

APPENDIX I

WORKING WITH SEXUAL ENERGY

Allow me to begin on the light side: A world-renowned sexologist was the keynote speaker at a conference. The person introducing him went on at great length about the speaker's credentials, laboriously so, to the extent that people were beginning to leave. Finally, the person introducing him allowed the speaker to talk. The speaker got up, went to the podium, and said, "Ladies and gentlemen, it gives me pleasure. Thank you and good evening". Then the speaker left the podium and the stage.

Most human beings are smart enough to realize that sex can result in procreation. But what prompts us (and every other species) to engage in its myriad manifestations is desire: the pleasure of arousal and satisfaction. And that desire is exceedingly powerful. Advertisers have been using it to sell just about everything under the sun from time immemorial. Sexual desire may result in impregnation, but that is not what drives us to arouse it time and again. Because the desire is so powerful and arousing stimuli so pervasive, a normal person is hard pressed to avoid it, even if the arousal has been associated with painfully shameful events. And that is the case for a number of my clients whose earliest experiences were highly conflictual, painful, and shaming. That kind of early experience can generate two extremes and everything in between. At one end of the continuum are individuals who shamelessly reenact those early experiences of arousal. At the other end are individuals who strive to suppress their sexual desire to avoid its painful associations. Most of my sexually abused clients fall into the latter category. For them, even solitary activities such as masturbation are painful.

Several years ago I was able to develop a set of interventions that have proven helpful to a number of clients who were severely sexually abused as children. By 'severely sexually abused', I mean children who were used sexually from infancy onward by a number of adults including parents, grandparents, and strangers; and forced to engage in various cultic practices that are beyond the pale of most peoples' imaginations. The wonder is that they even survived to tell it. By and large, my clients have not acted out their sexual travail. If anything, they are - for the most part, asexual. Arousal brings them too close to the memories that first stimulated arousal, so they tend to avoid it.

One of my earliest uses of this series of interventions was with a client, Menta, who had stopped seeing me a year earlier. She is MPD and used an Inner Self Helper called the Positive Voice as her higher power. We worked together for several years. She came to see me about a year after we stopped meeting on a regular basis. In that session, which occurred at the beginning of the month, I told her of recent work with other clients in helping them to heal from sexual abuse and told her that I would send her a protocol via e-mail, if she was interested. I knew she was strapped financially and could not afford to continue seeing me on a regular basis. A day later I received an e-mail from her requesting the protocol, which is given below. This is what I sent to her:

The following intervention addresses the sexual abuse of your many alters. Some of the alters enjoyed – took pleasure in, their early and later experiences, but the majority of alters associate sexual arousal with physical pain, fear, shame, and/or dread. For those, sexual arousal has repeatedly re-evoked those same negative emotions since they have no other experiences to counterbalance the negative.

This intervention is built on the premise that sexual energy can be treated as *separate and distinct* from the contents it infuses and from any emotions experienced concomitantly with it. When the sexual energy is aroused it becomes *arbitrarily* attached to stimuli associated with the arousing events. No particular content or emotion is an inherent quality of sexual energy, except the desire to arouse it from time to time. Sexual energy can be attached to a myriad of contents, which accounts for the wide range of things that arouse people. Further, while the associated stimuli are often considered pleasurable, they can also be painful and/or extremely conflictual. Sexual energy does not make a moral judgment about what contents will arouse it, or what it will be associated

with when aroused. When aroused, sexual energy simply infuses concurrent events. Some events can evoke pain or fear as well as arousal; and those too will be re-experienced when arousal is re-experienced, *even if the circumstances of the second arousal have nothing to do with the first*. Thus, a second arousal can be entirely pleasurable and free of all fear and pain, but nonetheless *evoke fear and pain in other alters who were created to cope with a previous arousal that was painful in the extreme*.

Because some alters have positive associations to sexual arousal this intervention must be completely voluntary. It is only offered to alters who desire to be free of the sexual arousal previously paired with negative emotions such as pain, fear, shame and the like. Basically, the intervention severs the connection between negative emotions and the sexual energy that re-energizes those emotions via the memory. The memories remain intact and can be recovered, if necessary. But lacking a sexual and emotional connection, the alter is no longer forced to cope with the memory every time the body is sexually aroused. The alter will no longer have to dread sexual arousal for fear of re-evoking all the painful emotions that might be associated with it. Those connections will have been severed. Basically, the associations that are severed are concomitant *emotional connections and the involuntary arousal of sexual energy*. The mental contents are left intact, though they will be harder to recover if sexual energy has played a major role in re-evoking them.

