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Ph.D. (in biology)

SEXOLOGY

— Infant Sexuality —

— Origins of Homosexuality
and Other Pathologies —

— Regulation of the Sexual
Function —

— Bioenergetic Aspects of Sex —

— Ethics, Religion, and Sex —

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This book, written by Russian scientist Vladimir Antonov, Ph.D. (in biology), contains a scientific description of the mechanisms of development of the human reproductive system, including the embryonic period, childhood, and adolescence.

The book also contains a thorough description of the mechanisms of formation of homosexuality in both sexes. Various results from experiments conducted on animals, in relation to this subject, are also described.

Much attention is given to the methods of regulation of the sexual function: from choosing an appropriate diet – to the methods of psychic self-regulation, including work with chakras and meridians.

A significant part of this book is dedicated to the bioenergetic aspect of sexual interaction, sexual psychology, and ethics. The author suggests viewing sexuality as an opportunity of spiritual growth through correct development of the emotional sphere, refinement of the consciousness, and ethical self-control.

At the end of this book, there is a comprehensive bibliography.

This book is intended for specialists-scientists, physicians, psychologists, and for the general public.

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Introduction

The negative impact of sexual disorders on one's emotional state and social activity is well-known.

Problems of this kind are very widespread. In adolescence, the leading role among them is played by a strong attraction to masturbation confronted by moral taboos. In adulthood, sexual dissatisfaction or, vice versa, exhaustion from forced sexual intercourse can come to the fore. A significant number of people suffer also from congenital or acquired sexual anomalies. Even more people suffer from functional disorders of the reproductive system such as erectile dysfunction and premature ejaculation in men and anorgasmia in women (in cases when it causes disease-like states).

For many centuries, sexological research has not been conducted in European countries due to an impact of the Judaic religious dogmas (which were adopted by many Christian Churches in almost unchanged form); therefore many problems were resolved on the basis of the Old Testament "law".

The first serious works on this subject were written in Europe only in the end of the 19th century [25,33-34,44,53,61,65-66,71,75-76,95].

In the middle of the 20th century, significant progress in this field of knowledge was achieved thanks to the studies of a group of American scientists headed by A.Kinsey [59-60].

In the following decades, a series of experiments on animals were conducted in the field of sexual neurophysiology [40,69,73-74] and sexological aspects of

social psychology [4,24,49-50,56].

Among Russian sexological studies of that time, I would distinguish the works of A.M.Svyadosch [82-83] as those worth special attention.

After Gorbachev's Perestroika and liberalization of publishing activity, a number of remarkable books on sexological subjects were published in Russia [37,55,62]. Among them I would distinguish the book *Healing Sex* by Barbara Keesling [55], where the author describes sex as an opportunity to help other people – in contrast to an egoistic attitude towards it.

In the book that you are reading now, I have gathered material accumulated from years of my work in the Sexological Center directed by professor A.M.Svyadosch, in the Institute of Experimental Medicine, and in the Obstetrics and Gynecology Research Institute. This book also includes material that I gained during subsequent years when I completely switched to studying and popularizing the art of psychic self-regulation and the methods of spiritual self-development.

Phases of Sexual Development

This issue has been researched both in the course of observation of human infant development [29-32,53,65-66,75-76]¹ and in animal studies [4,8-9,49-50, and others]. It was discovered that pubescence does not occur at once in one's ontogenesis (one's development in the current incarnation), but on the contrary various parts of the

¹ We are not going to discuss Z.Freud's views on this issue, since our opinion to this section of his theory is presented in our other publications [13].

reproductive system finish developing at different moments in time that sometimes are separated by several years.

The first primitive signs of the activity of the reproductive system can be observed in human infants and the young of mammals in the form of erection of cavernous tissue of genitals even in the first days after birth. This type of erection occurs in response to non-specific influence, for example, as a result of fright, during weeping, eating, experiencing pain, laughing, etc.

The second phase is known as the stage of “adolescent intersexuality”. In human ontogenesis, this takes place from the ages of 7-9 to 15-17. At this age, the generation of androgens increases (these are the male sex hormones, which are also present in the woman’s organism). Androgens are universal regulators of sexuality (at the endocrine system level) in both sexes (see [3]).

The influence of androgens intensifies sexual manifestations, especially in boys. What is typical of this phase is an absence of a distinct sexual orientation towards representatives of the opposite sex of the same biological species, which can be attributed to immaturity of the corresponding brain structures. A sexual arousal at this stage can be easily induced by inadequate stimuli, including inanimate objects, animals, and representatives of the same sex.

These features are typical not only of humans, but also of all animals that have been studied in this respect; they should not be viewed as some kind of pathology. However, transformation of these reactions into conditioned reflexes – due to an adolescent lacking information about normal sexual relations of adult people – may lead to an inversion of his or her sexual orientation for the rest of life.

It should be noted that it is during the first instances of sexual emotional arousal that the formation of very strong conditioned reflex connections may happen sometimes.

Masturbation is one of the typical sexual manifestations of adolescent age. More than 90% of men and approximately 50% of women have had this type of experience in their past [52,59-60]. Masturbation is typical not only of humans, but also of all mammals studied in this respect (see [9]).

In the past, masturbation was considered as a terrible vice, a sin, the cause of all known diseases. But today this view was rejected as completely unfounded. One can say with certainty that masturbation (except for cases of its excessive use) does not cause any specific disease directly. It is a natural manifestation of sexuality at a certain stage of sexual development. On the contrary, adolescents who get intimidated with the “terrible consequences” of masturbation while being unable to resist an intensive urge to relieve sexual tension may develop mental disorders.

It does not follow from the above said, though, that frequent masturbation at this age does not have negative consequences. Bioenergetic inputs of orgasms attained in this way are unproductive: the energy spent in such a way could have been sublimated and used for intellectual and physical development. But in dealing with adolescent masturbation, one has to use “positive” methods of correction: not intimidation and threatening, but switching young person’s attention to some kind of beneficial activities. Excessive juvenile sexuality can also be weakened by balanced diet, namely by substituting milk products and bird eggs for meat and fish dishes.

Men enter the third phase of their sexual development

– the “adult sexuality” stage – when the process of maturing of the brain structures responsible for adequate sexual orientation completes. In women this corresponds to the moment when they become mentally ready to begin their sexual life.

In the case of mammals, the basis of formation of sexual orientation of males towards female representatives of the same species is the congenital reaction of sexual arousal that occurs as a result of a contact with the so-called “key stimuli” [6]. (This reaction occurs rather late in the individual’s ontogenesis). In non-primate mammals, as well as in insects and fish, these “key stimuli” are represented by sex pheromones. These substances are generated by special glands of female genitals, get into urine, and help males find females that are ready for insemination.

In special experiments, I managed to discover that sex pheromones of female dogs are produced by the vaginal glands and not by the urinary tract. Urine only washes them away from the genitals.

Males of non-primate mammals (except for cetaceans, apparently) perceive sex pheromones through their olfactory system (see [56] in particular).

Sex pheromones are species specific. One may see how they influence the behavior of healthy adult males by watching the reaction of tom-cats when they are given a valerian tincture to smell. Valerian acid is the cat’s sex pheromone [69].

In primates, including human beings, the “key stimuli” for males are represented by the sight of female genitals (the visual system also plays the leading role in sexual behavior of male birds). In the course of the following relationships between sexes, formation of the sexual orientation typical of mature males takes place – this

time on the basis of activating conditioned reflexes (of course, non-biological factors also have certain influence).

Primates and apparently all animals lack the “key stimuli” that would be peculiar to males and would cause an unconditioned reflex-type of sexual arousal in females. Female sexual orientation forms through a mechanism of conditioned reflexes basing on intraspecific social orientation that is formed according to the laws of “initial socialization” [2,4].

The intensity of organism’s reaction to the “key stimuli” is determined by the level of androgens in the organism. When the bioenergetic systems of the organism are exhausted due to tiredness, malnutrition, or disease, the level of androgens and correspondingly the intensity of this reflex decreases.

But, as I discovered in experiments on dogs, this reflex can be restored by means of pharmacological intervention with androgens and stimulators of the androgen generating system. Among these preparations are testosterone propionate, methyltestosterone, eleutherococc, ginseng². The same regularity is observed in male humans.

Variability of the intensity of this reflex depending on the general condition of the male organism is one of the factors that nature uses for selecting for reproduction only healthy individuals who can be expected to produce viable posterity.

² While the effect of eleutherococc appears within 2-3 days of intake and lasts for several days, ginseng starts working after about 20-30 minutes.

Nervous and Endocrine Regulation of the Sexual Function

The nervous and endocrine systems take part in regulation of the sexual function together. Sex hormones, produced by the sex glands and the adrenal cortex, get distributed in the entire organism with the bloodstream and form an overall informational background for the regulation of various parts of the reproductive system, including various structures of the nervous system. The so-called “target organs” for each type of hormones contain special cells – “hormone receptors”; molecules of hormones form compounds with the molecular structures of these cells. This mechanism is what hormones use in order to initiate various coincident processes in the nervous, glandular, and other tissues of the body.

In its turn, the production of sex hormones is regulated by the corresponding structures of the central nervous system, namely the hypothalamo-hypophysial complex. In this complex, the hypothalamic structures regulate the activity of the “primary” endocrine gland of the organism – the hypophysis, which in its turn regulates, among other processes, the activity of the sex glands and the adrenal cortex by means of its own hormones.

There are three major groups of sex hormones produced by the sex glands and by the adrenal cortex: androgens (male hormones), estrogens and progesterone (female hormones). The synthesis of sex hormones starts with transformation of cholesterol into progesterone, after that androgens are created from progesterone, and then estrogens are produced from androgens. This succession of hormones’ transformation takes place in

organisms of both sexes; and all three groups of hormones are present in the body tissues of representatives of each sex. But depending on sex, i.e. due to sex-specific biochemical and histological differences in the glands structure, hormones that are peculiar to the sex of the organism get primarily accumulated and secreted into the bloodstream.

Numerous electrophysiological experiments on animals demonstrated that virtually all major brain structures take part in providing the complex of sexual behavioral reactions. One can easily understand this if one imagines what a great amount of information from both outside and inside the organism gets into the central nervous system, where it is processed into the output in the form of commands to numerous structures of the body.

Communication between the central nervous system and the genitals is carried out through nervous pathways and by means of the endocrine system.

A certain role in the regulation of the level of sexuality in males is played by the so-called auxiliary sex glands – by the seminal vesicles, in particular. We are going to dwell on this issue a little more.

The seminal vesicles are paired glands of the male reproductive system, which are aligned along the walls of the urinary bladder and connected through their canals with the deferent duct. The secretion of these glands takes part in the production of sperm. Its main component is apparently fructose which is utilized as nourishment for spermatozoids. The walls of the seminal vesicles have a muscle fiber layer which indicates their ability to contract.

Back in the end of the 19th century, experiments on frogs [86] demonstrated that artificial filling of seminal vesicles with liquid leads to dramatic increase of sex

drive. There is indirect evidence that these glands participate in the regulation of sexuality of human beings in a similar manner [92]. However, it was not confirmed in experiments on either humans, or mammals.

In 1978 we attempted to clarify this issue in the course of experiments on chinchilla rabbits by implanting hard objects into their seminal vesicles. According to an accepted working hypothesis, these objects were supposed to press against presumable baroreceptors that send impulses to the brain centers that regulate the sex drive of the rabbits, and this would increase their sex drive.

Our experiments involved measurement of the background sex drive in 8 male rabbits for several days; as its measure we used the number of copulation attempts (male's sexual mounts on the female) per 30 minutes (we used female rabbits which were not in heat – in order to avoid copulations, as well as to exclude the stimulating influence of sex pheromones and the factor of sexual activity of female rabbits).

Later on we implanted pieces of a PVC rod with the diameter of 2 millimeters and length of 10 millimeters into the both seminal vesicles of the male rabbits. This was performed using thiopental (5 males) and ether-type (3 males) anesthesia.

The tests were resumed within 2 days of the surgeries. The results were evaluated by comparing the average number of sexual mounts during the last three testing sessions before the surgeries – with the average number of such mounts during the first three post-surgery tests.

