the minds of people; it is a source of fun and joy, and a means to connect with others. Only when sex overflows beyond the normal bounds of ordinary intercourse does it open doorways to Consciousness.



The spiritual journey is about rising to the level of heart consciousness and reaching beyond the appearance world to the greater Reality we live in. It is not about what we do in our every day lives or the means we employ to live them.

Self-acceptance, wherever we are, is absolutely foundational. It is not a question of changing ourselves to suit somebody else's notion of what we should be or how we should express ourselves. It is a matter of honouring ourselves as and where we are, and honouring others that they may become the best "themselves" possible. There is a place for everyone in the immense orchestration of the universe.

We live in a polar world of negative and positive nexus, and these are impressed in our bodies. These polarities work in many ways. In sex they serve to conduct energy through passages that ultimately open the whole system; participants become conduits of that energy between the heavens and the earth.

For obvious reasons, at the physical level this is not possible between members of the same sex. Homosexuality can pose a problem energetically. What happens is that energy focused on locations on the body, lacking the polarity that a partner might provide, bolts back to itself, creating additional pressure at very physical levels. When polarity does not allow for vital circulation, other conduits are sought by that very same energy.

It is critical that homosexuals of either gender find ways of compensating for the imbalance created by any overcharge. There are many ways to recharge and rebalance the body. For a woman, the sun is a direct source that nourishes and restores her equilibrium; for men, the energy available from the earth and natural forces is enough.

Shared interests that reflect emotional, aesthetic or philosophical activity, help to re-channel energies to alternate fields over the body. The best remedy for any couple rests in shifting levels through the medium of the heart in genuine mutual respect and affectionate intimacy, seeing the soul in the other and honouring it.

Sex is sex for everyone.

There is a risk of it remaining at the physical level of sensory or crude emotional gratification. When the heart is involved, whether it travels up the circuitry of physical energies or shifts to alternate levels, the energy produced becomes a blessing that overflows for the partners and all who surround them.

Sex for homosexuals is not a tantric medium but, as for all people, it serves to awaken deepest sympathies that open the way for creativity and fulfilment.



## THE ORGASMIC PULSE

No “G” point will ever provoke the overwhelming rush of power and experience of fullness that a woman is capable of liberating through an orgasm.

This is because women don’t “do” it; we ARE it. To connect with this experience consciously implies assuming responsibility for management of truly cosmic proportions.

The uterus is an amazing organ, capable of connecting us with the entrails of the earth herself, with the collective experience of womanhood everywhere, as well as with the phenomenon of cosmic space. As a result of our emotional constitution and non-rational structure, women experience heights and depths of emotional sensation that are very closely linked to physical spasms and the pulsation reflex of matter.

Everything we do is coloured by a feeling sensing that transcends us. It determines our capacity for depth and amplitude, in childbirth as in every other creative endeavour.

Ordinary orgasm is a product of cutaneous and mental reflexes that for most people is highly satisfactory. There is a world of difference between the more or less concerted seduction and production that takes place in most mating, and the kind of deep orgasm that is possible when the parties are aligned and conscious of what really takes place.

Orgasm, like genuine laughter, is a whole-body phenomenon. To be possessed by it and linger within the state produced by it requires awareness. To use it as a link to higher states of perception requires mastery.

The orgasmic pulse is not limited to the physical or even emotional sexual experience. Fountain of life and joy, it is the rhythm of health in humans as in the universe. It represents the essential dynamic of living things and in the human being it involves both body and consciousness. Here, its full depth and potency cannot be fabricated; it occurs spontaneously among polarities at different levels when the conditions, Nature’s own, are right. By Nature I mean both earthly and cosmic.

Most people cannot feel themselves feeling the perfection that our physical and mental instruments offer. Sensations and impressions are hopelessly and conveniently filtered for limited self-pleasure in a self-centred reality. We are built to feel and partake of endless ripples of pleasure within gradating planes of an exquisitely sensitive and beautiful universe, but content ourselves with a tickle.

