EROS AS MYSTERY:
TOWARD A TRANSPERSONAL
SEXOLOGY AND PROCREATIVITY

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Historically, the scientific study of human sexuality has involved questionnaires, questionnaire-structured interviews, laboratory and electronic observation and recording techniques, and the ethological study of other species. Although such methods provide normative data on sexuality, the more subtle aspect-eros, the lived experience-is often beyond their reach. Phenomenology, as a science of hermeneutics, taps into this subtle domain and can provide descriptive depth in contrast to statistical breadth.

Scientific research pays little attention to the theoretical contexts or paradigms surrounding erotic phenomena but focuses upon "sex" per se; i.e., assumes that orgasm is the essential goal of eros. The present study includes this paradigm and involves two others, orgasm-transcending *tiero-tantra* and celibate *brahmacharya*. This kind of research is the specialty of phenomenology: the study of the "situated ness" of a phenomena and its existentially created meanings.

Phenomenology, in its own historical unfolding has become the science of the situated person, the study of the situated events by which we build our culture and actualize our way of life (von Eckhartsberg, 1981, p. 25).

METHOD

Preliminary Assumptions

This study assumes, as does clinical sexology, that eros can emerge in disparate forms, viz. the numerous philias and

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preferences, and further that nonorgasmic "ideal" forms of eros such as maithuna and brahmacharya celibacy also exist (Brown, 1980; Free John, 1978; Rajneesh, 1979; Ramakrishna, 1962). It is also assumed that the meaning and structure of eros in each of the three distinct sexualities selected (orgasmic, neo-tantric, and brahmacharyat) is drawn from the context in which it is lived, and that although the situations vary, substantial equivalencies justify calling them all erotic situations. If there is an essential eros, it should emerge in forms as disparate as orgasmic and celibate lifestyles. This possibility has been explored by Evola (1983), in Foucault's ars erotica (1980), and by numerous poets such as Rilke and Whitman.

In all its questions and assumptions this study takes sex to be a hermeneutic event, rather than a "thing." It seeks to determine how people interpret something as sexual, the bases for interpreting their experience, what essentially must be present to make it erotic, and what they hope to gain through their sexuality.

Subject Selection

The subjects in this study are heterosexual, white, middle-class Americans between the ages of 30 and 45, with one subject 60 years old. These parameters were arrived at by first selecting tieo-tantric and brahmacharya subjects, who are rare in the general population, and then finding orgasmically-oriented subjects with matching backgrounds. This totaled six practitioners of each sexuality, three females and three males (except in the brahmacharya group). Table I summarizes the subjects' social situations and sexual attitudes.

The criteria for selecting orgasm-oriented subjects were, "Given a group of heterosexuals known to the researcher, 1) who are the most culturally syntonic in their sexual lifestyle? 2) who is seeking a relationship in which "good sex" is essential, or is in such a relationship? or 3) who is a "sexy" person by dress, talk or reputation?" Since these persons are far less self-identified as practicing a kind of sexuality, more indirect criteria were used. And even with the "sexiest" subjects the evidence was contradictory. Eventually, two married couples were selected, as well as two single persons who espoused sexual liberation values of open sexuality, apparently, but not necessarily, with a strong emotional bond.

The selection of the tantrics and brahmacharyins was more restricted because they were fewer in number and visible only through their membership in a spiritual group. I contacted the
TABLE 1
SOCIAL SITUATIONS AND SEXUAL ATTITUDES

<table>
<thead>
<tr>
<th>EROTIC BONDERS</th>
<th>ECSTASY SEEKERS</th>
<th>SUBLIMITY SEEKERS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ai: sex can be fun</td>
<td>Arul: just enjoying, pleasing, delighting each other</td>
<td>Tom-Roz: the real love, God is asking of us as souls filled with light, love</td>
</tr>
<tr>
<td>and light</td>
<td>Ted: it's natural: love and relationship, feelings</td>
<td></td>
</tr>
<tr>
<td>JQ1: an opening or</td>
<td>Ed: to be ecstatic, wildly in God, up &amp; down in</td>
<td></td>
</tr>
<tr>
<td>hiding</td>
<td>and down and out</td>
<td></td>
</tr>
<tr>
<td>Guy: I'm attracted-or</td>
<td>Dee: the ultimate sex, oneness</td>
<td></td>
</tr>
<tr>
<td>not</td>
<td>Lyn: sometimes sexual, sometimes spiritual</td>
<td></td>
</tr>
<tr>
<td>Bev: really wanted, hot</td>
<td>Hari: I need being loved, loving, warmth, closeness</td>
<td></td>
</tr>
<tr>
<td>heavy</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jim: lose control,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>merge, die and be</td>
<td></td>
<td></td>
</tr>
<tr>
<td>reborn, trusting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sue: this yearning,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>dripping ...experience</td>
<td></td>
<td></td>
</tr>
<tr>
<td>all polarities</td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Al-Jan: married, 10</td>
<td>Aruna: 4 years with guru, lives communally, divorced</td>
<td>Tom-Roz: 9 yr marriage, 5 yr sexual, 4 yr celibate, strong group affiliation</td>
</tr>
<tr>
<td>year relation, 2 children</td>
<td>Ted: remarried 2 yr. with guru 6 yr. works for group</td>
<td></td>
</tr>
<tr>
<td>previous marriage</td>
<td>Ed: remarried 6 yr. with guru 6 yr. works for group</td>
<td></td>
</tr>
<tr>
<td>Guy-Bev: married, 2 1/2</td>
<td>Dee: 6 yr. relation, divorced, no guru. teaches tantra</td>
<td></td>
</tr>
<tr>
<td>year relation, co-run</td>
<td>Lyn: unmarried. zen, neotantra</td>
<td></td>
</tr>
<tr>
<td>own business</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jim: divorced, 3 month</td>
<td>Hari: divorced, with guru 7 yr. communal living</td>
<td></td>
</tr>
<tr>
<td>relation, live apart,</td>
<td></td>
<td></td>
</tr>
<tr>
<td>marriage plans</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sue: divorced, 1 child</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 month relation, seeks</td>
<td></td>
<td></td>
</tr>
<tr>
<td>&quot;soul mate&quot; completed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reichian therapy</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

local centers oft two neo-tantric gurus and asked for a referral to appropriate subjects. I also contacted a woman who teaches tantra. I introduced myself to American swamis living in local and rural ashrams, and contacted an Eastern-oriented spiritual group where everyone is brahmacharya and was referred to a married couple.

I told the subjects that I was studying the meaning of sexuality, of tantra, and of brahmacharya in their experience, after having previously studied the writings of prominent theorists. I wanted to know how sex, or sexual energy related to their personal or spiritual growth, and for couples the development of their relationship and experiences with conception.
Hour long (and 90 minutes for couples), taped, releasable interviews were conducted in the residences of each subject, loosely focusing upon their experiences of growth, struggle, and insight resulting from commitment to particular goals or ideas. I did not ask set questions but tried to follow the contours of the subject's sexual universe, as it emerged. The interviews were completed in the spring and summer of 1982.