In order to determine possible influence of a) 2 days interval between the experiments and b) narcotization – on the results of the tests, we conducted the following check tests: five males which were not operated were

given a 2-days testing interval, while we injected similar doses of thiopental sodium (40 mg per 1 kilogram of the body weight) into 3 other males that were also not operated. Besides that, we excised seminal vesicles in 5 other male rabbits.

As a result of implantation of alien objects into the seminal vesicles, all male rabbits that underwent the surgery (except for one case when the rod implantation perforated the wall of the seminal vesicle of one of the animals, which resulted in that the average number of mounts remained the same) demonstrated an increase of the average number of mounts by 10.6, 10.3, 5.1, 1.8, 1.6 and 1.1 times respectively (by 4.7 times in average). Despite the fresh surgical sutures on the abdominal wall, 6 out of 8 rabbits demonstrated an increase of the average number of mounts during the first postoperative test compared to three tests prior to the surgery. Four of them demonstrated more than a two-fold increase. All 8 males made the maximum number of mounts during one of the postoperative days.

The results of the check experiments were the following.

After a 2-days interval the level of sex drive in all 5 rabbits decreased slightly.

Narcotization of test animals did not increase the number of mounts as well.

Therefore, the above listed results cannot be explained by the influence of these side factors.

Ablation of the seminal vesicles in 5 rabbits resulted in an insignificant decrease of the sex drive in the case of two of them (1.9 and 1.2 times), and the other three demonstrated a slight increase (2.4; 1.5 and 1.2 times).

Thus the conducted research proved that irritation of the baroreceptors located in the seminal vesicles

increases the sex drive in male rabbits, which is expressed in the increase of the number of mounts. Ordinarily, such an impact on the baroreceptors is made by secretion that is produced and accumulated by the seminal vesicles and which afterwards gets excreted during the ejaculation.

At first glance, this conclusion contradicts the results of the experiments on ablation of the seminal vesicles, since the significant decrease of the sex drive that was expected did not occur. Similar results were obtained earlier in experiments on rats [28,64], which led those authors to the conclusion that the regularity observed in frogs is inapplicable to mammals. However, this seeming contradiction disappears if we remember that the seminal vesicles represent only one of several mechanisms of regulation of sexuality. These mechanisms can be divided into those which: a) create a background level of sexuality and b) perform its prompt regulation.

Among the first ones are the impact of sex hormones discussed above, an activating influence of the seminal vesicles that get filled with secretion, a possible inhibitory action of the prostate secret that gets into the bloodstream when there have been no ejaculations for a long time [90], as well as a stimulating or suppressing influence from the side of the parasympathetic and sympathetic nervous systems.

Among the second ones are congenital or acquired reflexes.

This, of course, is not a complete list of factors that determine sexual behavior of a mature human being. Ethic and moral factors, as well as many others, play a huge role in this case.

The multifactor nature of sexual behavior regulation ensures a high flexibility of the entire reproductive system, including its ability to continue functioning even

when some parts of the regulation mechanisms fail. Continuation, in some cases, of sexual activity for a long time after castration serves as the best illustration of the above said.

This also allows a therapist to take various “bypass routes” while treating sexual disorders. Most benefits can be reaped in this case if one uses the knowledge and practical methods that will be discussed in the chapter *Bioenergetic Aspects of Sex*.

Mechanisms of Inversion of Sexual Orientation

The most common type of inversion of sexual orientation is homosexuality. And this is what we are going to discuss in this chapter. Mechanisms of other types of sexual perversions³, which are formed on the basis of conditioned reflex, will become clear as we proceed.

The mechanism of formation of homosexual attraction has been the problem that occupied the minds of numerous scientists for about a century and a half. Yet, until the last decades no theory was proposed that would provide a comprehensive explanation of this phenomenon. A wide use of experiments on animals contributed to a breakthrough in this field.

In the end of the 19th and the beginning of the 20th centuries, there appeared two opinions as to the origins of this disorder. A number of scientists [25,33,44,71,95] considered a congenital predisposition as the leading factor in the formation of homosexual orientation, since

³ You can read about them in the books that we quote.

the first signs of this disorder were observed at a very early age. However, while this hypothesis did explain the passive form of male and the active form of female homosexuality⁴ as a “psychic hermaphroditism”, the origin of the active form of male homosexuality with preservation of both outer male features and the nature of sexual attraction (except its object) remained unclear. It is equally impossible to understand from this concept the nature of the passive form of female homosexuality.

Later on, researchers noticed that the initial stages of the development of homosexuality are similar to those of fetishism⁵, which could not be regarded as congenital-type disorder, and they started to work out a new approach that would acknowledge the leading role of environment in the development of these diseases [29-32,53,65-66,95]. This approach was based on the assumption that the formation of a “pathological conditioned reflex” (V.M.Bekhterev) takes place during one of the first sexual arousals: either towards the object or the action, on which the attention of the patient was concentrated at that moment. Scientists considered the stage of adolescent intersexuality as the most dangerous one in terms of possible development of sexual abnormalities.

However, this concept also failed to explain why, although everyone goes through this “dangerous” stage,

⁴ The active and passive forms of homosexuality differ by sexual autoidentification of the patient, i.e. by the patient’s conception of belonging to either sex.

⁵ Fetishism is a sexual attraction to inanimate objects (fetishes); scientists separate major and minor fetishism: in case of the major fetishism a fetish completely displaces an adequate object of sexual attraction, in the case of the minor fetishism — a fetish necessarily complements it.

only relatively few people develop this kind of sexual abnormalities. For example, per Kinsey with coauthors [59], only 4% of men are exclusively homosexual all their lives (not counting bisexual ones), though 60% had homosexual experience at the adolescent age!

As further research showed, both approaches proved correct to a certain extent. We are going to discuss this below.

In order to explain the possibility of congenital homosexuality, we need to look at the processes of differentiation and development of the reproductive system in embryogenesis.

The sex glands of both male and female fetuses develop from the embryonic gonads, which are originally undifferentiated in terms of sex structures of the embryo. Starting from approximately 6th week of embryonic period of human fetus's life, under the influence of genetic information stored in the sex chromosomes, sex differentiation begins.

In a male fetus, an internal part of the gonad starts developing, which later forms the testicles, while in a female fetus it is the cortical part of the gonad that starts developing and later forms the ovaries. This differentiation process ends in general by the 7th week of the fetal life, after which the so-called interstitial cells of the male fetus's sex glands begin producing androgens. Under the influence of androgens, a differentiation of genitalia towards the male type starts. Starting from approximately 32nd week of pregnancy, the interstitial cells of a male fetus undergo a retroactive development, after which they remain in an atrophied state until the beginning of pubescence [67,94, and others].

A female fetus lacks androgens at this stage, and under these conditions the development according to the

female pattern takes place.

A lack of androgens in a male fetus or their pathological presence in a female fetus (where they can get, for instance, from the organism of the mother) as well as a number of other outer negative influences can lead to the development of hermaphroditism.

But it was discovered that not only development of the genitalia, but also differentiation of the sex centers of the brain occurs under the influence of sex hormones during another critical stage that takes place some time after the first one.

The most suitable object for the experimental study of this phenomenon turned out to be rats, since the latter critical stage in rats takes place during the first few days after birth and not during the prenatal stage, as it is the case with other animals and humans.

It was discovered that castration of male rats or injection of anti-androgens before the critical stage causes – upon reaching pubescence – the manifestation of sexual behavioral patterns of females and the cyclical production of gonadotropin (hormones of the hypophysis that regulate the activity of the sex glands according to the female pattern) [43,45-46,91]. And vice versa – injection of androgens (or large doses of estrogen that apparently interfere with the functioning of the estrogen-sensitive brain structures) to females during the critical stage causes the manifestation of the male-type sexual behavior and an acyclic production of gonadotropins according to the male pattern [40,45,67].

It has been discovered that the center responsible for the male-type sexual behavior is located in the medial preoptic area of the hypothalamus, while the center responsible for the manifestation of the female-type sexual behavior is located in the ventromedial-arcuate

complex of hypothalamic nuclei [35,39,57,63]. In genetic males, provided they develop naturally under the influence of androgens produced by their testicles, there happens activation and development of androgen-reactive structures of the center of male-type sexual behavior and inactivation of the female centers that regulate the female-type sexual behavior and the cyclical activity of the hypophysis. In genetic females, provided that androgens are not present during the critical period (this probably happens as a result of influence of estrogens that get into the fetus through the placenta from the mother's organism), development of only the female sexual centers takes place.

By the way, Dörner with coauthors [43] showed that hormone-cased homosexuality in experimental male animals can be eliminated by means of destroying the female sexual centers in the ventromedial hypothalamic nuclei, while Röder and Müller [80] obtained the same result in two homosexual men by means of similar surgery.

Thus it becomes clear how the female-type sexual behavior can form in genetic males and the male-type sexual behavior can form in genetic females as a result of hormonal imbalance during a certain stage of embryogenesis. Such men and women can demonstrate various degrees of congenital physical or mental feminization or masculinization, respectively. The homosexual attraction formed in this way is not subject to the principle of "all or nothing", but is expressed to a higher or lower extent depending on the size of the injuring factor [41].

Dörner [40] points out the following possible pathogenic factors of this type of sexual inversions:

- 1) pathologic secretion of placental gonadotropins or

sex hormones by the placenta; 2) disruption of the synthesis of sex hormones in the fetus; 3) altered sensitivity of hypothalamic sexual centers of the fetus to sex hormones, which may occur as a result of genetic derangements; 4) hormone production abnormalities in the organism of the mother; 5) injection of sex hormones into the mother's body during pregnancy.

It is possible that in the case of men, this type of pathology can be also caused by a disproportion of the chromosome set, namely an increase of X-chromosomes. In Klinefelter's syndrome (XXY), physical and mental feminization is frequently observed [26,77-78].

It was also shown that feminization of a male fetus occurs if certain teratogenic (causing fetal deformity) drugs, for example, reserpine [54,58] or chlorpromazine [57] get introduced into the organism of the mother during the mentioned critical stage.

Such non-specific impacts on the fetus as a reduction of uteroplacental blood circulation during the same critical stage may also produce this effect [10-11].

Although the mechanism that we have just discussed is highly corroborated, it explains the origination of only some cases of the passive form of male and the active form of female homosexuality. Men who demonstrated mental feminization features in their childhood: who wanted to become girls (or even felt themselves as girls) and played with girls in their games, later on shunned a company of boys, liked to dress like girls, etc., – can most likely be classified to this group, just as women who demonstrated similar masculinization features since their childhood.

In order to illustrate another way of formation of the pathology – based on the conditioned reflex – we conducted special studies on dogs.

Sixteen mixed-breed male dogs were taken from their mothers within the first month of their lives and raised by two in cages with an area of 3 square meters (two males per one cage). The walls of the cages were made of non-transparent material to prevent a visual contact with other dogs.

After one year, i.e. after the dogs demonstrated reactions of sexual arousal in response to contact with sex pheromones, each male was brought together with a female dog in heat, and within several days of this – with the same female dog and, at the same time, with the male dog with which it had been raised. Each test lasted 30 minutes.

Behavior of three animals during the first contacts with the female dog demonstrated their inability to perform a mount. After feeling the smell of sex pheromones, these males would get sexually aroused, which nonetheless did not lead to copulation attempts, but to intensive playing around with the female dog. This kind of behavior persisted despite repeated injections of large doses of androgen (testosterone propionate) (6 ml of 5% solution a day for 6 days in a row). One of the males began to mount the female dog starting from only the seventh test, but its mounts were so few and lacking energy that it failed to perform a single copulation. Despite this fact, it was quite energetically mounting the male dog with which it had been raised when two of them were left together with the female dog.

Two other males started attempting to perform sexual contacts with a female dog only when two of them were brought to the female dog at the same time. That is to say, their sexual arousal was reaching the critical level only in response to inadequate visual signal.

The remaining 13 males manifested their sexual

reactions towards a female dog and made their first copulation quite fast. But during consecutive meetings with the same female dog and a male, 9 of them also demonstrated sexual reactions towards the male. Three of them performed an insignificant number of mounts on the male compared to those on the female; two – 25-30% of the total number of mounts each; another two – approximately 60% each; and two males that had been raised together mounted strictly each other without paying any attention towards the female dog, with which both of them had had sexual contacts earlier.