We are an indissoluble fragment connected to great movements, faculties and purposes, capable of breathing with stars and suns, but instead adhere to the idea of a limited little and very personal self.



In our physical universe, the attraction generated between polarities is the very call to light. These polarities are not only of the physical body but involve different mental, emotional and creative wavelengths. We are like moths drawn to the perennial flame. Something magical happens to us when we are in the presence of a particular other person who possesses the frequency we feel attracted to.

Each encounter heralds a meeting with Absolute Beingness, God. Every bit of us longs for the fullness of convergence. Every cell of our body, mind and emotions is attracted by the promise of fullness.

Awareness at body level is a form of consciousness adapted to cellular life, just as thought is a form of Mind adapted to three-dimensional rationale.

When spiritually conscious human beings join in physical and mental awareness, the orgasmic vortex activated transcends body and mind. At symbolic as well as physical levels, the masculine pole injects itself into a receptacle so that creation can occur. On a parallel level, matter and consciousness peak in order to return to the fiery expression as Spirit Self.

Physical orgasm originates at the inner core, where it exists as a life-sustaining dynamic at cellular levels. For it to spread onto the outer layers, greater friction, pressure or tension is needed. The stronger the tension, the deeper the orgasmic reflex induced. The spiritual flame ignited in deepest orgasm between the different energy fields of the partners elevates, purifies, refines, heals by circulating through and overflowing from both parties to illumine and elevate everything around.

It begins by the injection of power from the male but rises only through the quality of the female.

Sexual or subtle, orgasm is never “sweet” or “gentle”. When it reaches our awareness, it is the outer expression of volcanic depth. To experience it fully is to experience the origins of Life. Its magnitude reminds us of the black hole, the energetic centre of a galaxy that embraces form and formlessness, matter and consciousness in abysmal immutability. It is the way that stars and planets and human beings recreate.

Every particle in the body of every living thing including the sun is in permanent orgasm.

Besides disciplining the body and the mind, to master the forces involved in the orgasmic reflex requires training of the heart and mind as one, and control of the feelings to sustain increasingly higher voltages that may be perceived as pleasure and discomfort.

The training begins when we allow ourselves to experience all of life – in body, mind, and emotions.



There is a great deal of ignorance weighing down on us about the most amazing vehicle ever created, the human body.

Our ability to experience joy and fullness is limited only by the degree of misinformation we accept.

Once we make peace with the formidable powers within ourselves and learn the mechanics of being Human, we are able to attract, hold, and redirect energy into higher forms of sharing and more exalted states of being.

Orgasm, like death, brings us closer to who and what we are, and into communion with Greater Life. It is not about me, or you, or us.



## ORGASM IS THE BEGINNING

Orgasm evokes a powerful energetic vortex that is an imperious fiat for creation. It is the body's call to light, the reflex that, according to the level of consciousness, will draw finer or denser vibrations, manifesting physical life, or resulting in subtle forms of higher creativity.

Drawn by a compelling attraction that builds into one-pointed desire, orgasm occurs when fully activated individual entities transcend their ordinary energetic limits and coincide. The experience for the human being is one of fusion at the level of consciousness; the body is merely its instrument.

Consciousness or light is the result of the cohesive force that attracts light and life to more light and life. Light breathes, pulsates. Our body, which is condensed light, breathes in the same way, as do planets, galaxies and the universe. The same expansion and contraction of atoms and particles, the same motion is reproduced around a source point of life generating force.

Mind and body consciousness attract one another to master, direct, refine and elevate human life, to construct realities and universes, to multiply and expand the phenomenon of light. They are linked to one another as the female is to the male, as night is to day, as death is to life in indissoluble oneness. The attraction between man and his soul, between soul and The Absolute is but an intensifying yearning to return to Primordial Unity.