**Phenomenological Reflections**

Next, I listened to the tapes and had them transcribed. I listened to verify the transcriptions, and following the methods of Giorgi (1971), I consulted with my co-researcher (Karl Kracklauer) and named the groups "erotic bonders," "ecstasy-seekers," and "sublimity-seekers." I observed personal and group idealizations, common relational dynamics, semantic problems, tensions between idealizations and actual achievements, and degree of self-consciousness of sexual identification. The research was guided by the questions, What are the meaning-giving contexts of eros? How do temporality and place fit into orgasmic, tantric, and transcendental eros? What does erotic embodiment mean for each subject group? What other factors shape the meaning and structure of the essential erotic phenomena?

Next, extensive psychodiagnostic evaluations were written for each group and their two most representative members, which provided a "psychological sense" of the subjects. Further examination of this material revealed "themes" which gradually replaced elaborate psychodynamic explanations, while the latter emerged as merely one method of interpreting sexuality. I developed a perspective beyond my brahmacharya views. Then, quite suddenly, an existential erotic meaning leapt out from behind the subject's metaphors. This "eureka!" feeling signified completion.

**RESULTS**

The primary discovery gained through this process was that "mystery" or "hiddenness" characterizes eros, regardless of the form in which it emerges. Sex is "hidden," not because we or anyone or any code has hidden it, but because it is intrinsically and ontologically of The Hidden. The relationship with eros is a matter of getting close to something hidden, of bringing something hidden, unconscious, latent or private into clearer or more public view. This does not mean that if we were to bring eros into the bright light of day that its nature would then
become "obvious." On the contrary, to draw closer to eros without reducing or converting it is to experience an even greater sense of mystery, or awe, and even reverential fear or dizzying intoxication. What allures and seduces us is the mystery itself, not resolution.

In the broadest sense this finding correlates with Heideggerian ontology in which "uncanniness" and "strange power" ideinon, or unheimlich) permeates all aspects of authentic human being—here (dasein) with a "silent awe that vibrates with its own rhythm" (Heidegger, 1961, p, 126-132).

For all interviewed subjects in whatever "finite province of meaning" (Schutz, 1962, 1964) eros emerged, it was always a matter of interfacing with the hidden, of getting close to it in others, in themselves or in Self-God. This "getting close(r) to the hidden" is the essential sexual act. When we feel something slightly hidden is "going on" or connecting us to another person, we are moving from non-erotic into erotic domains; the seduction which may culminate in knowing the deeper otherness of another and oneself, or in the serpentine movement of kundalini energy through the invisible astral body, or sensing the meditative silence hidden behind all sight, sound and thought—a tingle here, a sparkle there, half-smiles from the coy to the Buddha-like.

Each subject's approach to eros involved unique rewards, struggles, problems and methods, and from a holistic perspective can be seen as resting upon a passion continuum ranging from juicy passion, to meditative coital ecstasy, to sublime ananda or yogic bliss. It appears that juicy, ecstatic and sublime passion are all subject to various forms of psychic repression and that embodied eros does not "belong" to anyone part of this spectrum more than it does to any other part. In fact, all of these qualities emerged in all groups.

Five major contexts were identified which subjects used to derive the meanings of their sexual experience: theoretical, relationship, social role, biographical-intrapsychic and historical. In addition, the ontological contexts of time, place and embodiment were identified and examined.

THEORETICAL

A theory is one kind of context which people use to attribute meaning to eros. These theoretical contexts had been pre-defined by my subject categories since they represented three separate "discourses" (ala Giorgi) on sexuality: Freudian-
Reichian orgasmic, Rajneesh or Da Free John *neo-tantra*, and *brahmacharya*. In the first, sexual energies have no legitimate supra physical dimension which can be nurtured by its warmth, thus a functional orgasm, as Reich and Lowen describe it, must carry us toward genital sex.

The divine in human form is the ecstasy of orgasm .... To proclaim love without sex is to promise a kingdom that is not of this earth. . . . Love promises the fulfillment that sexuality offers (Lowen, 1967, p. 53).

In empiricist fashion, Reich quantified "genital orgasm need,"

Biologically, the healthy human organism requires three to four thousand sexual acts in the course of thirty to forty years during which it is genitally active (Reich, 1966, p. 203).

This placed it at a more primary level than procreative functionality-. . . procreation is an incidental result of the tension-charged process in the genitals" (1966, p. 282)-and imbued it with therapeutic benefits. In the relationship context, sexuality becomes dramatic and incites relational struggles involving sharing, sacrifice, fidelity, personal boundaries and authenticity.

In *neo-tantra*, both Rajneesh and Free John describe a three-stage sexual maturation.

The first stage is the period of transitional struggle to move beyond conventional eroticism and degenerative orgasm and to become established in constant regenerative Life-Communion during sex-play, without the need of chronic orgasmic release. The second stage involves the relaxation of the struggle to avoid genital orgasm and the spontaneous "inversion" or conversion and transcendence of orgasm in the whole bodily thrill of Communion with the All-Pervading Current of Life. When this "inversion" of the orgasm stabilizes, the truly regenerative or Life-enhancing function of sexual communion begins.

The third state of sexual communion involves the transcendence of the sex function as a necessary means for whole bodily communion with Life. . . sexual activity is spontaneously economized in the midst of a profound and constant enjoyment of spiritual Love-Communion with the Living God. As the devotee continues to mature spiritually, he passes through periods of motiveless celibacy. . . in some cases that celibacy becomes permanent. . . except for the occasional purpose of producing a child. In other cases, sexual activity continues, but it is naturally economized by the devotee's spontaneous, blissful bodily Communion with the Divine (Jones, 1978, p. 6-7).
Rajneesh reformulates the purpose of the love relationship:

Profound gratification is born between husband and wife when each serves as a medium to transform the sexual desires of the other. A true friendship flowers when they become partners in ascendency (1979, p. 117).

In neo-tantra we first encounter a post-genital sexuality involving discrete states of erotic embodiment which cannot be logged on the Western sexological map, and therefore also healthy discrete states of consciousness not found in conventional psychology. Here erotic mystery is revealed as a kind of mystic J-Thou relationship of the personal "I" with the "Thou" of the universal, immanent Life-force.

In brahmacharya sexuality the first two stages of neo-tantra are left unexpressed in favor of deliberate cultivation of the third stage with the supportive empowerment of the mysterious kundalini.

When (kundalini) is once roused at its basic centre, it commences its upward journey on higher planes through the union of opposite charges of its manifestation, covering the whole course of mystic progress (Vishnu Tirtha, 1948, p. xx).