It was also observed that homosexual manifestations took place only in those male pairs where at least one animal reacted positively to the mounts that another one performed on it (which we had never observed in case of male dogs that had been raised under regular circumstances). At that, the male that was the object of the mounts obviously enjoyed what its partner was doing (the sacral region of the back is the dogs' erogenous zone) and frequently had erection.

Thus, these experiments demonstrated that homosexual attraction can form on the basis of conditioned reflex. Observations of the passive form of homosexual pattern on the basis of conditioned reflex are also of value.

This is an interesting fact that homosexual men are usually not attracted to women even after injection of androgens; the only exception is certain young men, who apparently are still at the stage of adolescent intersexuality [38,72,81].

In 1972, basing on examination of homosexual men, we [84] pointed out different origins of the active and the passive forms of the disease.

In a case of female homosexuality, we also noticed

that its active form was innate, while its passive form was acquired [85].

The observations of homosexual patients that we conducted during the next several years allowed us to classify homosexual people not into two, but into three groups – according to the mechanism of the origin of the disease:

1) Men with the passive and women with the active form of *congenital* homosexuality. Such men and women felt themselves respectively girls and boys since their childhood; they preferred to play games and wear clothes typical of the opposite sex. Many men had congenital feminine features, while women – congenital masculine features. In sexual relationships, the men felt themselves as women, while the women – as men. A high percentage of them have some kind of hereditary anomalies and report pregnancy pathologies or premature birth.

2) Men with the passive and women with the active form of *acquired* homosexuality. These patients do not have congenital homosexual mentality and perverted feminine or masculine features. Their attraction to the same sex forms on the basis of conditioned reflex during the stage of adolescent intersexuality.

3) Men with the active and women with the passive form of *acquired* homosexuality. Such men look masculine and possess male-type sexuality. Correspondingly, the women possess feminine features and female type of sexual behavior. Their pathological attraction forms also on the basis of conditioned reflex, usually at the juvenile age. Later on their homosexual attraction either a) transforms into regular but then reverts to homosexual as a result of mental traumas caused by heterosexual contacts or impossibility of heterosexual contacts due to various reasons, or b) moves on to their adult life either

totally displacing the regular-type sexual attraction or coexisting with it. A significant fraction of patients of this group report hereditary abnormalities, various serious somatic diseases in their childhood as well as pregnancy pathologies and premature birth. Such anamnesis indicates an influence of some injuring factor that could impair the brain structures that regulate the congenital component of one's sexual orientation.

It follows from the above stated data that homosexuality represents a disease of polymorphic origin, which explains the difficulties that exist in its treatment. This is why there can be no universal method applicable to all those who want to be cured of homosexuality; the specific treatment has to be chosen depending on the etiologic group that the patient belongs to. Apart from psychotherapeutic measures various medications can also be used.

In some cases of male homosexuality, drugs (in combination with psychotherapy) can be used in order to induce or intensify the reaction to the "key stimuli" of sexual behavior and thus to increase a regular-type sexual attraction.

In the case of women who do not have heterosexual attraction as a result of disrupted differentiation of the brain centers, a sygethin (sygethinum) therapy, which proved to be effective for treating these problems in our experiments on animals [12], can be used.

It goes without saying that only those patients who insist on their treatment should be subject to it. On the whole, they should realize that homosexuality should not be considered as an obstacle on the way to realization of the meaning of their lives. What is really important though – is to understand in what this meaning consists. And having transcended this problem, without getting

stuck with it, they should move further along the path of development pointed out by God.

It is also essential to learn to distinguish between ethical principles, which are a part of the Teachings of God, – and people’s morality, which always changes and which is not always ethically pure. And it’s not morality that we should follow but the Teachings of God [14-23] (though we should take into account other people’s opinions).

Nutrition and the Sexual Function

There is an opinion that the meat-containing diet increases male potency. But in reality, this diet just intensifies the sex drive, while negatively affecting the qualitative characteristics of the sexual function.

As a result of digestive processes, food in the digestive tract gets disintegrated into components that represent neutral elements, light acids, and alkalis. Some of these substances get destroyed quickly and removed out of the organism, while the rest can make either an oxidizing or alkalizing effect on the internal environment of the organism (blood, intercellular substance, etc.), shifting the acid-base balance in the corresponding direction. Depending on this quality all foodstuffs are generally classified as “acidic”, “alkaline” or “neutral”. The criterion by which different foodstuffs are classified to one of these groups is not their original pH, but the pH of those substances into which they get transformed inside the organism.

If the oxidizing or alkalizing impact on the internal environment produced by a certain food is insignificant

and of short duration, the acid-base equilibrium is easily restored by the so-called “buffer systems”, which transform active acids or alkalis into other substances by means of special chemical reactions.

However, if a person systematically eats a certain kind of food that dramatically shifts the acid-base balance (either to the acid or to the base side), the buffer systems fail to perform their functions in full. It is a prolonged shift of this equilibrium to the acid side that is more dangerous, though. Normally, in order to ensure proper metabolism, an alkalescent environment must be maintained in the body tissues.

Meat and fish products cause the strongest oxidization of the organism’s internal environment, while vegetables, fruits, and milk contribute to maintaining its alkaline condition. Even sour-tasting fruits produce an alkaline reaction as a result, since the chemically unstable acids that they contain get quickly destroyed.

Why is oxidation caused by excessive use of meat and fish so dangerous? Among other reasons is that even a slight shift of the acid-base equilibrium towards the acid side causes settling-out and formation of deposits of hardly-soluble salts of uric acid, which is a product of metabolism of a group of proteins called nucleoproteins (disintegration of other proteins produce highly soluble and harmless urea).

The main sources of nucleoproteins supplied to the organism with food are meat and fish products. Thus, they increase the concentration of uric acid salts inside the body and at the same time prevent the organism from disposing them. Under such conditions, salts of uric acid get deposited on the blood vessels’ walls, in the muscular, cartilaginous, and other tissues.

Everyone heard about pain in joints that occurs in

case of gout. But gout is usually a result of excessive consumption of meat and fish products. And inflammations in joints take place when gout has been progressing for a long time. Its earlier symptoms are caused by formation of deposits of uric acid salts on the walls of blood vessels in the brain. This provokes a narrowing of the vessels' lumen, a deterioration of their walls' elasticity, and – consequently – a disruption of the blood supply to the brain. Outer symptoms are impairment of memory, sleep disturbance, headaches, and irritability. As a result, one develops the mental state of chronic discomfort that in its turn causes protracted emotional stresses. The sexual function collapses in this case.

In order to get rid of this state, one may start with switching to alkalizing *killing-free* diet (i.e., first of all, the one which excludes meat and fish products). This kind of diet is pure from the physiological, bioenergetic, and ethical standpoints⁶. Milk and bird eggs, which can be used in this diet, contain a complete set of amino acids required for the human organism.

There are two divisions of the vegetative nervous system in the human organism: sympathetic and parasympathetic. These divisions somewhat confront each other (are in opposition to each other). The sympathetic division dominates in controlling the organism during stress situations, i.e. when there is a necessity to defend oneself or to attack, as well as in the states of anxiety, hunger, etc. As opposed to this, the parasympathetic division prevails when the organism is at rest and relaxed.

⁶ We will discuss bioenergetic aspects of nutrition further in this book. As to the ethic side of this issue, I should say that perfect love means love for all living beings, and one of the main aspects of love is compassion for them.

The sexual function is regulated by both these divisions. Male's erection ability is regulated by the parasympathetic nervous structures, while the process of ejaculation – by the sympathetic ones. Dominant arousal of the parasympathetic division contributes to erection, while that of the sympathetic one – to a weakening of erection and to a faster ejaculation.

This is why the state of inner peace, as well as that of satiety, represents the best conditions for functioning of the reproductive system. But emotional stress, hunger, etc. cause deterioration of the physiological characteristics of the sexual function.

As it was showed above, what gets activated in case of gout is the sympathetic division of the nervous system while the parasympathetic one gets inhibited.

All this relates not only to men but also to women. Many women have difficulties reaching orgasm due to their chronic state of stress. One of their typical features is the inability to get into the proper mood and concentrate on sexual feelings during a sexual intercourse.

It is also interesting that people who do not eat meat and fish, as special fundamental research showed [48], demonstrate 2-3 times lower fatigability during physical work. Among followers of the *killling-free* diet there are many outstanding athletes, including Olympic champions in marathon running. A study of people engaged in hard physical work (rikshas) showed that they managed to perform a tremendous amount of work, such as running with a heavy load for more than 40 kilometers per day in the heat, when they followed a *killling-free* diet. However, when meat was included in their ration, they lost this ability.

The type of an individual's diet also strongly influences

one's bioenergetic status, namely, the level of coarseness-subtlety of one's bioenergies, the emotional sphere, and correspondingly the consciousness. It is not possible to reach the heights of spiritual self-perfection unless one stops eating bodies of animals; among other reasons for this is that they contain the coarsest bioenergies, which remain in the body of the person who ate the dead body's tissues.

As to emotions (and for a spiritually advanced person it is the emotional rather than physical component that is the most valuable in sexual relations), one can say with certainty that only those who have achieved a significant success in spiritual purification and bioenergetic refinement are really able to cognize the beauty of the sexual aspect of love.

Perhaps it would make sense to remember the following precept from the New Testament: "It is good not to eat meat or drink wine or do anything that makes your brother or sister stumble" (Romans 14:21).

Caffeine-containing products (coffee, tea, etc.), if consumed frequently, also affect the sexual function negatively. This is because caffeine stimulates mostly the sympathetic division of the nervous system.

Erogenous Zones

Erogenous zones may be genital and non-genital [37,44,62,82, and others]. The female body has a greater variety of erogenous zones, compared to the male one. In the context of this book, it is important to examine this issue in conjunction with problems of sexual psychology.

One may often hear from men who pretend that they are experienced an opinion that "all women are alike".

But in reality, only a primitive egocentric person could say a thing like this. The truth is that it is hard to find two women who would be similar from the sexual standpoint. But only that man has a chance to get to know this who seeks not pleasures for himself in his sexual relations but an opportunity to please his female partner, to make her happy and full of harmony.

Women are not alike in terms of forms of petting that are adequate for them.

They also are not alike in terms of the kind of a sexual intercourse that can provide the most intense pleasure and satisfaction for them. And this depends on which genital erogenous zone prevails in particular woman.

For example, in some women the clitoris is the most sensitive erogenous zone, which makes them unable to attain satisfaction as a result of sexual intercourse performed in that “original”, vulgar form that is typical of men who just begin their sexual life. But it is possible to reach a high level of harmony with such women (and with almost all women) if before a sexual intercourse man makes for a long time light and tender transversal or longitudinal strokes of the clitoris with his hand.

And if during prolonged intercourse man affects by his hand on the clitoris of his beloved – it may give additional beauty of sensations.

Other women have a pronounced erectile tissue and an erogenous front vaginal wall under the pubic bone – for such women only quite specific methods of sexual interaction can be adequate.

In addition, one can distinguish several groups of women whose predominant genital erogenous zones are either the deepest part of the vagina, or the cervix of the uterus, or the middle part of the front wall of the vagina, or its opening, or all of its walls.

There is also a great variety of non-genital erogenous zones, such as breasts, skin of the face, the back at the level of shoulder blades, sacrum, and buttocks, the hair part of the head, the earlobes, the arms and the legs along their entire length, and especially feet. For example, some women are able to reach orgasm just as a result of a prolonged and tender touching of their nipples. Still others can totally lack any increased sensitivity of these parts of the body.

Sometimes there are deviations of erogeneity of certain zones – in these cases touching them makes a woman feel uncomfortable or it may even hurt her. For instance, I knew a woman whose vagina was so overly sensitive that it would hurt whenever any part of it was touched, although gynecologists had never found any inflammatory processes in this area. In case of another woman, any contact with the vaginal walls produced unbearable tickling sensations... At the same time, she had an extremely erogenous clitoris.⁷

The functioning of the “lubrication” glands, which make the vagina ready for sexual intercourse, also varies among women. In some cases, these glands work very intensively; in others, there are women whose vagina remains almost dry after a very prolonged foreplay or even after the orgasm that resulted from a contact with extravaginal erogenous zones. In cases like these, a harmonious sexual intercourse will be possible only if some medical intimate lubricants are used.