The elements within the body of the universe as well as that of human beings are composed of and generate light through perpetual motion and forms of friction. Light creates more light. It secures and activates the whole structure of life. Oxygen as liquid light feeds the blood, molecules and sap of every form of life. In this infinitely complex and subtle network, our senses and nervous system are only two of the receptive mechanisms that thread our body and aura.

The mind is nothing without the body and the fuel it provides at every level. The senses we associate with the body actually cross over into the domain of the mind. Through them we tune into and decode physical reality as well as extend beyond into the matrix of creation, to collect and draw both ideas and substance into our world. This is how we can sense and access the finest movements of galaxies and harness infinite qualities of substance and intelligence.

The universe of which we are a part is built upon a subtle webbing of energy filaments, its patterns endlessly repeated in microcosmic human reality.

Every form in Creation begins with a point of light, a very fine, concentrated focus of energy that when it reaches a peak spill outward onto orbs of expanding radiance, like a supernova. It becomes a sun and illumines everything around it, gives birth to other lesser forms, and nourishes them until they are too multiply. The rise of a system of worlds parallels what happens in our own bodies, cells, minds and personalities. Woman's womb provides the vessel that harbours that point of light where matter and consciousness may bring forth fruit.



The womb of a woman tempered by an emotionally refined and conscious attitude, is capable of sustaining energies of high vibration. The cervix actually resembles a Black Hole in space and serves a similar function. Women are built to draw, create and nourish at physical as well as cosmic levels. At her basic and mental centres women attract magnetically, but they also do so at the very highest levels of universal force.

On the other hand, her transmitting apparatus, tinged by the quality of her own development, functions in one of two ways: at the lower or at the higher range of emotional frequencies. The forces she absorbs coloured by the significance she gives them are broadcast for all to experience. This is, in fact how she ennobles that which she enfolds.

The light produced when two human beings meet in conscious, aware sexual participation – when their minds and feelings are arrowed towards the perfection inspired by spirit in the other, when their intent is sincere and their feelings pure – ignites a very special kind of light at the moment of orgasm.

Occult tradition says that at the peak of orgasm, when bodies as well as souls are attuned to one another a call is made at all levels of consciousness that culminates in the creation of an etheric flame, a replica of the Sacred Fire of Creation. Ancients strove towards this.

As in the Orient, the priesthood of the Inca tradition sustained coitus for hours in order to reach that vibratory state where high souls would be evoked into incarnation. In the remote past, high priestesses evoked yet other forms of orgasm to invoke celestial forces to guide humanity. In future time when woman will again be enthroned, this practice will be again revealed.

Orgasm occurs at the very centre of the uterine cavity, creating pulsation within the cervix that allows for deepest entry of force. Its reverberations spread in ripples throughout the whole body, lighting up every cell, restructuring, revitalizing, and recreating.

Temple practices taught a woman to use these series of expansions and contractions to create enough momentum to recycle all her energies as well as the energies of her partner, when there is one, or of the environment of which she was the keeper. In these cases orgasm was induced energetically from within as a spiritual response to forces from the earth and from the sun.

A priestess drew energies into the crown centre in the same way that she would draw substance from the base centre to heal herself, others, and the world around her.

The orgasmic pulse is centred on a nucleus of life compounded of space and form, constructing patterns of light and colour. Within it being and non-being, dark and light, sound and silence express themselves in continuous indelible emissions. Orgasm in its multiple varieties manifests as the reflex of light within matter, heated through friction and extending beyond physical boundaries.



It represents the prodigious bi-directional moment whereby matter becomes light and light becomes matter.

The blending of the female and the male, of matter and consciousness, generates a flame-like quality of light that echoes the sourcing factor of creation. A return to Original Consciousness with its all-creative powerhouse is evoked. This light is the substance of love, intelligence and consciousness. It is the origin and purpose behind our every interaction.

Orgasm is only the beginning.