In this theory coitus is exclusively procreative and all other experiences of passion are either mental-sensual in origin, or physical-spiritual in origin (Kripaluanand, 1977). The former involves personally and culturally derived mental imagery, fantasy and idealizations of various non-procreative purposes for sex rooted in the given capacity of the body, specifically the genitals, to experience sensual pleasure. The latter involves passion born from prana that animates psychosexual unfoldment and after puberty aims to continue ontogenetic maturation of "post-genital" physical, psychic and spiritual capacities, including glandular awakenings or puberties of the hypothalamus-pituitary, pineal and the chakras. These capacities become evident in khechari mudra in which the tongue becomes phallic while the midbrain becomes feminine-magnetic, culminating in a breathless climax and secretion of amritis, perhaps from the pineal gland. Other states are described in bhakti yoga, the yoga of devotion, such as bhava samadhi.

Each of the three theoretical contexts holds the authority of paradigmatic truth. This includes the truths of "sexual need," the posited direction of spiritual experience and "true" or "better" sexual experience. For example, a missed opportunity
linguistic limitations of the theories

for intercourse was interpreted as repressive by erotic bonders, as a gateway to a beatific state by an ecstasy seeker, and as evidence of transcendental love by a sublimity seeker. Erotic bonder, Bev, goes to bed alone: "I'm gonna go to bed and forget... (having sex tonight) and then I'll just explode." Ecstasy seeker, Lyn, after a tieo-tantric dyadic exercise: "I wanted to stay with the guy but he was busy that night but I didn't feel painful... No, not in that context I felt in touch with a love, a huge love... everywhere, a spiritual infusion everywhere." Sublimity-seeker, Arjuna describes his state: "I find that less and less (sexual desire) comes up, I feel that allows for the heart to open to a more universal love."

Each theory also generates its own problematics. Radha constituted genital strivings as "a clever enemy," Guy and Bev's orgasmic sexuality led to a traumatic abortion, while Sue is concerned with becoming sexually repressed. Each theory posited methods of dealing with these difficulties: meditation, improved contraception and masturbation or guilt-free casual sex.

Since each theory specializes in an area of erotic experience, one theory may lack the vocabulary to describe an experience that is proper to another theory-area. Lyn tries describing a unique eco-tantric experience with orgasmic sex language, "I don't know another word to describe them so I say orgasmic because the way it happens is like an orgasm." We should not underestimate the existential problem which linguistic limitations present us when we are trying to attribute meaning to our lived experience. A specific feeling could be interpreted as "it's time to meditate," or "it's time for sex." Here mystery is first named, and as Lao-tse notes, confusion of name and named is hazardous and paradoxical. He reminds us that mystery pervades all.

The Tao that can be trodden is not the enduring and unchanging Tao. The name that can be named is not the enduring and unchanging name.

(Conceived of as) having no name, it is the Originator of heaven and earth; (conceived of as) having a name, it is the Mother of all things....

Under these two aspects, it is really the same; but as development takes place, it receives the different names. Together we call them the Mystery (Lao-tse, 1962, p. 47).

INTERPERSONAL RELATION At

Each individual, whether monastic, single or in a relationship,
was embedded in an interpersonal-relational context in which eros holds specific meanings. Eros-as-shared-orgasm may mean, "You really do love me!" or eros-as-celestial-pleasure may mean, "Now I am at one with my guru." Coitus can be the prime issue of a power struggle for a married couple for whom sex is a bonding exchange, as enacted by AI, "We could make an agreement, , ,tonight we'll do it (your) way and tomorrow night (my) way," Or something one gives up as part of a bonding exchange with God, "Brahmacharya means , , a person derives all pleasures and joys in life in their relation with God , , (providing) a celestial pleasure more beautiful than anything I've experienced through the senses. , , "Sexuality takes me away from that." Commitment is the prominent theme of this context, whether to one or many persons, one's guru, God or Self. It takes the dynamic expression of a commitment to keeping the flow of eros open, if not on the physical level, then upon verbal and emotional levels as vows, continuing to live together, following meditative disciplines, or late-night marathon talks,

SOCIAL ROLE

These contexts are generated by membership or even employment in a spiritual group, in a wife-husband role, or as a sexually liberated psychotherapist. One tries to be good at sex or to transcend sex because of their social role. Here multiple roles can create intrapsychic and interpersonal conflict. The guru who does not maintain his vow or the therapist who acts on sexual feelings with his/her client create the drama of hypocrisy and ethical violation. These latter two roles aim to contain and preserve erotic mystery for the purpose of more subtle psychospiritual exploration whether through yoga or through the trusted dialogue of the therapeutic relationship. Violations of these roles are most reprehensible because erotic mystery is manipulatively betrayed in a space where one is told beforehand that it will be most respected. But because we understand how mysterious and untamable eros can be, we can feel a twisted pang of empathy with the transgressor.

INTRAPSYCHIC-BIOGRAPHIC

Personality and biography also shape the meaning and function of sex, perhaps as a boost to self-esteem, a route to independence from parents, or a route to transcendence of ego-identification. As Bev states: "Sex is very central to who I am. I judge my own self worth a lot through sex." One can self-consciously fashion his/her identity around being "sexy,"
being filled with conserved sexual energy or being capable of enduring sexual jealousy. Sex can bring out or enhance one's personality, or it can coarsen it. Meditative sublimation can enhance, or unground the personality.

Here, of course, psychotherapy has drawn most of its meaning in interpreting the erotic mystery of individual lives. The mysterious erotic relationship between parents and children, the oedipal-electra dynamic, is central in the Western psychological hermeneutic. Interestingly, Tibetan rebirth doctrine has its own version of this child-parent erotic dynamic before and during conception whereby a soul chooses or is drawn into birth to particular parents (Lati & Hopkins, 1981). In the yogic context, reincarnation adds further complexity with inevitable rebirths in both genders and relational ties to individuals based upon previous lifetimes. Also, there are contrasting formulations of the intrapsychic world in Western and Eastern psychology. The former depicts erotic desire as emerging from a biologically legitimating ground (Lowen, 1967), the latter as passing distractions in a ground of object-free consciousness (Prabhavananda & Isherwood, 1969).

HISTORICAL

This context includes contemporary sexual liberation mores, feminism, the current interest in Eastern religion, the medical contraceptive-abortion technologies, the media, and the crisis of marital instability. It permeates sexuality with the meanings of current times. Aruna relates: "I came to San Francisco to study yoga and he was running a holistic university and within three days of meeting, we were together in a committed (sexual) relationship." Lyn notes, "Because of unwanted children in my family, contraception was absolutely essential . . . and without that safeguard I don't think I ever could have had sex." Divya notes, "With brahmacharya, I had privacy again. I began to not look at men as someone who was going to invade my privacy." After an abortion, sex becomes "terrible" (Bev) and "dangerous" (Guy).