So the task of the man is to study his female partner and to fill her with harmony. And only then the harmony

⁷ Later I learned that she fell in love with another woman and told her that she would commit suicide if that woman did not agree to live with her. As a result, they formed a homosexual family couple that existed for many years.

for both will be possible.

Learning to seek joy, harmony, and bliss for a partner is an opportunity for spiritual self-development through the sexual aspect of love.

On the contrary, any kind of indulgence of one's egotism, let alone intentional cultivation of it, is a path towards spiritual degradation.

No one possesses from birth the knowledge about the sexual psychology of the opposite sex.

A man does not know originally that, for example, he can prepare a woman for sexual relations with him not by verbal suggestions, demonstration of his masculine features, and especially not by violence, but only by being kind to her, by tenderness and fondling.

A man's caresses in no case should contain even small elements of roughness: they should not be, for example, slap, knead, or squeeze. On the contrary, light and gentle stroking, sometimes even "almost without touching", will be pleasant for a woman.

He also does not know at first that an energetic beginning of a sexual intercourse is usually unpleasant to a woman and that the true harmony can be attained during a prolonged variant of copulation.⁸

He also does not know that he should not leave a marriage bed shortly after sexual intercourse, since for his beloved it is adequate to receive his caresses, such as stroking of her back, for long enough time after orgasm, lying together with him and embracing him.

He does not know either that when a woman agrees to a sexual contact, she tends to trust her male friend

⁸ Let me note that it is better to have sexual contacts not in the dark, not being tired or hungry. Partners should get in a mood of maximum tenderness towards each other and eliminate all passionate emotions.

totally and that it is primarily he – the man – who must take care of prevention of an unwanted pregnancy in this situation.

Abortions are certainly bad, but who is to blame? Of course, it is men in most cases, not women!

One of the contraceptive methods can be ejaculation outside of the genitals of the woman.⁹

Orientation on stages of women's menstrual cycle is not reliable enough for contraception. Conception can occur at any stage of this cycle; what varies in this case is the probability of conception, which never gets reduced to zero.

I should say that every man must always follow the rule of not ejaculating in the woman's vagina if she has not given her consent to it...

... A man surely does not know how different women are from the sexual standpoint.

But a woman does not know that an inexperienced man does not and cannot know all this.

By studying psychological features of the opposite sex in an altruistic sex life, a person gets closer to the possibility of realization of one of the fundamental precepts of Jesus Christ that a man and a woman must become *one* (Gospel of Thomas, 27; see [79]). What does it mean?

It means that on the way to Perfection everyone, regardless of one's sex, has to develop all the best features of each sex. Universal God, although people call Him God-the-Father, – in reality does not possess a sex. And in order to fulfill the precept of Jesus Christ about

⁹ Of course, before the next sexual intercourse a man should wash the sperm out of his urethra by urinating and thoroughly wash his penis with water as well.

striving for attainment of Divine Perfection (Matt. 5:48), men should cultivate gentleness, tenderness, caring attention, and the ability to forgive and to wait, which are typical of the best women. And women should develop wise leadership abilities, an aspiration to explore the unknown, become energetic and purposeful.

The best qualities of one's own sex must, of course, be brought to perfection as well, while all bad ones must be eliminated.

The main component of the spiritual Path is ethical self-development. This is why we have to learn to develop ethical purity in whatever we do, including in mastering the sexual aspect of love (see also [14-23]).

* * *

When a man caresses his beloved, his movements should be tender, light, and tranquil. Then the woman enters the subtlest blissful states of the consciousness. And the man, attuning with her and merging with her by the consciousness, also enters these states. Thanks to this, an important evolutionary process takes place – the process of growth of the Atmic potential of Kundalini of both partners [18].

At the same time, both partners cognize paradisiacal and even higher states of subtle bliss, and learn to live in these states.

We should understand that one of the most important components of spiritual development is the refinement of the consciousness. Therefore, it is through this refinement that we come close to the cognition of the most subtle Consciousness – the Consciousness of the Creator! [14-19,22-25]

Such is, in particular, the intent of the Creator for us

concerning the sexual aspect of love.

* * *

If a man is unsure whether he can give orgasm to his beloved, then he can induce it with his hand (clear, of course) by caressing her most sensitive genitalic erogenous zones. And only then he unites their genitals.

Everyone needs to remember that the sexual activity of nearly all men starts to become significantly limited from a biological standpoint when a man reaches the age of 45–55 years old. (Women at that age come to menopause). So then it will be especially relevant to recall the given advice.

Bioenergetic Aspects of Sex

Now let us discuss another important mechanism of regulation of the sexual function – a bioenergetic one.

A significant part of an organism's activity takes place on the bioenergetic plane [15-16,18-20]. One may say that on this plane there are special organs and pathways. These organs are represented by the chakras, while the pathways – by the meridians.

Knowledge about these structures has been used in the art of psychic self-regulation of Oriental countries since ancient times. But it was in Russia that they got combined with modern scientific notions about the multidimensional nature of a human organism and that comprehensive teachings about the chakras and meridians as reflexogenic zones of the emotional and volitional sphere [14-25].

Mastering the techniques of working with these

structures equips one with radical methods of psychic self-regulation that allow transforming oneself from a sick, unsociable, dismal, constantly irritated individual – into a healthy, cheerful, and sociable person just within months.

Another function of the chakras consists in accumulation, transformation, and distribution of free (i.e. not involved in biochemical ties) bioenergies within the organism.

The chakras are located as follows:

Sahasrara – a chakra that has a form of a lying disk and is located under the parietal bones. Its diameter is about 12 centimeters; its height is about 5 centimeters (we indicate the size of the developed chakras); it corresponds with the region of the forebrain hemispheres.

Ajna – a large chakra that is located in the middle of the head and is coincident with the central sections of the brain.

Vishuddha – a chakra that is located in the lower half of the neck and that occupies the space from the spine to the thyroid.

Anahata – a chakra located in the chest. A well-developed anahata occupies the majority of the chest.

Manipura – a chakra of the upper part of the abdomen.

Svadhithana – a chakra of the lower part of the abdomen.

Muladhara – a chakra located in the lower part of the pelvis between the coccyx and the pubic bone.

The level of development of the chakras corresponds with one's psychological features. So, when the following chakras are developed:

Sahasrara – the person has a pronounced strategic thinking ability, i.e. the ability to see the “big picture”,

to comprehend the whole situation as if “from above”, which allows him or her to be a broad-thinking manager;

Ajna – the person possesses a tactical thinking ability, which allows him or her to deal successfully with definite problems in science, business, family life, etc.;

Vishuddha – an ability for aesthetical perception is observed; good painters, musicians, and other artists are people with a well-developed vishuddha;

Anahata – the person possesses the ability to love emotionally (to love not “from the mind”, but “from the heart”);

Manipura – the ability to act energetically (but in people who do not work on ethical self-perfection it is often accompanied with a disposition towards dominance of negative emotions like irritation and anger);

Svadhithana – the person possesses a well-pronounced reproductive function;

Muladhara – the person is able to maintain psychological stability in various situations.

Every one of us had an opportunity to experience specific manifestations of their chakras’ activity.

For example, when we are mentally tired, we feel «heaviness» in the ajna or sahasrara region.

But when something harmonious “takes our breath away” sometimes, this is a manifestation of vishuddha. In the opposite situation, one may feel a “lump in the throat” – this is a reaction of the same chakra to the disharmony of the situation (for example, feeling offended because of injustice of other people or of one’s own mistake that resulted in an “I-don’t-know-what-to-do!” kind of emotional state).

Yes, our emotions are generated not in the brain at all, but on the bioenergetic plane – in the chakras. Those who can control their chakras understand this very well;

they can, in particular, create and study their emotions, so to say, “in their pure form”, as energetic formations, as if “from aside”. The results of electrophysical studies that showed that the brain structures participate in emotional reactions reflect just a secondary link in the chain of realization of emotional states.

Anahata manifests itself at the moments when we experience unselfish love. But there are people who radiate love with their spiritual hearts from the anahata chakra all the time – at all surrounding people and in every situation. They are said to be “big- hearted and warm-hearted persons” and this is what we should strive to become, because the path that can bring a person to full spiritual self-realization starts with the development of the spiritual heart (first within the chakra anahata, and then on the scale much larger than the size of the physical body)!

The chakra manipura is usually perceived only when one experiences negative emotions, which is manifested sometimes in nasty “sinking” sensation in the pit of one’s stomach or even in a feeling of unpleasant energies swirling and bubbling inside the chakra.

Unsatisfied sexual arousal gives one an opportunity to feel svadhithana very clearly. These unpleasant sensations in the lower part of the abdomen and the corresponding segment of the spine (these sensations are not observed in all people) – are a result of overfilling of the chakra with a special sort of bioenergy – udana, which was supposed to flow out of svadhithana and cause orgasm. This is what the mechanism of orgasm consists in.

Under normal conditions, udana that has flown out during orgasm gets into the organism of the partner. If the partner does not get the “due” portion of udana after the sexual intercourse, he or she may feel tired or

exhausted. This is why harmony in sexual relations can be achieved, as a rule, only provided that both partners have an orgasm.

An excess of udana (one's own or received from the partner) gets transformed (sublimated) into energy of other chakras (provided that the chakras and corresponding pathways – the meridians – are developed and function well).

Depending on which chakra predominates, all people can be divided into corresponding psychological types.¹⁰

Each chakra is responsible for supply of free bioenergies to organs that are located within the corresponding segment of the body. Many diseases of various organs develop because the corresponding chakras are contaminated. Special exercises with the chakras allow one to cure the respective organs [18].

The chakras are intercommunicated through several meridians:

Sushumna – this is a wide meridian that runs from the coccyx up the spine and through the medulla oblongata to sahasrara. Sushumna conducts a wide range of bioenergies.

Vajrini – this canal is located within sushumna and is narrower. It delivers udana from svadhithana to other chakras.

Chitrini (Brahmanadi) – is a meridian that runs behind sushumna along the spinous processes of the vertebrae and in the skin behind them. In the head, this meridian runs through the skull along and inside the occipital bones to sahasrara. Chitrini conducts one of the subtlest kinds of bioenergies in the organism.

Along the front part of the body, there is a very

¹⁰ There are also other systems of psychological typology; see [16,21-23,25].

important meridian called zhen-mo (in Chinese) – or front meridian. It begins from the upper occipital part of the head, where chitrini ends. Then it forks into two branches that turn round sahasrara and join in the forehead area to split into several small canals that run down the face and join again in the vishuddha region. Its other large branch passes through the brain and through the palate, reaches the chin and joins the other branches at the front side of the neck. After that the canal runs down the front side of the trunk as a wide ribbon (8-10 centimeters wide), passing through the hypodermic cellular tissue. Then it crosses the pubic bone and goes through the perineum towards the spinal meridians.

The topography and condition of all bioenergetic structures of the organism, including the chakras and meridians, can be determined by means of clairvoyance, which can be developed through a systematic Raja Yoga practice [18].

Special exercises allow one to connect the spinal meridians and the front meridian into one ring; this energetic circle is called the *microcosmic orbit*. Exercises with this *orbit* give a unique positive emotional effect [18].

Let us come to the issue of bioenergetic transformations taking place in the human organism.

Energy comes to the human organism mainly from food. After that it undergoes a series of transformations.

Initially, all free energy that has been derived from the processing of the food in the digestive tract gets accumulated in the manipura chakra. Its quality depends on the type of foodstuffs that one eats. The coarsest type of energy is derived from “killed” food, while the subtlest – from fruits, berries, vegetables, and grains. Then manipuric energy (*samana*, in Sanskrit) has to be refined

before it can be used for various needs of the organism most effectively. Of course, this can be performed provided that bioenergetic structures taking part in this process are developed and function properly.

The first stage of the refining process takes place when samana gets transformed into udana. The second stage is performed by means of doing a special exercise – circulation of energy around the *microcosmic orbit*. During this stage the energy of the two lower chakras (muladhara and svadhisthana) gets raised up through the spinal meridians, moved over the head, and brought down through the front meridian. When going down the front meridian, the energy gets transformed, which can be perceived by everyone who has mastered this exercise. The front meridian represents a sort of energy transformer. As a result, the practitioner discovers an absolutely new world of the subtlest positive emotions; and this is very important to master, in sexual contacts in particular.