Like love it is a state of being beyond sensation or emotion. Like love it enhances, raises and injects life with meaning, transcendence and the particular quality of light emission from the Heart.

Great joy that accompanies the sexual experience, like ecstasy, involves the expansion and tearing open of the heart beyond boundaries. Each depth experience that life offers us amplifies our own power to feel full, and to be fulfilled through giving and receiving life.

Every moment offers us limitless opportunity to learn to live at higher and greater levels and expand our human capacity to embrace from the particular to the universal.



## THE BIRTH OF A MOTHER

Every sexual act has the capacity to create new life, and this life need not be physical. The conjoined energies produced through the friction involved in sex empower thoughts coloured by the feelings of the participants, corresponding to the level of consciousness of both. A creative act takes place that is not rightly acknowledged.

Thought-forms are born and reinforced in obscure recesses of the mind or in the dark inner folds of organic life. In every instance, woman embodies the process of gestation.

Potentially she is a mother, but she does not become one until she gives birth to herself. In a better world, motherhood is acknowledged as the healthy consequence of sexual fulfilment for a woman, where the energetic quality and level of consciousness has attained to such a peak that a healthy child is produced.

The woman then becomes custodian of a star: she becomes a mother and enters consciously and willingly into the incomprehensible dimension of bridging earth with the universe through her body, for the rest of her life.

A woman always commutes between two realities, the tangible world we call “real” and the subtle interface that connects with universal dynamics of Creation.

This connection is especially keen; it is what distinguishes our gender, in spite of the constant pressures to disown, disavow and dismiss the inconvenient complexity it represents. When, at certain times in our lives the call from the pervading subtlety is so strong, our response is far from appropriate. Often it is diagnosed as depression, and woman is yet again labelled as overly emotional, confused, and helpless. She is sedated into compliance until she becomes “normal”.

There are too many things we do not understand about women. One of the most significant being the process of conception, pregnancy, and birth as it affects her. Every step seems to be spelled out and described physically and psychologically with the most rudimentary understanding, without an inkling as to what really transpires within woman herself, her perceptions, her sensitivities, her privileged world beyond psychology and the physical.

Our current collective insensitivity is based on the arrogant belief that physical life and linear logic are the foundation of life. There is a blatant absence of feminine consciousness to guide women along their unique inner path between darkness and light.

None is more representative of this precious and yet misunderstood journey than the process of pregnancy.

Everything about a woman is mysterious; there is no use appealing to logic. She embraces a path within apparent chaos. Her cervix, that innermost centre of creative life, is identical to a Black Hole; both are gateways to universes and gestation.



Woman's circuitry facilitates a passageway between dimensions, turning her into an instrument for creation, a generator, and a window into non-linear realities that are present and real. She is built to be a vehicle for forces that transcend reason, while containing a Reason all its own. She presents an alternate way of feeling, thinking and acting. What happens *through* her is exceedingly relevant, more important than herself.

What happens through a woman, whether she gestates a human form, an idea, or a feeling? What is she connecting to? Where does the life that infuses that squiggling foetus with sentience of a higher order come from? Surely it is not the accidental result of mutating cells that group themselves into pockets of specialized activity.

Where does the spark of life that animates the cells come from?  
There is a texture and intelligence to that which we call God. Woman lives and weaves it.

What happens within the body of a woman is what happens to the universe continually: sun and light rays, endless space and fathomless holes of nothingness, ebb and flow of alternating waves, beams connected by sonic frequencies and ultra-violet colours, particles that dance and swim, transform continuously within fluid forms, creating resonance that seeks expression in the world of manifestation.

For a woman it expresses through layers of sensitivity, affinity, natural attraction or repulsion that must be obeyed but alas, too often is not.

Woman was venerated once for embodying the holy process of becoming. The sexual force, that which is her greatest treasure and of which she is the keeper, is in fact the creative force for All That Is. For a conscious woman it involves the entire body, layers of sentience within and without, activating and emitting messages, fiat for Creation.