Historically, even after thousands of years of practice, contraception was unable to gain a foothold in mass culture until the early nineteenth century when embryological theory was despiritualized (Himes, 1936; Cole, 1930). Without effective, morally acceptable birth control, much of modern sexual freedom would be unfeasible (Reich, 1966). Thus, the functional meaning attributed to erotic mystery by modern orgasmic theories would have remained largely theoretical.
except for the recently improved technology of contraception. As Ashley Montague proclaims,

(The pill) is a revolutionary development, probably to be ranked among the half dozen or so major innovations in man's two or more million years of history. In its effect I believe that the pill ranks in importance with the discovery of fire, the creation and employment of tools, the development of hunting, the invention of agriculture, the development of urbanism, scientific medicine, and the release and control of nuclear energy. . . . I do not think that (this claim) is in the least exaggerated (1969, p.130).

SUMMARY OF FIVE MEANING-GIVING CONTEXTS

These five meaning-giving contexts are summarized according to subject group in Table 2. It reveals that the theoretical contexts increase in salience as hermeneutic tools in the neotantric and brahmacharya (second and third respectively) groups, indicating that these theories are more conspicuous in our Western culture and that sexual group-identification is more self-conscious in these groups than in the (first) orgasmic group. It also reflects that subjects in the second and third groups were often selected based upon declared membership in a spiritual group. This is clear in comparing role contexts. Interestingly, the trend reverses in the relationship and psychological contexts suggesting that as sex theory is less of a salient "project," interpersonal and intrapsychic structures become more significant. Furthermore, "personal life" and a "good relationship" are less self-consciously sought by renunciates, if at all, because of their theoretical orientation.

THREE ONTOLOGICAL CONTEXTS

Temporality

Temporality as an ontological context shapes all human experience. A common quality in all erotic phenomena whether meditative-celibate or genitally orgasmic was the sense of timelessness. Ironically, a common goal was to sustain this timeless feeling for longer durations. Maithuna or Reichian energizations which prolong the arousal phase might induce a several-hour ecstatic state, while "hot and heavy sex" creates a sharply peaked pleasurable release which is prolonged by translating it into the currency of emotional bonding. The lifetime brahmacharya and marriage vow also draws meaning from the temporal dimension. The ideal of an unpressive
TABLE 2
MEANING-GIVING CONTEXTS

<table>
<thead>
<tr>
<th>EROTIC BONDERS</th>
<th>ECSTASY SEEKERS</th>
<th>SUBLIMITY SEEKERS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>THEORETICAL CONTEXT</strong></td>
<td></td>
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</tr>
<tr>
<td>Orgasm is a need beyond conscious control. Idealization is &quot;hot and heavy&quot; sex of the fully-spent lovers, deeply bonded to one another. Personal focus.</td>
<td>Gradual sexual economy concludes with a natural slate of bodily bliss. Focus is transpersonal, with or without orgasm. Ego transcendence through sex. Energetic bond with guru.</td>
<td>Genital sex is only for procreation. Unitive love displaces erotic-bonding with others. Esoteric kundalini or spiritual energy guides the process. Meditation and yogic practice are the erotic acts of physical-spiritual passion. Focus is transcendental.</td>
</tr>
<tr>
<td><strong>RELATIONAL CONTEXT</strong></td>
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</tr>
<tr>
<td>Sex can be given or withheld in the relationship during power-struggles, trust-building or desirousness. Gives sex the meanings of love, commitment, surrender. Creates a structure to contain struggle and ambivalence. &quot;relationship&quot; means &quot;sexual relationship.&quot;</td>
<td>Relationship serves one's spiritual growth. Sex is an area of exploration or &quot;something to go through&quot; more than a bonding activity. Relationship with the guru is of primary importance.</td>
<td>Often monastic, thus relationship is with God, guru, or self. Primarily. Commitment is to a vow, God, or the path.</td>
</tr>
<tr>
<td><strong>ROLE CONTEXT</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Husband, wife roles. Perfect mate roles contract to realistic proportions when commitment is made. &quot;Good sex&quot; is a marital role expectation. Minimum of self-consciousness of sexual role-group identification.</td>
<td>Spokesperson roles based upon membership or employment in neotantric group. Self-consciously identified as a neotantric. Explorer roles.</td>
<td>Spokesperson roles. Institutional roles as swami or monastic, or disciple of a guru. Very self-consciously identified as being brahmacharya and/or renunciate seeker.</td>
</tr>
<tr>
<td><strong>INTRAPSYCHIC CONTEXT</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sex signifies desirability and strengthens ego-confidence, unblocks inhibitions, overcomes fears and is a rite of passage from family of origin. Sex balances mentalistic tendencies. Struggle to give and receive and sustain a commitment to another person. Self-deception involves relational manipulations and grandiosity.</td>
<td>Sex provides a link from personal to transpersonal identities. Self-deception involves grandiosity and spiritual materialism. Struggle to bridge personal and spiritual erotic experiences, and sustain relational commitment.</td>
<td>Brahmacharya is route to ego transcendence, and gender transcendence. Self-deception involves denial of needs, dogmatism. Struggle involves elevating consciousness to steady-state of spiritual erotic oneness.</td>
</tr>
</tbody>
</table>
### Table 2

#### Meaning-Giving Contexts

<table>
<thead>
<tr>
<th>Erotic Bonders</th>
<th>Ecstasy Seekers</th>
<th>Sublimity Seekers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abortion, contraception, sexual liberation values and feminism all shape sex as a route to happiness, the ideal relationship, and liberation, with specific risks.</td>
<td>Part of current interest in Eastern Philosophy or &quot;new age movement.&quot; Attempt to bridge sexual liberation of the West with sexual transcendence of the East.</td>
<td>Part of current interest in Eastern Philosophy. A reaction to sexual liberation morals. A historical, in a transcendental sense.</td>
</tr>
</tbody>
</table>

### Table 3

#### Ontological Contexts

<table>
<thead>
<tr>
<th>Erotic Bonders</th>
<th>Ecstasy Seekers</th>
<th>Sublimity Seekers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Body constituted as open or blocked sexually, as revealing or concealing eros, seductive, &quot;sexy,&quot; medium of love exchange and pleasure. Body life is primitive and animal.</td>
<td>Body as a gateway to mystical states, a locus of transpersonal energy and the site of a whole spectrum of erotic possibilities. Medium of expression and energetic refinement.</td>
<td>Eros hidden in the astral body of chakras, Heart orgams, Transcend body consciousness. Body as procreational gateway for new souls.</td>
</tr>
<tr>
<td>The darkened bedroom is the site. Orgasm is &quot;in the clouds,&quot; &quot;jumping off a mountain.&quot; Sex as the ultimate &quot;earthiness.&quot; Privacy of sex.</td>
<td>Less private, including encounter group: eros, Eros made public through guru’s directives through tantra workshops. Eros fills space after tantric sex.</td>
<td>Secluded ashram setting meditative vibrations hidden in space of the dark meditation room. Otherworldly, sacred places of meditation.</td>
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</tbody>
</table>
"open marriage" is limited by sexual jealousy which makes time too "heavy" for the passive partner.