The developed chakras are also connected by the wide middle meridian, which runs vertically through the center of the body.

On a primitive level, sexual communication of people is reduced to mechanical irritation of the erogenous zones. But in the case of spiritually advanced people, sex is much more about subtle positive emotions. This corresponds with the very purpose of this kind of communication that they set for themselves – not reaching one's own orgasm as soon as possible, but giving the partner maximum tenderness and attaining high harmony between souls.

During a sexual intercourse an intensive energy exchange between the partners takes place, and it is not only udana that they exchange. They can activate the

bioenergetic systems and cleanse the chakras and meridians if they pay attention to this. Those who attained the ability to see bioenergies can watch them flowing and control the energy streams.

One can heal the partner through a sexual contact.

But in other cases, a serious damage of the bioenergetic systems may be incurred, which can cause diseases. This may happen as a result of a sexual contact with a drunk, sick, or bioenergetically coarse person.

This is especially important for people who walk the spiritual Path: a spouse who does not go to God together with you, who does not work on refinement of his or her emotions and consciousness – will hinder you in your spiritual advancement. And if you do not change this situation radically – this will be considered as a sin of non-fulfillment of your main destination – to develop spiritually to the best of your abilities. Jesus Christ told regarding situations like this that those who – for the sake of fulfillment of His Teachings – renounce earthly attachments to their unworthy spouses and go towards attainment of the main Purpose of their lives – to God – will receive everything, including blessings in the life to come, a hundred times more (Matthew 19:29, Mark 10:29-30).

* * *

Sexual emotions, like other emotions, are energy field phenomena and exist not only inside our bodies but also outside them, being emanated beyond the body's limits and causing resonance in other beings, including people. The latter – consciously or not – may get attuned to these fields.

Various characteristics of sexual emotions, such as

primitive lust – or tender giving; coarseness – or subtlety; arrogant contempt – or gratitude; also get transmitted.

But the most intensive influences in the sexual sphere take place, of course, during a direct sexual contact.

In particular, it is from this perspective that the problem of a partners' bioenergetic compatibility should be viewed.

The result of compatibility can be a high harmony in a relationship.

Incompatibility, on the other hand, may lead in some cases to heavy depressions, to the development of aversion to the partner, and to the state of horror caused by the possibility of future sexual contacts with him or her.

Another nuance is that a short duration of coitus due to quick ejaculation may well not be a man's fault, but a result of coarseness of the svadhithanic energy of a woman. Namely, if her udana is much more coarse than the svadhithanic energy of the man – then his sexual contacts with this woman are very brief, although with other women he is able to have long sexual contacts.

* * *

From the bioenergetic perspective, in order for the reproductive system to function properly, one has to possess not only overall bioenergetic purity and subtlety, but also the bioenergetic structures of one's organism, which we discussed above, have to be developed and well-functioning. Among them are:

Ajna – concentration in ajna during a sexual intercourse is similar, by its effect on the reproductive system, to activation of the sympathetic division of the

nervous system. This reduces the sexual capacities both of a man (weak erection, shortening of the coitus) and of a woman (inability to relax mentally, domination of irrelevant thoughts, etc.). If one partner is in ajna, it does not allow the other one to stay firmly in subtle emotional states during a sexual intercourse. In a case like this, harmony is impossible to reach.

Attaining the ability to shift the concentration of the consciousness from ajna to anahata and to other chakras allows one to get rid of being slaved by negative emotions. This also helps one stop the “inner dialogue”, to which a great number of people are subjugated.

If there is bioenergetic contamination in ajna, which a clairvoyant may see as dark spots, then it is very difficult to shift the concentration from it to another chakra, and it is almost impossible in this case to keep the concentration outside ajna for some time. This is why it is very important to maintain this chakra in a cleansed condition.

Anahata – being constantly with the concentration of the consciousness in anahata as a background state is a significant spiritual achievement by itself. And during a sexual intercourse this is absolutely necessary. Merging energies of two anahatas produces an incredible emotional effect.

Manipura – domination of negative emotional states supported by the energy state of manipura corresponds to arousal of the sympathetic division of the nervous system, which is incompatible with harmonious sexual relations. Learning to control one’s own bioenergetic system allows one to get rid of states like this.

Svadhithana – this is a leading chakra of the whole reproductive system. Sufficient energy potential in this chakra is a prerequisite for manifestation of sexual

emotions and for reaching orgasm both by men and women, as well as for erection.

It is immaturity of svadhisthana that accounts for lack of orgasms (when everything else makes for it) in the case of women who just started their sexual life; positive sexual experience afterwards leads to “maturing” of the chakra.

Distribution of the concentration of the consciousness between anahata and svadhisthana results in full manifestation of sexuality during the intercourse.

Muladhara – a bioenergetic potential in muladhara ensures stable realization of the sexual function, since muladhara energy replenishes svadhisthana in case of its exhaustion.

Vajrini – this is the meridian through which udana from svadhisthana is distributed. Cleansing and development of vajrini allows women suffering from anorgasmia accompanied by painful sensations to get rid of these symptoms by letting the excessive energy flow out freely of the chakra. Vajrini is usually cleansed by means of special methods along with sushumna.

Chitrini – concentration of the consciousness in this meridian allows one to attain extremely subtle emotional states, which are very valuable for a sexual intercourse.

The front meridian – if both partners concentrate in the front meridian, this allows them to experience an intense tenderness.

It should be noted also that winter swimming in ice-cold water can contribute to curing of many chronic diseases of the reproductive system. This method was covered in the works [18,47,93].

Orgasm

In the old medical literature there was a statement that man's orgasm results from the movement of seminal fluid through the ejaculatory ducts. This is wrong, which can be proved by a simple fact that in the case of sexual acts repeated in short intervals, orgasm can occur without ejaculation, since the organism has no time to produce and accumulate seminal fluid.

In reality, an orgasm has a bioenergetical nature: it occurs as a result of ejection of udana from the svadhistana chakra, which is also proved by clairvoyant observation of the movement of udana. This is the nature of both male and female orgasms.

One can also note that orgasms are quite similar among almost all men. But in case of women they vary.

First, women's orgasms can be caused by stimulation of different erogenous zones, which produces different sensations.

Second, there are women who feel an orgasm of a man's kind: a short period of bliss after which the continuation of sexual act becomes unimportant or even unpleasant for them. Other women, on the contrary, can enjoy waves of bliss coming again and again if the sexual act continues.

In addition, it should be noted that after a sexual act, women are much more interested in relaxation than men; such a relaxation should include gradually ceasing gentle caresses. Men have to know this and take it into account.

Sexuality and Ethics

To begin with, let us examine the problem of the

weakening of the sexual function in people who are still quite young. We need to realize that in many cases this is an indication that something is wrong in the organism. One can stimulate the malfunctioning reproductive system with the help of drugs, but this is not a reliable method. The drugs' effect ends, but the problem remains – as long as its cause is not eliminated.

There exist two general approaches to the treatment of diseases: the first one is “to smooth away” their outer manifestations (symptoms) by taking various medications, visiting psychotherapists, healers, etc., while the second one consists in eliminating the causes of the disease.

Any disease has to be viewed as a consequence of our ethical mistakes, i.e. those we make in interactions with other people, with other living beings, with God, as well as when we neglect the necessity to progress spiritually all the time or when we indulge in our weaknesses. Another thing that we need to remember is that in the task of solving a serious problem only those results can be stable that are achieved by our own efforts and not by someone else's. So, one provides true help for us in such a situation by suggesting what we should do to solve the problem rather than by trying to solve it for us.

It is thanks to our own efforts that we can achieve realization of our latent potential in psychic self-regulation. This concerns the control over the emotional sphere, first of all. Thank to this, one can get rid of a great variety of diseases and gain the ability to control one's own sexual sphere.

Sexual relations are legitimate. The perverted pseudo-religious morality of the distant past that once declared these relations inferior, shameful, and unclean must not be accepted by modern people.

As long ago as in the 1st century, in the apocryphal

Gospel of Mary Magdalene an attempt was made to praise sexual love – as one of the legitimate aspects of great love. With the help of sexual love, one can learn to give oneself to another, to care about another, and to develop the emotional sphere cultivating subtlety and tender emotions.

According to the definition of the World Health Organization as of 1977, sexual relations enrich people, improve their communication skills, and increase their ability to love.

This has been acknowledged even by the Russian Orthodox Church.¹¹

However, declaring sexual relations legitimate and not shameful does not imply propagating casual sex. It does not make any sense to repeat well-known truths about sexually transmitted diseases, AIDS, etc. Recalling what we have said about the bioenergetic aspects of sexual relations would be enough to conclude that casual sex is unwise. Cultivation of the reasonable abstinence is also necessary for development of control over one's own primitive passions – for the sake of the personal spiritual progress.

To talk about sex from the perspective of religious self-perfection, I think it would be appropriate to quote two fragments from the Gospel of Mary Magdalene¹²:

12. ... I asked Him, “Teacher, how can a sinful one, as I am, be compared to the Apostles?”

13. He answered me, “What is sinful in this world is righteous in My Father's Kingdom.”

¹¹ *Handbook of a Priest*. Vol. 4, Moscow, 1986.

¹² Mary Magdalene left two Gospels to us. One of them is included in the book [79] in full. The other one, also known as “Questions of Mary” is also mentioned in this book.

20. They caught me and wanted to stone me. I, sinful, loved a man who was married and had three children. The relatives of his wife brought me to the square and began to shout in a loud voice, “Let us kill the adulteress! She profaned the Law!”

21. Then came Christ and told them, “Let the one who is without sin among you throw the first stone!” And the Son of Man made the crowd disperse.

22. Then He approached me and knelt before me.

23. ... I was burning with shame and fear. The sublime was taking place in me. I fell on the ground and cried. He stroked my hair and told me,

24. “My dear sister, find strength to listen to Me. Much evil exists on this Earth, many lies have been said by the evil one. Forget that you are a sinner and tell Me, does your heart live when you love?”

25. “It does, Lord! When I do not love it is dead!”

26. “Then love, heavenly sister, and do not sin anymore, thinking that you are a sinner!”

These words are in total conformity with the essence of the Teachings of Jesus Christ, which consists in the following:

In order to learn to love God one has to possess the developed ability to love emotionally. And this ability can be gained through the development of the corresponding bioenergetic structures, which are, in essence, organs of emotional love. Among these structures the major role is played by the chakra anahata.

Development of the structures of the organism responsible for emotional love – i.e. the so-called *emotional center* – can be achieved both through a natural (exoteric) way (development of an ethically correct attitude towards all people and towards each

specific person, as well as towards all living beings – in all aspects of life including sexual relations), and by means of special (esoteric) methods of working with the mentioned structures.

And only if we have developed the *emotional center*, are we able to direct our love to God as well – not only with our minds but also with our “hearts”, because emotional love is the mechanism that connects one person with another and a person with God.

The Teachings of Jesus Christ contain many instructions on how with the help of exoteric methods one can learn to love emotionally. Let us look at the following precepts from the New Testament:

“I give you a new commandment, that you love one another! By this everyone will know that you are My disciples if you have love for one another” (John 13:34-35).

“I am giving you these commands that you love one another!” (John 15:17). “... Be brotherly loving one another!...” (Romans 12:10). “Greet one another with a holy kiss!” (2 Cor 13:12).

“Above all, have love for one another, for love covers a multitude of sins” (1 Peter 4:8).

“If someone says, ‘I love God,’ and hates a brother or sister, that person is a liar!” (1 John 4:20).

“Beloved, let us love one another, because love is from God!...” (1 John 4:7).

“God is Love, and those who abide in love abide in God, and God abides in them” (1 John 4:16).

* * *

Emotional love has multiple aspects. It may be

manifested as admiration, respect, devotion, affection, care, compassion, gratitude, feeling of oneness with the object of love, sexually colored tenderness, willingness to self-sacrifice, and so on. We must master all these aspects of love on the path of our spiritual development.

But we do not necessarily have to love every person with all aspects of love.