When a woman conceives, openings are instantly formed between dimensions that allow access not only to myriad intelligence that channels and directs elements to construct a body upon the human mould, but passages for consciousness on many levels.

These gradually collapse into subtle connective threads that crisscross the matrix of the body, serving as antennae for communication between the mother and the incoming life and all that surrounds it.

These communication lines acquaint the soul of the incarnating presence – who already partakes of a parallel reality on another plane – with its surroundings. They also influence the mother, when possible, into making the necessary adjustments to soul needs. Some women are sensitive to deep inner currents and even visions, premonitions and communion with greater Life.

While this communion is happening at the level of Consciousness, other passages are linking the mother to the sub-worlds of pre-atomic substance.



A kind of scaffolding is built by elemental intelligence for the construction of the body of the foetus, fitting the needs of the incoming life with the quality of its parents' world. In this way woman is linked to upper and lower life forms, yielding entrance to forces from both directions.

When birth occurs and the life form is expelled from the uterus, these subtle connections are severed for both the incarnating soul and the mother. The subtle correspondences with Consciousness enjoyed by the mother in whatever way her understanding allows, is dimmed. I say "dimmed", not lost. For all extents and purposes, it feels like a descending darkness that the psyche unfortunately, for lack of any other explanation, interprets emotionally.

The experience of child and mother is very similar, each losing some of its height and amplitude, sense of beauty, harmony and perfection, to sink into a configuration that is stark, dense, and by contrast irritating. The frequencies of this world are too slow to allow for the peak resonance of crystalline effervescence from upper dimensions.

The consciousness of the child splits into two until, until and if such a time comes when its awareness expands and its cellular experience deepens, to once again attain to the peak required for dimensional resilience. The connection is never really lost; its echoes remain as light-shadows and the voice of conscience.

The consciousness of the mother descends into a space of utter bewilderment, particularly in the absence of illumined guidance and adequate accompaniment. She experiences the exact separation that the child does, only with a socialized mind and her own memories. She returns to a reality she had left behind, now with greater expectation from all those around her.

Nothing will ever be the same. She is alone again, with greater and greater sensibilities that she does not understand.

In addition to the ambient maternal sensibilities, she now possesses in order to remain attuned to her child's needs, she has two new powerful entries of force inbuilt into her system: the elemental surge at the level of the lower centres, and the higher dimensional antennae at the level of Consciousness.

This is enough to confuse even the most stable of women. Left alone and under the best of conditions eventually everything returns to "normal", without the fundamental lesson ever being learned – that of true creation. A pity!

What we call "post-partum blues or depression" is a glaring acknowledgement of our current ignorance about women. From being an important initiation phase of learning, it has degenerated into a commonplace sense of loss and dissatisfaction. After giving birth, women tend to cry, complain, niggle and nit pick at things they might normally not notice, and generally fall into some kind or other of apathy. Other than sedation, the only remedy offered is positive thinking and believe me, this is virtually impossible for a woman to impose upon her highly altered sensitivity.



Men and the family do not help. They respond with classical condescending dismissal, “this too shall pass”, or with fretful concern, pampering and trailing after her to put everything aright. Neither form of behaviour is helpful. They do not provide the necessary training in consciousness that a woman requires.

What a woman needs at this point is a call to Consciousness, a guiding hand extended by conscious women who have preceded her and know the way, and wise grandmothers who incarnate the wisdom of her gender; by their very presence they provide the energetic stability necessary to allow the woman to observe, strengthen herself, and mature. It is at this point and not in later life through years of tending to grow children, when a woman becomes a mother in the image of the Mother.

When she awakens to consciousness, she learns to remain receptive and at the same time dig deeply into the earth to gather the strength and stability she requires to deal with both child and the surroundings. She learns to make primary decisions, use her power and stand by her beliefs and insights.