I can't stand this, I can't take this . . . if you need to do this then go ahead . . . how I'm feeling is going to determine if and when I can be with you again (AI).

For one sublimity seeker, short glimpses of the transcendent plane scattered over a ten-year period sustained her, thus the temporal virtue of patience was important. Frequency and right timing of sex figured strongly with Guy and Bev. Here patience was described as a trusting surrender to what is. "Somehow I'll let go of it (expected frequency of sex), surrender, and we'll make love beautifully again" (Bev), Here the couple felt they had discovered a hidden sexual pacemaker which regulated their lovemaking according to its own mysterious cycles (cf, Hales & Hales, 1983, for research at the University of Pennsylvania showing that couples whose sexual activity is in synchrony with fertility cycles have greater relational compatibility than those whose sexual activity is not synchronized with fertility. Researcher discovered this correlation with "amazement.")

The quality of time also varied: erotic bonders experienced an ancestral primitivity which deepened the meaning of sex by grounding it in metaphors of phylogenetic antiquity. Sex-as-play gave sex the never-never land feel of childhood, the timeless quality of playing. Sublimity and ecstasy seekers used quantum physics metaphors to describe the body as an energy field which gave their sexuality a futuristic timeless quality; the doctrine of reincarnation had a similar effect. For the meditators, the ontological mystery of impermanence itself created a poignant, blissful experience. In all cases eros was hidden or outside mundane time and consciousness.

Place

Place is another ontological context. The bedroom or the meditation room is the erotic site, both being private, secluded, usually darkened rooms-the sites of personal transit from wakefulness to sleep or from ordinary consciousness to meditative consciousness. Eros-the-secluded emerges in these transition rooms and carries one into another place, "in the clouds" (Jim), "on the crest of a wave" (Lyn), or "there's no planet earth there" (Divya),

Sue described a more primeval setting for orgasmic sex, "fucking in the dust" in the desert while on psychedelics. "We
went under some rocks and fell into lovemaking, like living in caves before language, primitive, rustic, pounding the earth.” Here space joins time to emphasize the inaccessibility of essential eros: sex as a dyadic dance in the remote sands of time. The earthiness of time-place resonates in her bones: "I can still feel it.”

For Tom and Roz, the place of union was the otherworldly soul-plane arrived at through meditation in their home, or at the spiritual group’s center where the spiritual "vibrations are more built up.” Vibrations themselves are an essential quality of eros, linking the mundane "here" through a mysterious quasi-tangibility to the divine "There.”

Ed brings flowers and incense into the bedroom before neo-tantric sex and makes it into a meditation room. His guru tells him to go into his bedroom with his wife and overcome his fear of sex by making love so loudly that the whole community can hear it. Place is made public instead of private in order to counterphobically provoke eros out of hiding and to serve the pedagogical motives of this particular guru: sexual enlightenment of the whole community.

The erotic place is permeated with a sense of privacy, seclusion and inaccessibility whether by turning the phone off for a Saturday morning of lovemaking, or by living in a rural ashram hermitage. For Jan, orgasm was sometimes like jumping off a mountain, or diving into the ocean—both representing the extremes of the earth. One goes "off" with the beloved whether it is God or the "whore-madonna” (Sue). The sexual place is special, furtive, private, hidden, or far away.

**Embodiment**

Embodiment is the carnal context, the contiguity of matter and spirit. The body is a partially opened gateway to intimacy with another self or with rarified dimensions of the universe.

The lovable person in the less lovable body blocks the relational gateway for Guy who isn't aroused by his wife. For Lyn, the sexy body attracts her for "good sex" while the person inside may be unlovable. Before his nec-tantra practice, Ted saw his body as a seductive ploy in street-wise sexuality, a "come on up" ready invitation: "The right clothes and the right pose leads to getting some action."

A pulsing vein ushers Dee into a mystic state of oneness. Sue speaks of "touching the DNA in each other,” an entrance into
the atomic level of physical bodies. For Divya and Prerna, the body is the procreational gateway for souls to enter new bodies, and, through *kundalini*, transformation is a route to full maturation of the "divine" body. In *neo-tantra*, the body becomes transpersonal energy, divine and archetypal.

'The true encounter between man and woman is about energy, Shiva and Shakti, she was totally Shakti, breathing heavily, hair all messed up ... oh, this is what it's all about" (Ed).

This energy of Shiva and Shakti originates in the occult depths of the chakra-body-invisible to the physical eye, yet electrifying the body with its essential erotic vibrations. The energy lies hidden in the "private parts," welling up in glandular secretions awaiting a desirous thought, a furtive glance, meditative stillness, or the passion of *kundalini kriyas* and *mudras* (spontaneous movements accompanied by specific emotions and mental attitudes), or even the mysterious *amritas* secretion from the pineal gland.

The body allows love to become kinesthetic, whether as a shared orgasm, "I get the love more tangibly through sex," (Bev) or through *kundalini* meditation, "Whatever benefits come from orgasm, I get after a really good meditation" (Radha).

The ontological contexts are summarized in Table 3.

DISCUSSION

In this section, the phenomenological findings regarding erotic mystery and the eight contexts are related to several discourses on sexuality. I have grouped these discourses according to the paradigm which governs them:

**Empiricism** is the approach of conventional science based in rational objectivity and utilizing the standard procedures of experimental or descriptive research. These discourses are biologically based and explain human sexual phenomena in terms of healthy need satiation within a physicalistic model. This paradigm is causal deterministic rather than moral-teleological.

**Existentialism** refers to the approach of phenomenology based in reflective consciousness as one examines lived experience. These discourses seek to free the subjective self from externally imposed interpretations of what sex is and to support an individualistically authentic embodiment of sexual passion.
"from the inside out." The paradigm is ego-centered, historical and values-oriented.

Spiritualism is the approach of esoteric and yogic science which depends upon variable states of consciousness such as meditation, samadhi, or clairvoyance. These discourses are based in a moral-teleological paradigm, and sexual phenomena are discussed in terms of both embodied and transcendental conditions.

The literature also reveals four distinct functional modalities of sexual expression which have been described and advocated by writers in each of the preceding paradigms.

1. **Orgasm-oriented sex**, in which the primary expression of sexual energy is orgasmic genital sex, and procreation is secondary, as in Reichian theory.

2. **Nanorgasm-oriented sex**, in which sexual energy is accumulated through genital congress and sublimated for psychic development by avoiding orgasm as in tantric maithuna or karezza.