* * *

So, when we say that sexual relations can play an important role in the spiritual advancement of a person, we also need to raise the following question: are those followers of various religious movements who practice celibacy right?

Yes, they too are right – for themselves.

There are many people for whom egotistic sex is the most important thing in life. Their most distinctive feature is lust. It determines their whole lifestyle. It is often accompanied by rude violence in sexual relations, by ignoring interests of the partner, and by bioenergetic vampirism. For such people for sure it will be appropriate to learn to get their primitive passions under control.

By the way, the cause of bioenergetic vampirism is a perverted kind of love: love for oneself, when one wants to receive something from the partner instead of striving to give one's love to him or her. In most cases, our emotions serve as a mechanism that brings bioenergies into motion. Thus we can either fill other people with invigorating bioenergy or suck it away from them.

If we possess correctly developed love (love as a giving of oneself) – we have an opportunity to reach a very high level of harmony in relationships with people of

the same kind as we are.¹³

Or we can turn our life with other people into a nightmare (both for them and for ourselves) if we adopt a consumerist attitude towards them and start to *want* something from them. If we do so, then those from whom we *want* something start feeling exhausted and develop an intense desire to avoid contacts with us. One may say that *to want* love from another is the best way to destroy love.

In conjunction with this, let us think about another perverted kind of love – jealousy.

* * *

“Threefold are the gates to hell where man perishes: lust, anger, and greed. Therefore one has to renounce these three! Those who have freed themselves from these three gates of the darkness make their own good... and attain the Supreme Goal!” (Bhagavad Gita, 16:21-22) [17,19-20].

Therefore, those who possess an uncontrolled or egotistic sex drive are absolutely right when they attempt to suppress it – by means of strict celibacy or other self-restraints – for the sake of becoming closer to spiritual Perfection.

Yet those who do not have the mentioned defects of love and use sexual relations as a school for their further spiritual advancement are right too.

The whole essence of spiritual development of a person comes to only one thing: to learn perfect love for

¹³ If only we do not take it to an absurd extreme, when our desire to give starts to be accompanied by violence in form of a repetitive imposition of something on the object of our love.

everyone and Everything [14-23,87-88,96-104]. On this Path – at its different stages – different methods, which sometimes appear to be opposite, can be used.

By the way, Krishna, Who said the previously mentioned words from the Bhagavad Gita, had wives and children.

And let us remember that sexual relations can play a positive role for us only if we have a correct attitude towards them. The first goal that we must have in this respect is to learn to never want anything from anyone.

Beginning of Sexual Life and Marriage

I am sure that if schools taught everyone the basics of sexological knowledge, many calamities could be avoided thanks to this!

This concerns the first sexual experience, first of all, since neither boys nor girls know how to behave in this case! This results in rude deflorations, unwanted pregnancies, involvement of children in sexual relations, etc.

For example, everyone knows that a sexual act with a girl who has not reached puberty is a bad and even criminal thing. But why? What does this prohibition mean? Is it just a moral dogma that can be ignored if no one would come to know?

Only a few out of many men in our country understand that the reason for this prohibition is not moral but medical, anatomical!

The female genitals become fit for a sexual intercourse only after a certain age when the organism begins to produce estrogens intensively. It is under the

influence of estrogens that the tissues of the genitals start to grow and thus become ready for normal sexual relations¹⁴; a sexual intercourse before this can cause rupture of the genitals...

... For girls, the beginning of sexual life implies defloration – rupture of the hymen.

This membrane, which shields the vagina's opening in girls, is not an "error of nature", as it was asserted by some authors, but it serves as an important protection against various impurities and infections; and of course it does not have any "religious" meaning. Such a protection is especially important in childhood, because until puberty the chemical environment inside the vagina is alkaline (as it is also during menstruations at an elder age), and a much greater variety of pathogenic microorganisms are likely to prosper and multiply in an alkaline environment as opposed to an acid one. Healthy women have an acid intravaginal environment (when they are out of menstruation).

The rupture of the hymen occurs usually during the first sexual intercourse, and this is quite a painful process.

Common ethics requires from a man to minimize this

¹⁴ In the case of humans and other primates, this maturation happens once in life. In the case of other mammals, the sexual organs as if come back to their infantile state after each heat (if there is no pregnancy). And before the next heat, the genitals "become adult" again.

An animal's heat happens cyclically – at the time when new ova become mature in the ovaries.

Ignorant people believe that an animal's heat and menstruation are the same thing. In fact this is not true: these two processes take place in the opposite phases of the reproductive cycle.

pain. During defloration (rupture of the hymen), he has to enter the vagina only once – and to get out right away; subsequent genital contacts are not allowed until the wound gets healed, which happens in a few days.

When defloration is performed in this manner, painful sensations are minimal, while a prolonged sexual contact in this situation could make them extremely acute or even lead to death of the girl.

A girl who is about to undergo defloration has to inform her partner about it and, perhaps, even to provide him with some instructions.

A lack of care from the side of the man in this situation is a sign of such a great level of his ethical immaturity that I would not recommend maintaining any further relationship with him, let alone marrying him.

In perverted religious traditions, as we all know, there may exist a requirement that a girl must enter into a marriage a virgin and that two people must get married “blindly”: without first having studied each other as to their sexual compatibility or even the possibility of living together. However, spiritually advanced people cannot share this opinion.

It is important to understand that not all couples can reach sexual harmony.

And without such harmony, a family life is hardly possible. Especially if we recall that some people – both men and women – are absolutely sexually unfit! We also must not forget about such factors of sexual incompatibility as anatomic variations of the genitals, bioenergetic incompatibility...

With Whom?

Without getting to know sexual harmony, a person is unlikely to evolve correctly, let alone to create a happy family!

Therefore, in order to become a stable and harmonious couple both partners have to obtain some prior sexual experience – of course, taking all necessary safety measures against sexually transmitted diseases and regarding contraception (prevention of unwanted pregnancy). Gaining this kind of experience per se must not be considered as a “sin” (see [20] for detailed account of what is not allowed in sexual relations in the face of God).

Let sex not turn into a mere amusement! Let it not be a means of satisfaction of one’s lust (egotistic sexual passion)! But it is ethically “legitimate” if used as a way of expressing and giving one’s love and as a way of searching mutual harmony.

Yet it makes sense to give one’s love in its sexual manifestation only to worthy partners.¹⁵ But how can one get to know beforehand who is worthy?

For this it would be very helpful to study and to understand the philosophy of our existence on Earth, in particular to know the meaning of our lives and the laws of the Evolution of Consciousness. (One can read about this in the books [15-23,87-88]).

After reading these books one can understand that people differ by their evolutionary age. And this determines the spiritual potential of every person. Knowing one’s own position on the “stairway” of spiritual ascent as well as the positions of other specific people allows one to better determine whom one can help and from whom one can learn.

¹⁵ A comprehensive explanation of the “theory of giving” is presented in the 17th chapter of the Bhagavad Gita [17,20].

Of course, when I say “learn”, I do not mean sex. As we evolve, we learn almost everything from one another. And if we do not just seek a momentary entertainment in our sexual relations but try to establish long lasting and serious contacts – this allows us to get to know other people’s experience, to add something to our own, and to share ours experiences with others.

It is very useful to learn to fall in love with people, to merge by souls with others. This will help us in the future to merge by the soul with our Main Beloved!

* * *

One of my female acquaintances – a physicist with a university degree – told me, “I had – at different times – many men. And I am grateful to each of them for what I learned from them.”

I liked these words.

Her next man, though, turned out to be an experienced drug addict, who believed that he walks his “spiritual path” with the help of drugs. And she started to learn from him... I never saw her again since...

I do not recommend that anyone follow the latter example.

However, this would not have happened to her if she had known the meaning of her life and been familiar with the methodology of spiritual self-development.

* * *

Many people suffer because they cannot become sexually attractive or desirable, or because they cannot create a family. Hence they have depressions, suffer from

alcoholism or other addictions, commit suicide...

Yet the correct solution of this problem is very simple: one just needs to “open” the anahata and start to develop oneself as a spiritual heart. Thanks to this – in a very short period of time – a radical change of the whole appearance of a person, including his or her face, happens. One’s behavioural reactions change as well since this person does not perceive the surrounding world as a hostile environment anymore! One’s bioenergy field acquires the properties thanks to which others begin to enjoy communication with such a person and start to be attracted to him or her...

And this situation can be improved even more if one begins to preach this simple truth to others...

Gunas and Sex

Gunas is the term that denotes sets of qualities, primarily, of human souls. There are three gunas (although there are states “above the gunas” – i.e. Divine states [15-20,23]).

Tamas guna is ignorance, rudeness, violence, and malice.

Rajas guna is a purer, yet intensely passionate state.

Sattva guna implies purity, peace, clear understanding, and harmony.

If a representative of the tamas guna disincarnates without having changed his or her status, then this person inevitably appears in hell. Representatives of the sattva guna after disincarnation live in paradise. People of rajas guna may find themselves in the intermediate states. Therefore it is in everyone’s interests to strive for sattva (and then further). For this, one needs to learn the

methods of changing oneself.

In the context of this book, we can discuss manifestations of sexuality pertaining to representatives of each guna.

Tamasic sexuality is rude, primitive, and egotistic.

Rajasic one has some traces of egotism and is passionate.

Sattvic sexuality is tender, caring, unobtrusive, and harmonious.

From the spiritual standpoint, only the latter has any significance. With its help one can strengthen oneself in sattva and help others in this regard.

The fact is that sattva is pertinent to more women than men. Men, willing to acquire sattvic qualities, have to work specially on self-transformation, taking sattvic women as models, among other methods.

We have mentioned already that even hormones of the female body contribute to the development of the sattvic qualities (although not all women use this opportunity).

Now let me note that the anatomical structure of a healthy female body is a perfect model that men can use for attunement and that allows them to refine their emotions.

Why, for instance, female breasts attract men so much? Because one of their primary qualities is tenderness.

The same qualities are pertinent to the skin and to the whole image of sattvic women.

So let women realize their natural purpose of helping spiritually to men who are worthy of such help! And let men love tenderly and with care their female assistants who are worthy of it!

* * *

There is an interesting observation: mammary glands of all mammals, except for humans, swell and become pronouncedly apparent only for a period of lactation. But mammary glands of women are “swollen” all the time starting from the age of their puberty!

Why is it so? Why do women who are not breast-feeding have to wear all this load on their bodies? What was the Creator’s intent when He introduced this information into the human genes?

Well, His plan was exactly what we are talking about right now.

When a woman accepts petting of man’s hands and lips on her breasts – a fire of love kindles in her anahata chakra, which is directly connected to her mammary glands by large energy canals. As a result, her spiritual heart grows as well as her spiritual potential, which she can realize fully afterwards by redirecting her burning love to God!

And a man who is fondling his beloved attunes, voluntarily or not, to her subtle love and becomes like her.

All people who love each other tenderly experience this. But if we do not understand the highest importance of these subtle states for our spiritual growth, for our ability to approach God and to cognize Him, then we can lose these states easily or forget about them afterwards!

This is why it is essential to have comprehensive knowledge about God, about the principles of the Evolution of Consciousness and regularities of spiritual growth. It is only when we love *consciously* that sexual love can help us accelerate the evolution of ourselves as souls. We share this knowledge with all people in our

books [14-24,87-88,96-104].

* * *

This is what Jesus Christ taught to the men who were listening to Him:

“... I say unto you, after God your best thoughts should belong to the women and the wives, woman being for you the temple wherein you will obtain the most easily perfect happiness. Imbue yourselves in this temple with moral strength. Here you will forget your sorrows and your failures, and you will recover the lost energy necessary to enable you to help your neighbor.” (See [20,36]).

* * *

Sattvic erotica in the arts (dance, photography, painting, etc.) can also contribute to spiritual growth of people by imbuing them with subtlety, tenderness, and beauty!

Sex on the Spiritual Path

Methods of spiritual work can be divided into two general groups:

1) “Ritualistic” ones – used by believers who learn the very basics of religion (whether these basics are correct or not is a separate issue) and accustom themselves (with the help of rites, in particular) to the idea that God really exists.