Of note there are two ‘sources’ of sexual arousal, which are capable of re-evoking negative emotions and involuntary arousal. Sexual arousal can be experienced as residing in someone else (e.g. your father or a priest) or within yourself; that is, as something forced on you rather than something you voluntarily evoke as pleasurable. The intervention is effective in both cases: it severs the connection to sexual energy in ‘the other’ as well as the self, if the self experienced it as conflictual. Effectively, ‘the other’ becomes neutered. If experienced by the self, then the self voluntarily forgoes the arousal.

Here is how the intervention will proceed. The Positive Voice will create a circle with her *Light*. Those alters who want to sever sexual arousal with negatively charged memories will enter the circle with their *Light*. Each alter can only enter the circle if they have a portion of the *Light*. Entering the circle with the *Light* provides an explicit expression of willingness to separate from the sexual energy as well as any negative emotions associated with the energy. Some alters may come forward and ask you for a portion of your *Light* in order to participate. Don’t hesitate to give it to them, even if you do not know their memories. They may also obtain a portion of the *Light* from other alters. None need your permission to enter the circle. They all have free will and will enter the circle of their own volition or not at all. The first time you do this intervention there may be a lot of alters, or only a few, who want to be free of the painful experiences associated with sexual arousal. Note, that this intervention can be repeated as often as you deem necessary so it is not critical that all enter the circle at this time. Some may hold back and watch what happens. Others may choose to retain all of their associations intact as they experience them as pleasurable on the whole. This intervention is for alters – most of them children, who have experienced sexual arousal, primarily in others, as painful in some way.

When all the alters who elect to participate in this intervention are in the circle drawn by the Positive Voice, then you will ask her to draw two more circles on top of the first one. That done, you will ask her to use the second circle to separate all of the negative emotions associated with their abuse memories. When this is done you will ask her to separate the sexual energy attached to the memories, using the third circle. In effect, there are now three distinct circles. One circle holds the alters and their memories. Beside it, a second circle holds the negative emotions associated with their abuse memories. And on the other side of the alters’ circle will be the circle holding the sexual energy previously attached to the memories. It needs to be stressed that sexual energy is never treated as negative. It can be strongly associated with negative emotions but of itself it is always seen as neutral or positive.

First let us deal with the negative emotions. The best way I have found to address these is to ask the Positive Voice to enter that circle and absorb those emotions with her *Light*. Essentially, she dispels their power by transforming them back into pure white light and returning them to the source of all light, or by absorbing them into her *Light*, which is seen as having an equally purifying effect. Basically, I would let the Positive Voice use whatever she deems best. For your part, you need to observe a noticeable change within the circle. Since these emotions generally manifest as dark colored energies, usually the circle 'clears' as a result of the Positive Voice's actions. At that point the circle itself can be dissolved.

Next, you ask the Positive Voice to focus on the circle containing sexual energy. It is difficult to say much about it beforehand. Sometimes, the energy appears contaminated. This must be a judgment call. Basically, it has to look 'healthy' to you. If it does, leave well enough alone. If it does not, then ask the Positive Voice to enter it and remove all contaminants until it attains a healthy color and dynamism. The sexual energy will remain separate from the alters in the center circle. Hereafter, they will access it in one of two ways. They can divide their *Light* and have the Positive voice place a portion of it directly into the circle containing sexual energy. This is probably the safest way of accessing the sexual energy since the *Light* will only permit a safe flow from the circle to the alter. The alter can also access the energy by self-stimulation of the clitoris and other erogenous zones, e.g. masturbation, or by mutual stimulation with another partner.

Accessing sexual energy with the *Light* provides the alter with access to its health benefits without the alter having to arouse it. A number of esoteric sects treat sexual energy as health giving and life sustaining. The two that come to mind are Taoism and Tantric Yoga. For that reason, it might be a good idea to encourage these alters to use the safe connection afforded by the *Light* even if they have no interest in self-stimulation of mutual stimulation with a partner.

Menta, if you use this intervention I would very much appreciate your written description of what goes on inside when you do, as well as a follow-up in a week or two of what you experience as a consequence of doing it. Please feel free to ask me any questions regarding it, before, during or after.

I receive several e-mails from Menta over the next month. During the month Menta repeatedly uses the intervention to very good effect. What follows is a portion of an early e-mail report.