3. **Yogic celibacy**, in which sexual energy is sublimated for psychic development and genital sex is exclusively procreative in function, as in urdhvaretas and kundalini yoga.

4. **Procreation-oriented sex**, in which sexual energy is defined primarily in terms of procreativity as in Darwinism, socio-biology, and psychobiology.

Table 4 summarizes these three paradigms and the four functional modalities of sexuality, and lists main writers and teachings in each category. Table 5 shows a Western perspective on the chronology of these writings and other related historical events.

**Empirical Theories of Procreation**

Even if sex has become conceptually, technically and practically separable from procreativity, its biological roots connect it to its hidden depths. Until the 1820s preformation embryological theories preserved the mysteriousness of procreation by positing an impalpable etheric realm which awesomely traces back to the Creator. As Malebranche, writing in the seventeenth century notes, scientists felt an awesome respect for the procreative mystery:
<table>
<thead>
<tr>
<th>PARADIGM</th>
<th>MODALITY OF SEXUAL EXPRESSIONS</th>
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<tbody>
<tr>
<td></td>
<td>Orgasmic-nonprocreative</td>
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<tr>
<td>Existentialism (philosophical)</td>
<td>Sartre</td>
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<td>Spiritualism (transcendental teleological)</td>
<td>First Stage of neotantra; Free John. Rajneesh orgasmic tantra Douglas &amp; Slinger</td>
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<tr>
<th>starscr GROUP</th>
<th>EROTIC-BONDERS</th>
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<td><strong>EVOLUTIONISM</strong></td>
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- **EVOLUTIONISM**
  - Malthus
  - Galton
  - Darwin
  - Watson-Crick
  - Meiosis
  - Sociobiology

- **CONTRACTION**
  - Mendel
  - Bradlaugh-Besant
  - Stopes
  - Latex condom
  - The pill
  - Prenatal psychology

- **ECOGENICS**
  - Pop. Act 1811
  - Sanger
  - Legal abortion
  - Genetic engineering

- **SEXOLOGY**
  - Kraft
  - Ebbing
  - Ellis
  - Reich
  - Lowen
  - Masters Johnson
  - Artif., insemination

- **EXISTENTIALISM**
  - Kierkegaard
  - Nietzsche
  - Theosophy
  - Aurobindo
  - Free John

- **SPIRITUALISM**
  - Dostoevsky
  - Woodroffe
  - Sartre
  - Vivekananda
  - Yogananda
  - TM
  - Rajneesh
The bodies of all animals which have ever been born are perhaps the products of the creation of the world, and females of the first animals were probably stocked in the beginning with all those generations which have ever developed or ever will be to the end of the world. One might ... push this speculation even further but one rightly dreads to penetrate too deeply into the smallest works of God (my emphasis) (Malebranche, quoted in Cole, 1930, p. 52).

Epigenetic theory rejected the "etheric" and to some degree physicalized the mystery as the "riddle of DNA," with molecular geneticists penetrating the vertiginous double helix with laboratory methods. After some success understanding the biology of procreation, intensified efforts to control it led to some success. However, the spiritual mystery of procreation then tended to recede into the background. For some individuals the possibility that such an "etheric" perception as a spiritual mystery should actually influence our sexuality is almost laughable in our age of technological control and sexual liberation. Nevertheless, when this control fails, the mystery re-emerges in the form of the often regretful, sometimes accepting question, "How could this have happened [when] we were so careful?" The question is usually one of strategy, and for none of the subjects did abortion lead to an inquiry into procreative mystery itself. Thus, after their abortions, Bev merely changed contraceptives, and Sue and Jan became "more careful." In such instances, the unintended conception is the embodiment of confusion: dismissed procreative mystery slipping through the cracks of sex.

The empirical theory of procreation has also had a major impact in the arenas of law and medical technology. Thus, for example, abortion has become a medical problem and a legal debate which only begins to reveal the actual limits of biological theories of sexuality and procreation. Interestingly, medical science, with sophisticated instruments, is now discovering a wider range of abilities in the fetus (Verny, 1981)-prenatal behavior and capacities that suggest the inexplicable mystery of a continuity of consciousness in the universe (cf. Chamberlain [1983] for a 200-entry bibliography regarding pre, peri-, and neonatal consciousness).

The waxing and waning of ovulation's physiological cues reveals and conceals procreative eros. With the unique loss of a highly visible estrus in human females sexual selection shifts in and out of the procreative context during the modern mating ritual. Al and Jan decide to have a child and discover that, "It is a completely different act to have sex to try to conceive; inwardly, the sex didn't 'end' until the pregnancy test came back" (Hales & Hales, 1983). Procreative eros guides the
perpetual, slow-circling dance around the Hidden, the source of incarnation and human futures.

*Empirical Theories of Nonprocreative Orgasmic Sex*

Psychoanalysis and its precursors drew eros into open scientific discourse. It emerged again as something hidden, furtive, and unconscious—yet all powerful: the secret relationship between mother and son, father and daughter, the symbolic dream-life, the shock of disclosing parental sex: the primal scene. Behind the closed doors of the consultation room is the release of verbal catharsis. After enough talking about sex, the patient is ready to show the final maturational stage, genital primacy.

Freud felt that spiritual passion was a rarified eros, a sublimation that turned against its own feet in genital primacy. By toppling religious morals, humanity would be free of what Reich called "moral fascism," and renew itself with "sexual love." Eros-as-nonprocreative-coitus becomes a panacea, what Szasz (1980) called, "sex by prescription." As Lyn stated, without enough sex, it's like "going dead." Eros is the mysterious power of revitalization.

Reich continued to make eros-the-hidden more public as orgone, as orgasm reflex. The scientific discourse became the body language of vegetotherapy with the full-bodied orgasm as the word made flesh. Through deep breathing and the breaking down of body-character armor, imprisoned eros is set free and sets us free. If making eros visible is the fundamental erotic process, then the orgastic body is the apex of the materialist's line of discourse and the embodiment of freedom.

This study's phenomenological results imply that even demographic research is essentially an erotic act since fundamentally the researcher is getting closer to eros hidden in the masses. Unlike any other scientific subject, sex can permeate its researchers with alluring mystery, and yet eros remains intrinsically of the hidden. The recordings of Masters and Johnson's photographic plastic penis seem to be conclusive evidence: physiological response is sex. The present study's findings indicate that a purely physiological explanation could never be adequate to account for the power and mystery of the lived-experience of sexuality.

The humanistic movement in American psychology has focused upon the emotional, intrapsychic, role, and relationship contexts of eros. Here, sex becomes the inner property of the self-actualizing individual or couple.
Platonic love is not enough ... [it is in] fully committed joining of spirit and flesh in the act of love that we affirm our responsibility, passion and commitment to the world (Leonard, 1983, p. 183).