2) True esoteric methods that involve special psychic

techniques with the help of which worthy spiritual seekers master cleansing and development of the energy structures of their organisms (the chakras and major meridians), transform themselves as consciousnesses into large spiritual hearts, and then proceed to direct and personal cognition of God – in His various Manifestations, including the Creator.

It should be mentioned here that the basic ethical principles, which we have discussed in this and other books [14-24,87,88,96-104, and others], must be accepted as fundamental by all spiritual seekers and applied to their sexual relations as well.

The most important of these principles is non-harming other living beings (ahimsa).

The only way one can fulfill this principle is by suppressing one's egotistic tendencies. Those who have not made necessary efforts to accomplish the above said do not have a right to practice esoteric methods. If this rule is ignored, God will have to stop such candidates by means of various personal catastrophes in their lives. And mental diseases may be one of the consequences of this.

In order to successfully master esoteric methods of spiritual work, one needs a large amount of energy. Among other factors that determine one's energy status is the proper functioning of the chakra system. A natural stimulator of the latter is a harmonious sexual life. Those people who have not got this kind of experience are unlikely to achieve any serious success in spiritual work. It is also hard even to imagine them working with Kundalini or with creation of dharmakayas – stable macrostructures of the refined consciousness that are created beyond the physical body and consist of giant analogues of chakras.

There exists another factor which confirms that for spiritual seekers sexual life is recommended. The point is

that longing for cognition of God must be the main dominant in the lives of such people. And its existence and growth must not be impeded by other dominants such as sexual dissatisfaction. In other words, one should have an opportunity to relieve an excessive bioenergetic sexual tension within harmonious marriage.

But in this case – I will stress it once again – it is essential that the partners be adequate both in terms of their health condition and the level of their bioenergetic refinement, as well as the degree of their general spiritual advancement.

It is also important to point out that a harmonious marriage is extremely favorable for the correct development of one's emotional sphere – namely, for the refinement of the consciousness through the development of such emotions as sexually colored tenderness, caring attention, gratitude, etc. Without this no serious spiritual advancement is possible.

At the initial stages of esoteric work, the following exercises can be used (they can beautify the sexual contact and contribute to successful cleansing and development of the bioenergetic structures): the partners unite energies of their homonymous trunk chakras or rotate together energy around the *microcosmic orbit*.

However, I should emphasize that such techniques can give a positive effect only for those who have strengthened themselves in sattva. You are welcome to read our books in order to learn how one can achieve this – and then sattvic sex will help you to strengthen even more this emotional status!

* * *

In addition, let us see the opinion of Jesus Christ

about this:

“Tenderness is one of the amazing qualities of God.

“How I would like to persuade all people who live now on the material plane to understand the beauty, holiness, and greatness of a holy communion between two souls known as sexual relations! If this is achieved – this alone could contribute greatly to sanctification of this most beautiful and wonderful experience! Until people understand the Divine purpose of this intention, which exists on all planes of the Creation without exception, many of them will think of it as of some disgraceful animal manifestation that has nothing to do with holy ecstasy, with this exultation of wholeness!

“I know that this will change when people read these words! I know – this will touch hearts and will transform many people! This will produce an unexpected impulse and will make people realize what a terrible loss and distortion it was to bring to such a humiliating condition that which was supposed to be and will become one of the most sacred experiences between two people! It possesses wholeness; this is why We call it holy. This is a perfect and holy communion when performed as a perfect ritual by two people called husband and wife.

“(But) under no circumstance do I approve of casual sexual relations. ... Under no circumstance can ignorance prevail by manifesting itself in casual sexual relations; otherwise you will get chaos and decay of the world.”
[20,36]

* * *

Sexuality is a natural biological function of any healthy and mature organism; it is equally pertinent to humans, animals, and even plants – at their vegetative

level. Sexuality ensures reproduction. In the case of people and highly organized animals, it also plays a socializing role, while the upbringing of offspring contributes to the development of numerous emotions and ethical qualities valuable from the standpoint of spiritual evolution.

But a spiritually advanced person can, in addition to this, use his or her own sexuality consciously in order to accelerate his or her progress towards spiritual Perfection.

Sexuality for this type of people represents, first of all, a sphere of ethical education. Here everyone can learn many things: from initial elimination of primitive egocentrism – to total control over one’s own sexual emotions and use of sexuality only for the sake of common evolutionary development.

What are the reasons why some religious movements try to suppress sexuality and even to defile it in every possible way? Such reasons are two.

The first one is a valid tendency to prevent sexually transmitted diseases from spreading among the population lacking in culture; at the same time, this served as a measure of birth control, since the society was unable to provide many children with food and education.

The second reason is the tendency of the leaders of sects (religious movements that deviated from the Original Teachings of God) to subjugate people and to make them dependent on these leaders by means of instilling feelings of “guilt” and “sinfulness” into the congregation: by convincing people that they are hopeless sinners just because of the fact of their birth and by asserting that only they – the “pastors” – have an authority from God to free people from their sins; what

people have to do is to respect and honor the “pastors” for that, obey all their orders and, of course, bring them as much money as possible! And, it must be admitted, this kind of lie found support among crowds of intellectually undeveloped people. Several mass religious sects have been able to exist for many centuries thanks to people believing in this and similar kinds of lies.

Let me give just one example from the modern life of Russia: the name of the central Catholic cathedral in Moscow is “Cathedral of the Immaculate Conception”. I personally would not even come close to the doors of such a cathedral, for the very name of this “temple” claims that only one conception in the history of Earth – the conception of the mother of Jesus – was immaculate, implying that other conceptions are maculated... But this defiles all other conceptions! It also defiles all mothers and fathers, all children that have been born – as well as sexual love between people!

Any intelligent person understands that this defilement cannot be from God, but from impure and lying people! We can read in the Bible that God commanded people to “be fruitful and multiply”, while the tender and caring attitude of Jesus towards children is clear from the New Testament (see also chapters *Original Teachings of Jesus Christ* and *Gospel of Philip* in the book [20]).

... Yet there exists another kind of lie presented in the religious form: the more sex the more intensively one grows “spiritually”, which happens thanks to the accumulation of sexual energy in the organism; and even “long live masturbation!” – as a means of learning to love oneself!... I heard this kind of nonsense on television and read about it in the books that were published in Russia during the past several years. This has also been

propagated under the name of “sexual tantra”, practical seminars on which are offered without any pre-selection for everyone who is willing to pay... Sometimes these classes include, as a part of their program, humiliation of the “students” and even “ritual” group raping...

But all these nonsenses and lies are a result of either religious ignorance or... a plain desire of the organizers to make money on the lascivious tendencies of their clients. It has nothing to do with spirituality.

We have already discussed that only the sexuality of sattvic people can be beneficial on the spiritual Path, i.e. the sexuality of people who have purified themselves of coarse emotions and primitive passions and refined themselves. But encouraging the lust of the rest only does harm to them. Those who have refined themselves can also get nothing but harm from the bioenergetic mixing that takes place at this kind of “seminar”, because coarse energies that get brought into motion at these gatherings produce a coarsening effect on them and cripple their health.

Moreover, possessing a large energy potential (even if this energy is not coarse) – does not lead by itself to any spiritual “breakthrough” or success. One has to know how to direct this energy – by means of special meditative techniques – at the re-creation of oneself in the Divine eons. If one does not do it – all this activated sexual energy most likely will be utilized only for further intensification of one’s lust, which has nothing to do with spiritual work and spiritual progress.

Spirituality implies longing of an individual consciousness (soul) for the Creator – but not for the material bodies of sexual partners!¹⁶ Sexuality must by no

¹⁶ The very word *spirituality* originated from the evangelic statement “God is Spirit!” (John 4:24).

means displace God from the focus of one's attention! Its role is to be just an auxiliary method for those who walk the spiritual Path together. (Or it is just a normal activity of a healthy organism, like eating or sleeping).

The pseudo-spiritual concept of "love for oneself", which was imported to Russia, is vicious as well, since it is diametrically opposite to the true spiritual love, in which one's selfish interests get abandoned and vanish, being replaced by altruistic and self-sacrificial love for other living beings. It is only from the state of this kind of love that one can cognize God and merge with Him.

There is also a point of view that one must refrain from one's own orgasms for the purpose of "spiritual growth". Those practicing this accumulate the sexual energy (udana) of their partners in their organisms, without sharing their own udana with the partner. But based on ethical considerations, we must understand and accept that this is a form of bioenergetic vampirism! It must be viewed as nothing but a disgusting manifestation of the lowest qualities of egocentric primitives!

The "spiritual" recommendations that induce people to swim naked on public beaches are equally ignorant. Those who practice this say, "Let everyone look! You will not lose anything because of this!" But in reality, one can lose a lot, namely – one's health, and along with health – many spiritual achievements. Nudist swimming with sattvic friends, with the members of one's spiritual group is one thing (see [15,20,23,87]), but it is absolutely another thing to get naked in the sight of primitive people, who hate everyone and everything or who are obsessed with lust. These people can fill the bodies of their victims with their pathogenic energy just by looking at them...

After all, any person who looks at you with interest

touches you with his or her indriyas of the consciousness and introduces them into your organism...

If people with pure souls admire your beauty – you receive portions of energy of their pure love; both they and you benefit from this.

But to get naked in the sight of representatives of the opposite pole – produces a diametrically opposite effect: you may get sick, get sick very seriously...

In addition, we should not forget about the risk of being raped by these kinds of primitive people. In this case, bioenergetic damage caused to you can be even more serious...

Let me draw your attention to another ethical aspect of nudism: to impose one's ideology on those who do not want it and to whom it is unpleasant (even if they are wrong objectively) is incompatible with the main ethical principle: "Do no harm!".

* * *

So, in the end, let us discuss once again a question "with whom?".

First of all, you yourself should enter the spiritual Path and start searching for the Creator! How you can do this is described in detail in our spiritual books, listed in the bibliography, and in the books of other authors. You can gather like-minded people around you – and start walking this Path! Get rid of unworthy ones! The unworthy ones are those who ignore the ethical aspect of spiritual work or who do not make progress in it. Together with the rest and with God, Who will surely be in the middle of you – become saturated with the bliss of His Love! And among your new true spiritual companions, you will undoubtedly find the one who will be closer to you

than any other embodied disciple of God!

People tend to make a lot of stupid mistakes and to suffer unnecessarily if they attempt to build their lives having turned away from God. But everything is much easier if one aspires to God – a real living everyday Teacher of all people, Whom one can cognize if one knows enough about Him and lives in accordance with His Teachings! And then your life gets filled with the happiness of the creative Service and of the communication with spiritual seekers who go along with you to God! In this case, everything we do becomes incomparably more blissful and bright, everything, including work, rest, food, sleep, sexual love given to each other, and the mergence of two pure souls in this love.

* * *

Once God spoke in this way to one of His disciples, who later made tremendous progress on the spiritual Path:

“Do you really love Me?

“If so, why does your passionate aspiration, which must always burn in you, disappear?

“It is only in earthly marriages that routine, a feeling of being bored with each other, and apathy can appear.

“But love for Me is always like for the first time! It is life in everlasting ecstasy!

“Love for Me is a permanent desire to give all of oneself, this is not about consumerism!

“If your passion for Me fades away, if you are lazy in love – then you do not have true love yet. And without this, it is impossible to reach Me!

“You must assume responsibility for your life. You

should not rely (even unconsciously) on your incarnate Teacher. No one can become Me being dragged to Me on a leash! One can merge with Me only if he or she leads others into Me. You must become a spiritual leader – at least for yourself: not a diligent doer but a leader! This is the only way you can reach Me!”

“How can I learn to love You even more?”

“Look at the faces around you. Dejection, boredom, anxiety, tiredness, and spite are on them... They are unhappy people, because they are not in love with Me!

“But you cannot lose the state of joy and exultation! Never!

“For I am your Beloved!

“You cannot be sad, for you are in love with the most beautiful Beloved of all!

“See, how lucky you are:

“Your Beloved cannot die, for He is eternal!

“Your Beloved cannot leave you even for a second, for He is omnipresent!

“He is always with you, inside and around you, and infinitely pervades you with His Love!

“Your Beloved is always new – you will never get bored with Him!

“And you will never doubt that He loves you, for your Beloved is Pure Love Itself!”