However, what often happens is that she looks to lean on the protection of others without awakening to the fact that she is the power behind all possible protection. At this point it would be of paramount importance that a woman holds true to her sensitivity and acquire the strength to protect the world she has just birthed.

Women are ill prepared to welcome the future into their lives and yet this is where it must begin, within herself. Without so much extravaganza and outer drama, the same process of childbirth is repeated through the conception and emergence of the new world we, as women, are responsible for birthing right now.



## POSTSCRIPT: TRIBUTE TO MARY MAGDALENE

BE LOVED, BELOVED

I remember being loved once,  
in another life, in another time,  
a love as deep as it is wide.  
A resonating field that contains,  
and blesses every sense with grace.  
Meanings that embrace meanings,  
emptiness and fullness,  
ebbing and flowing,  
inexplicable and secret.  
Knowing without knowing.  
A place of Seeing  
within my Self.

Without searching,  
I sensed him near.  
Walking, I saw his feet before me  
and then besides me.  
I recognized the sandals that he wore,  
sensed the texture of his robe,  
felt my hand in his, his in mine,  
knew that kindred energy that brought me Life.  
Dignified, direct, and frank.  
What he did not say his eyes conveyed,  
filling the space around us  
with the radiance of his Presence.

Happiness is not a word  
that could describe  
being loved by such a One.  
Trust stronger than fear.  
Containment and stillness  
in the face of turmoil.  
Impeccability  
in a world of guise and ruse.

When he spoke I “knew”  
and he knew that I knew.  
It all seemed so easy:  
Intimacy and common sense,  
so concrete and yet ephemeral.



Transmission  
in natural ways  
where talk and play  
blended with journeys into worlds  
that we had always known.

There were always two realities,  
and this apart from all the rest.  
We lived, breathed, communicated as one  
in heaven and earth at once,  
while the appearance world veiled  
levels and shades of life seeking relief.  
My moods, those of the earth within me,  
the spirits and the demons,  
the elementals and the forces  
surrounding us,  
were a thermometer that he would use  
to teach and heal.

My body was seldom mine  
except when it was his,  
or I was in our world with him.  
When I delved with souls  
and thought-forms,  
he would hoist me up  
to stars and planets and realms of suns.  
I was his ground, his guardian of the dark,  
the roots that gave him strength,  
courage, and stamina to persevere.

He was my Light and passage home.

He was humor and height,  
brilliance, insight and tenderness.  
Wise in the way of stars and armed  
with the strength of a diamond heart.  
I was the other,  
dark and enigmatic,  
trained in the mysteries of earth and heaven.

In embracing one another  
we became the other  
and treasured the difference  
as our own.



He learned to cry and feel my pain:  
I learned to laugh and play  
like I never had before or would again.

Making love was diving  
into depths of inner earth  
and reaching endlessness itself,  
so very private and yet embracing.  
I rode a beam to Infinity  
as he dove into infinity within me.  
He revealed my femininity,  
the difference of my self  
in power, purity and pride,  
to treasure and explore  
the Wisdom in the gender of my choice.

He was my Light.  
He was my shelter.  
He was my Life that I might give life.  
I was the earth; he was the angel.  
The One whom Nature loved.  
Man, as he was meant to be.

He who sought refuge in me  
while being refuge himself,  
looked to the heavens,  
while I looked to the fruits of earth.  
I bridged the worlds  
for him to cross,  
while he gave me force  
to bridge the crosses of the world.

He lived that I might lead,  
and walk the earth in memory of us,  
what we had been and can be:  
father, mother, sister, brother, lover, friend.  
That I might live, and guide, and speak  
of Truths from earth herself.  
Every woman's woman.  
Every man's soul.



Be loved, Beloved.  
Be Still –  
I Am your precious Love  
streaming upon the world.

I am Womanhood.



Papyrus of Mary Magdalene's gospel – Karen L. King