Eros-as-sex was brought out of hiddenness through various interpersonal exercises and procedures, including nude and clothed encounter groups. Sex was shifted into an existential paradigm, yet still defined by a biological, demystified "ground" (Keleman, 1975).

Feminist psychology centered on historical and role contexts and critiqued the patriarchal sexology. The elusive phenomenon of intimacy-disclosure through fearlessness-emerged as essential to eros, along with the possibility of there being at least two sexual ontologies, one female and the other male. Here the unknowable other-gender represents erotic hiddenness as otherness. And again, existential motifs of authenticity, self-determination and choice gain strength within a biological sexuality.

Transpersonal psychology, with its current emphasis upon integrating various empirical, existential and spiritual theories has no specific theory of sexuality, procreativity or sexual development. Historically, Western psychologies have formed their sexual theories in direct contrast to spiritual theories. The transpersonal integration of spiritual and scientific sexologies therefore faces numerous complications including political, paradigmatic and linguistic factors. Wilber, however, has described what amounts to a "post-genital" psychosexuality,

I would say that the maintenance of exclusive genital prana beyond its formal and necessary developmental period represents the refusal to accept its death and discover higher states of whole-body ecstasy, ecstasy beyond the genitals (Wilber, 1981, p. 213).

Existential Theories of Procreation and Non-procreative Sexuality

Existentialism seems to stand against the spirit of the scientific-materialistic approach of making eros and procreativity purely physical and controllable; it sides with such impalpable phenomena as the self, intersubjective passion and caring.

In The secret life of the unborn child, Thomas Verny, M.D., compiled medical research of the past twenty years in prenatal psychology. His empirical findings regarding various sentient and responsive capacities of the fetus led him to apply existential concepts of caring and responsibility to the relation-
ship between parents and the unborn child. He describes this
relationship as *intrauterine bonding* consisting of physiolog-
ical, behavioral and emotional channels of communication.

His (the fetus') demands are not unreasonable: All he wants is some
love and attention and, when he gets them, everything else,
including bonding, follows naturally (Verny, 1981, p. 95).

His work is part of a movement in medical obstetrics toward a
more existential-humanistic understanding of human procrea-
tion.

Singer (1977) adds romantic relational mystery to the psycho-
logical process of individuation. The union of this romance is
the androgynous self, historically grounded in feminism and
seeking to rebalance the overgrown patriarchy.

Koestenbaum (1974) traces the essential erotic phenomena
through the ontological contexts of time, space and embodi-
ment while loosening the grip of theoretical contexts upon
personal erotic choices.

Human beings are not by nature sexual, as Freud and his followers
have contended, but choose to be so. Sex is a natural urge. but the
role it plays in your life and the importance you attribute to it-
your attitude toward your sexual urge-is a matter of free choice
(Koestenbaum, 1974, p.3).

He leaves eros hidden in subjective experience as a polymor-
phous Hitch.”

Sartre (1956) stays more within the embodiment and relation-
ship contexts describing eros as the incarnation of desire-a
mysterious and fleeting fire which always burns itself out by
destroying its object. He emphasizes the intrapsychic and
relational contexts with his concept of "double reciprocal
incarnation," and the temporal context with his appreciation
for the evanescence of pure sexual desire.

Foucault's *ars erotica* penetrates the historical context and the
medical-juridical authority of the *scientia sexualis*. He wants to
abandon empirical theories of sex, orgasm and the like to
pursue eros directly in an *ars erotica*. This inquiry is necessarily
secret and relational, leading beyond ordinary time and em-
bodyment to an "absolute mastery of the body, a singular bliss,
obliviousness to time and limits, the exile of death and its
threats" (Foucault, 1980, p. 58). My results from ecstasy and
sublimity seekers find the greatest congruence with his thought.
After numerous *neo-tantric* experiences, Lyn states,
What I'm wanting is an intercourse that is not purely, or doesn't feel purely for sexual release ... blurring these sexual energies into a finer or more subtle or spiritual realm.

_Brahamacharya_ practitioner Prema states that:

I really regard yoga as very hedonistic. Just a different kind of pleasure than people are used to and the little bits and tastes of celestial pleasure are more beautiful than anything [I've] experienced through the senses.

Evola (1983) reverses the empirical erotic ontology and places metaphysical meaning at the most fundamental level.

The normal explanatory process is to be reversed: the lower is to be deduced from the higher, not the other way around. Physical instinct starts from a metaphysical instinct, and the primordial impulse is directed toward "being" (Evola, 1983, p. 52).

As is common among the existentialists, he critiques pessimistically what Kierkegaard (1962, original date, 1846) called the "present" or "modern age." Evola asserts that modern man must go beyond the psychic and spiritual lowlands into which he has been led by the mirages of his material civilization, for in this lowlands the meaning of being truly a man or a woman is doomed to vanish. Sex will only serve to take him still further downward; furthermore, even apart from what concerns the masses, sex, being reduced to its content of mere sensation, will only be the misleading, obscure and desperate alleviation of the existential disgust and anguish of him who has stumbled into a blind alley (Evola, 1983, p. 276).

Brown too has penetrated the historical context by uncovering eros in its seeming denial: celibacy. She focuses upon the relationship and intrapsychic contexts by freeing celibacy of its clerical role context. Here eros is approached and preserved as the _a priori_ hidden union between lovers, "the uniting of the physical ties that one yearns for in sexual union is already occurring and the sexual activity may therefore be experienced as unnecessary or even undesirable" (Brown, 1980, p. 169).

_Spiritual Theories of Procreation and Sexuality_

_Western Systems._ Embodiment and temporal contexts of spiritual theories are fundamentally different from those in the preceding theories because of their acceptance of reincarnation.
Theosophy's teleological discourse depicts a sexuality that is evolving according to a cosmic plan (Besant, 1896; Bailey, 1954; 1968) in which humanity is outgrowing its lower animal nature.

The vast population of the world today is the result of an animal response to those (sexual) urges and of the general promiscuity, which is perhaps the outstanding factor, esoterically speaking. . . of the present world distress, economic difficulties and national aggressions (Bailey, 1954, p. 135).

Theosophy posits a mysterious harmony or ecology between visible and invisible dimensions that is violated through accidental conception (Bailey, 1968, p. 10). Contemporary sexuality, as yet immature, will cosmically ripen into heart-level intercourse. Genital sex will return to its "ordained consequence, Birth" (Bailey, 1954, p. 136), restoring procreativity to its cosmic ecological balance.

In Dion Fortune's (1914) septenary sexology all human interaction is an erotic intercourse upon one or more planes (cf. Table 6). Thus, our subjects sought relationships which had "good sex" upon each plane, e.g. spiritual values, intellectual stimulation, emotional rapport, "chemistry," etc. Erotic bonders emphasized the earthier planes, ecstasy seekers the middle planes, and sublimity seekers the rarified planes. In this schema, empirical theories of sexuality and procreation appear as artifacts of truncating the supra-empirical planes. In her psychosexual theory development begins on the physical plane but is guided by higher planes that are dynamically sublimative.