* * *

If you live exactly like this, realizing that God is indeed Love, that you can also become this Love, and that some progress in this has already been made – then you feel that it is not only two of us loving each other, but three: we and He! And turning into a Fire of Love that is burning inside our spiritual hearts – we are merging

with the most Tender and Subtlest Universal Flame of the Divine Consciousness.

Two Sexes. About the Role of the Sexual Aspect of Love in the Evolution

The main tendency of the processes taking place in the Absolute, as it was planned by the Creator, is the *development* of consciousnesses (souls) and the *mergence* of Those Who have reached the Perfection into *One*, into the *United We*, Which is the universal *Higher I (Paramatman)*.

The majority of species that inhabit the Earth are created – during the process of the evolution of biological species, controlled by the Creator, – as male or female. This applies to us, people, as well.

From the standpoint of genetics, sexual reproduction has an advantage over others types of reproduction: it increases the dynamics of the formation of new variations within biological species. This, in its turn, contributes to the adaptation and survival potential of species in the constantly changing conditions (mostly, climatic) of their environment.

Yet right now we should see another point, namely, that anatomical, physiological, and psychological sexual differences are not intended – from the psychological perspective – to separate, but, on the contrary, to teach the representatives of different sexes to *become closer, to unite, to merge into one*.

As to us, people, it is important to understand that the process of union, mergence of souls through the

emotions of the sexual aspect of love is what prepares us for the Mergence with God. (However, let us not confuse in this case the true love with egoistic sexual passion; the latter is not love but lust, i.e. egoistic *sexual desire*). People who have not learned to love each other cannot reach the Mergence with God. After all, in order to fall in love with God, we should have a developed ability to love, to fall in love, and to merge with another in the all-absorbing emotions of love!

Only when we have learned to love fully small and big objects of the Creation, will we be able (without ceasing to love them, yet without falling in love with them) to fall in love only with God.

About how we can learn to love one another, other objects of the Creation and then the Creator, God spoke abundantly [14-21,23,87,96-104].

To be truly in love means to experience the *coessentially* with the objects or object of one's love. We should master such mergence of the souls first in the world of the Creation and only after this, when we become mature enough intellectually to realize the Greatness of God, will we be able to redirect our developed love to Him.

The process of cognition of Him is realized by no other means than through the refinement of a consciousness, which results in the cognition of the entire "scale of emanations" (speaking the language of Juan Matus [20]), i.e. of all layers (eons, lokas) of the multidimensional space. The Primordial Consciousness (the Creator) is the Subtlest One on this scale.

And the emotions of harmonious, tender, and sexually-tinged love refine consciousnesses!

Having fallen in love with Him, we, as the developed souls, gradually merge firmly with Him.

After this, from Him, from the Coessentiality with Him, we will help other incarnate beings in their development.

Which Sex Is “Sinful” and Which Is not?

In some religious organizations, it is customary to declare the sexual aspect of love as “sinful”. The cause of this lies not only in the desire of the pastors of such sects to dominate their flock and “feed” on them, saying: “You all are desperately sinful, but you can pay us, and we, in prayers, will get the forgiveness of your sins from God!” There is also a rational cause for the tendency towards the limitation of sexuality. It consists in that the “unrestrained” sexuality in the human populations of low culture results in the spread of venereal and other diseases, as well as in unintended pregnancies.

Moreover, those people for whom it is time to switch all their attention totally to God, sometimes “get stuck” in the tendency of the sexual bliss of the sattva guna and stop in their spiritual advancement.

We also should not forget that God prohibits the “mixture of gunas” during sexual contacts [17,20].

In other words, sexual “permissiveness” is in no way blessed by God.

On the other hand, ethically and aesthetically impeccable sexuality, as well as sound and subtle erotica, is considered by Him as important factors that contribute to our spiritual development.

In order to advance successfully on the spiritual Path, there is no necessity to have multiple sexual partners. It is enough to have one like-minded partner who is on approximately the same level of spiritual advancement.

Massive sexual amusements, presented as supposed spiritual practices, cannot give spiritual progress. The affirmations of some authors that the more sexual partners one has, the more intensively one's "personal power" grows, are groundless. On the contrary, a trap is hidden there.

The point is that sometimes it is quite difficult to notice the change of one's own level of subtlety of the consciousness on the initial stages of spiritual development. One can become coarser as a consciousness but **think** that everything is alright. Moreover, when one becomes coarser psychoenergetically on these initial stages, it gives one the feeling that one's "personal power" is growing. However, in reality, only the growth of the psychoenergetical power that was refined and became subtle is valuable. The practice of the sex with many partners results in **an** averaging out of the psychoenergetical level of all participants, which throws back in their spiritual advancement those of them who were more purified and hence more promising.

About Culture of Sexual Relations

What does *culture of sexual relations* mean? What is it all about?

To begin with, let me stress that it is convenient to designate as *vicious sex* all its variants where *egocentrism* predominates, i.e. the tendency to *receive for oneself* in prejudice of another or others.

In contrast to this, let the care about the interests of a partner predominate in sexual relations! Only if both partners give themselves to each other, can the complete harmony be achieved! Only such sexual relations between

people are admired by God, a constant Witness of all that we do!

Violence in any of its manifestations does not correspond in any way to the principle of the refusal of egocentrism and hence results in the accumulation of negative karma (one's own bad destiny) by the possessors of such a vice.

Let subtle tenderness and concern for not causing any harm or even just discomfort to a partner predominate instead of violence!

Additionally, to take precautions against unintended pregnancy is an obligation not only of a woman, but of a man as well. So, one of the rules of culture of sexual relations is that a man does not have a right to inseminate a woman without her quite clearly expressed consent.

Contraceptives and ejaculation outside woman's genitals can serve as the means of avoiding unintended pregnancies.

To practice basic hygiene, manifested in the clearness of genitals and hands, as well as to exclude any possibility to infect a partner when one has even the slightest symptoms of one's own illness are also the essential rules of the culture of a sexual life.

About "Group Sex"

From time to time, the media talks about some groups calling themselves spiritual, in which practically only one "method of spiritual work" is used – the sex in its group variant. Let me express my attitude towards this.

I believe that only those organizations can be called spiritual that study the knowledge about God, about the

meaning of our lives and the ways of its realization, as well as the principles of ethics, esthetics, and a healthy lifestyle – for God, and not for oneself! It is also important to study living nature and how we can be in the midst of it and develop ourselves without causing it harm. After all, nature is one of the most important components of God’s Creation on our planet and it is intended, among other purposes, to help us in our spiritual development!

About how we can develop ourselves spiritually in the midst of forests, meadows, steppes, deserts, and water bodies, we analyzed on the pages of our books and in our films.

And let people by themselves find partners for the creation of family couples on the background of such classes, that is, among like-minded people!

... Can having sex in full view of others really bring us nearer to God somehow?

... I personally have never practiced group sex; I even have never thought about this. Yet I managed to cognize God, having studied the entire Path to Him! You can also try this!

... Many vain and useless things to do were invented by people because of their incomprehension of the meaning of life and of what God desires from us!

However, knowing all this, we can clear our lives of all junk and really perfect ourselves, without wasting the time granted to us by God for our development in the conditions of incarnations on the Earth!

Does Sexuality Exist “in Another World”?

Yes, it exists, but it is different.

Before examining further this subject, let me mention for those who do not know this that each person, after disincarnating, usually maintains the same appearance of the body that he or she had in the last incarnation. Sex is also maintained both in the appearance and in the self-perception.

Nevertheless, the sex in its “earthly” variant is impossible for non-incarnate people, since they do not have material genitals, interaction of which can produce an orgasm.

Still sexuality can take place in the sphere of emotional incorporeal relations!

By the way, it is possible to see how couples of people who really loved one another keep living together after both of them have disincarnated.

We also should not forget that non-incarnate beings go to different eons (lokas, spatial dimensions), among which there are hellish, paradisiacal, and Divine ones.

Can we say that sexual behavioural manifestations exist in hell? I have not studied this, but I know that malice, hatred, despair, and fear prevail there. Without any doubts, subtle, tender, and sexually-tinged emotions cannot exist in this eon. Yet coarse sexual desires, which cannot be satisfied, exist. As the evidence of this, we can consider the facts of the attempts of those hellish beings to “stick” to the lust of unsubtle incarnate people.

As to paradisiacal and Divine abodes, in which there are no other states but love, the sexual tinge of emotions fills the lives of the inhabitants there with high bliss.

Incarnate beings, in most cases, can merge one with another, to a certain extent, with the help of their genitals, but non-incarnate beings can easily interpenetrate and merge completely as naked (of the material bodies and other clothes) souls! They also can

freely add a sexual tinge to their love, entering without effort into intensive, long, ecstatic, blissful states. Such states are especially bright among those Souls Who are the most developed in the evolutionary perspective. The term *Supreme Bliss* corresponds mostly to such states of those Souls. Besides, They can fill the space around Them with this Bliss, allowing the worthy incarnate disciples of God to experience this state as well through the attunement with Them – for the sake of their further self-transformation, among other purposes.

We see that God does not reject sexuality. So why do some people reject it? Does it make sense at all to consider their opinion?

The solution is quite simple in this case: sexuality should correspond ethically to what God wants to see in people.

We have talked about this enough in the chapter you are reading right now and in our other books and articles.

Final Stage of Sexuality

At an age between 45 and 55 years old, the sexuality begins to decrease in the representatives of both sexes.

Menopause (cessation of menstruations) happens to women at this age, even though ovulations can sometimes keep occurring, which creates conditions for pregnancy.

Erections among men of this age become less and less frequent and less and less strong and then disappear completely. Sexual stimulants can help to solve this problem for some additional amount of time, but later even these stimulants become ineffective.

This situation quite often results in disharmony in such a family.

So, it is good for everyone to know about these aging regularities beforehand and be aware of the fact that this is a norm, and not a sickness, and that such a thing happens to every person.

The biological reason for this phenomenon is to limit the participation of old specimens in reproduction, so that only younger specimens, who are usually healthier, can participate in this process.

Let me note that from time to time we can see people older than 55 with a high level of sexuality. However, in these cases there are grounds to suspect that they have some tumorous processes in their glands that are responsible for the production of sex hormones.

Men face an additional problem at this age: during long periods of absence of ejaculation, the secretion in the sex glands starts thickening. Thus benign prostatic hyperplasia appears.

There are medications that dilute such lumps, but one can also use other techniques for producing an ejaculation.

One of them is described in my book *To Understand God*. Let me cite it with small abridgements:

“What is the most important thing for us in sexual relations? It is tenderness, which originates from the gratitude to our beloved!

“The subtlest sexually tinged tenderness-gratitude is what refines the consciousness very effectively. This is one of the factors that contribute to spiritual progress!

“... A common urge of inexperienced partners, especially of men, during sexual interactions is to join the genitals as fast as possible. This is wrong. To create emotions of tenderness, a man should first caress the erogenous zones of his beloved for a long time. These could be nipples of mammary glands, skin of the back at

the level of the shoulder-blades (the area of the anahata chakra), sacrum, and buttocks (the area of the svadhisthana chakra). (However, there are women in whom these zones are not erogenous). Then one can switch to caressing the clitoris, one of the most important erogenous zones of a female body.

“While doing this, both partners start feeling emotional resonance, and their mutual tenderness flames up more and more.

“Many women can reach an orgasm if a man merely caresses their clitoris with his hand. (There are different types of orgasms among women. The most common ones are clitoral, vaginal or g spot, and cervical).

“A typical variant of a sexual interaction can be the following: after the long caressing of the clitoris with his hand (necessarily clean), a man starts stimulating the vaginal erogenous zone (g spot), which results in a fast orgasm of his beloved. After that, they can join their genitals and continue to enjoy the beauty of the bright emotions of the subtlest tenderness, “growing into” these states and accustoming themselves to them.

“This variant of sexual interactions allows men with weak erection and premature ejaculation to participate in them, because when female genitals are quite wet, a vaginal penetration is possible even with weak erection or even without it. (Personal lubricants can also be of great help in this case. Another important thing to know is that petroleum jelly and ointments on the basis of it should not be used vaginally).

“After both partners have reached an orgasm, the time comes for new caresses on the background of deep calm; that is why it is not right to abandon the bed immediately after an orgasm.”

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