Yogic Theories. Yogic theory embeds eros in a teleological cosmos where all contexts are subject to transformation through consciousness alteration. Telos or guiding purpose is hidden in the mysterious kundalini, the serpent fire. It is the eros hidden within eros, the love for the Absolute hidden in relational love and genital strivings which seeks a union with its object that is more and more eternal and deific. But because eros-the-hidden is made so theoretically explicit in yogic cosmology, the described ideal can be mistaken for the noumenal reality. Spiritual materialism can reconstitute the less mature egoic consciousness in the linguistic garb of liberated consciousness. The advanced yogic sexual discourse therefore requires a kind of perfection of the self as well as an awakening of body energies. Thus, while modern sexual liberation has been made accessible, yogic sexual liberation is kept so hidden and rare that only the infrequently enlightened saint attains it.
<table>
<thead>
<tr>
<th>PLANE</th>
<th>ATION</th>
<th>CHARACTERISTICS</th>
<th>OF RELATIONSHIP</th>
<th>DURATION OF RELATIONSHIP</th>
<th>MODALITY OF COMPATIBILITY</th>
<th>MATING CRITERIA</th>
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<tr>
<td>PURE</td>
<td>SPIRIT</td>
<td>Undifferentiated</td>
<td>Spiritual</td>
<td>Noneternal</td>
<td>Oneness</td>
<td>Mystical entry into light as one individual, transcendental “symposium union”</td>
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<tr>
<td>CONCRETE</td>
<td></td>
<td>Streaming of light into 7-Rays of monadic essences, Spiritual healing</td>
<td>Monadic essences</td>
<td>One complete cycle of evolution</td>
<td>Same Ray</td>
<td>Original shared membership on same Ray; same spiritual essence</td>
</tr>
<tr>
<td>ABSTRACT</td>
<td>MENTAL</td>
<td>Philo-poetic thinking (-) Scientific thinking (+) Mental affirmation causality “right-left brain” dominance</td>
<td>Style of monadic expression</td>
<td>One complete cycle of evolution</td>
<td>Complimentary modes of inductive deductive logic</td>
<td>Intimacy of essential values, intellectual sympathy, trans-verbal</td>
</tr>
<tr>
<td>CONCRETE</td>
<td>MENTAL</td>
<td>Ideas or content of mind; literalistic. verbal communication, interests, memories</td>
<td>Platonic rapport</td>
<td>One lifetime</td>
<td>Mutually shared ideas, memories.</td>
<td>Intimacy of shared interests, knowledge, memories shared thru listening! speaking-verbal</td>
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<tr>
<td>EMOTIONAL</td>
<td></td>
<td>Picture-thinking. imagination causation thru visualization; supra-sensual feeling-rapport</td>
<td>Affection. personal love. supra sensual</td>
<td>While affection lasts</td>
<td>Complimentary expression &amp; reception of feelings</td>
<td>Intimacy of tender feelings and freedom of emotional expression reception</td>
</tr>
<tr>
<td>INSTINCT</td>
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<td>Biorhythms. ovulation. hormone cycles. seasonal influences. menses</td>
<td>Passionate desire</td>
<td>While desire lasts</td>
<td>Mutually attracted to each other</td>
<td>Intimacy of physical attraction and desire. “right chemistry”</td>
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<tr>
<td>PHYSICAL</td>
<td></td>
<td>Attraction of opposites; electrical magnetic sensualistic desire</td>
<td>Coital activity</td>
<td>Duration of coitus</td>
<td>Complimentary body attraction; lingum, yoni</td>
<td>“Blind” intimacy of sexual arousal; of procreative potential</td>
</tr>
</tbody>
</table>

**TABLE 6**

**FORTUNE'S MULTI-PLANE MODEL OF RELATIONSHIP**

COSMIC

TELOS

INDIVIDUALITY

REINCARNATING

TRANSCENDENT

MEDITATION

PERSONALITY

TELOS

LIFETIME

TRANSIENT

PERSONALITY
In the yogic practice, procreative sexuality is seen as the link between death and life through the cosmic process of reincarnation, imbuing eros with ever yet more mystery.

SUMMARY

This study has led the author to conclude that eros, as a psychophysical sensation, is extremely pliable and can be shaped into diverse meanings by the individual. These meanings lead to a range of specific erotic behaviors so divergent as to include orgasmic and celibate expressions. These behaviors actually organize erotic energy in the body as "discrete states of erotic embodiment," just as Tart (1975) describes "discrete states of consciousness." A finite province of erotic meaning (Schutz, 1962, 1964), and behaviors, is created through the discourses of the aspirant-residents of each d-SOEE. Each discourse is state specific, that is, knowable only to those who inhabit the particular d-SOEE. This concept is fundamental in psychoanalytic psychosexual stages, in Reichian and bioenergetic body diagnostics and other bodywork systems, and in kundalini yoga. Furthermore, the meaning that particular erotic sensations receive depends upon the discourse "lexicon" that the individual consults, and upon the other meaning-giving contexts.

To return to the essence of eros as mystery is to permit one's personal erotic province to expand into the unknown. This expansion is not guaranteed by merely changing coital position, or gender-partners or other permutations sometimes suggested to us by "sex experts." Such "lateral/linear" experimenting exists largely within the same band of d-SOEES-the psychoanalytic stages from oral libidinous strivings to genital primacy. "Vertical/exponential" experimenting would involve re-discovering eros as metaphysical mystery-as "unbounded" meaning, rather than as a well-defined behavioral context. In this context of mystery, eros might be freed of what Freud called "genital tyranny," and freed of theoretical tyrannies which have repeatedly controlled its appearances through normative definitions.

This more vertical movement is implied in the direction of modern sexual liberation. Through political struggle and psychological theorizings we have seen gay and women's liberations erode boundaries between several finite erotic provinces, allowing erotic mystery to be validly acknowledged in disparate forms. In the present research into tantra, or orgasmless sex, and brahmacharya kundaliniyoga, or sex-less
eroticism, we go beyond Western culture and beyond genital primacy d-SOEES. As Ramakrishna stated, the penultimate celibate state in yoga "was one in which it seemed that all the pores of the skin were like female organs and intercourse were taking place over the whole body" (Dimock, 1966, p. 4). To the modern Westerner, such post-genital sexuality may sound mysterious, but this may be only a matter of perspective. As Lao tse noted (1962, p.47):

Always without desire we must be found,
If (Tao's) deep mystery we would sound;
But if desire always within us be,
Its outer fringe is all that we shall see ....
Where the Mystery is the deepest is the gate
To all that is subtle and wonderful.

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