I am doing this intervention again even though I have now done it several times. I see the Positive Voice and she draws a circle with her light. I ask if any alters want to come into the circle and there are a few. They each have a portion of their own *Light*. The Positive Voice draws two more circles. She takes from the alters their negative emotions attached to their sexual energy and puts it into the second circle. She then takes the sexual energy and puts into the third circle. The second circle is black and grey and she puts her *Light* into the circle. I wait for several seconds and slowly the color begins to change. Usually at this time everything turns clear but right now there are other colors underneath the black and gray. I am not sure what this means. The colors seem to be red and yellow. The Positive Voice still has her *Light* in this circle and it becomes pink. The other circle with sexual energy is yellow but dull. The Positive Voice puts her *Light* into the sexual circle and the color becomes orange and then changes to pink. The last few times I did this procedure the sexual energy circle was usually orange. I don't know what it means. I am just writing what I see right now.

Right now I feel safe and clean. Dr. Vreeland I want to tell you briefly what I have experienced after using this procedure a few times. I have masturbated a couple of times since then. Each time I have noticed that either myself or an alter will access the sexual energy using their *Light* while I am touching my clitoris and immediately I feel a tremendous surge of sexual energy and the orgasm has been even more dramatic for me. Both of these times I did not have the shameful feeling that I once had when I would masturbate and I have not cried.

In the remainder of this e-mail Menta shares her experiences with a male friend, which are decidedly positive. The fact that she is even dating is major for her. At the end of the month she asks for another appointment. The verbatim of that session is given below. I touched on Menta's case in a previous chapter. She was raised in an intercity slum and attended Catholic Parochial grade schools. Unfortunately, a group of nuns and priests at her school abused her, her sister, and a number of other students. One reason why she had so much difficulty evoking a Christ image stemmed from the priests' telling her that they were Christ's representatives on earth. She believed them. I mention this only because she references it in the session. In years following this series of interventions Menta would keep me updated by e-mail. Her transformation has been phenomenal. She has been able to forgive those men and women as well as her parents. In the process she was finally able to invite Christ to partner with her Positive voice. But I am getting well ahead of her story. Our last session took place in my office a month after she started using the interventions.

Menta. Menta has been making considerable progress on her own; she has come in to 'touch base.' Most recently, she has been using the intervention to address a herpes outbreak. She discovered two alters who were experiencing her current sexual relationship (with a man older than herself) in the context of earlier abuse with an older man. She is able to help these two separate the sexual energy and dispel the negative emotions associated with the memories. Next I suggest that she might ascertain if there are any alters who seem resistant to separating sexual energy from abuse memories. The Positive voice helps her separate them. She discovers a number of child alters. The one who speaks on their behalf – a boy, says they felt all the sexual stuff she has been doing lately was like what they did with the priests and nuns. I suggest to the Menta that she let the Positive Voice separate the sexual energy from the children but not the emotions associated with the memories. When this is done the boy alter says he feels numb; that is the effect of separating the sexual energy. Before he had felt 'love' from the priests and nuns when they paid attention to him. Apparently they have not been able to distinguish between sexual interest and love interest on the part of the adults. I have her ask the Positive Voice if it would be possible for her to give them a taste of her sense of love. Of course. But some of the child alters now express fear of the Positive Voice. Some of the children told the priests and nuns about this Inner Self Helper, who was present even when the Menta was a child, and the religious said that such an inner voice was wrong, bad, of the devil. So some of the alters have a real fear of her that hurts their stomachs. I suggest that they use their *Lights* to provide garments of protection. This only helps a little. Next I suggest that the Positive Voice contain the priests and nuns in the circle that have the power to threaten these alters. Without my suggesting it, she adds her parents and an ex-male friend. I have the Positive Voice enter the circle and remove their power to threaten the children, but nothing much changes. When I ask why not, Menta replies that one other is missing – the therapist who sexually abused her, though again, his sexual interest had been confused with a love interest. (Her initial reason for coming to me was to help her report that therapist.) When his authority is also removed the children become willing for the Positive Voice to enter the circle. I first have her separate the negative emotions from the children. Not surprisingly, that circle is full of darkness. Next I suggest that the Positive voice enter the children's circle, and that each child who is willing touch their *Light* to her *Light* to safely experience the love she would offer them. At this point Menta becomes quietly emotional. She says the children are tearful, but they are good tears. When things settle a bit I suggest that the Positive Voice temporarily leave the circle to dispel the negative emotions in the other circle, which she does without fanfare. Then I suggest that she return to the children and that Menta return to me, as we are well over the time.

The Basic Thesis

The basic thesis for working with sexual energy is exactly as I described it to Menta in her protocol: *every memory and emotion associated with sexual energy is arbitrary*. The energy and any associated emotions can be separated from the memory. Once separated, Christ can be asked to absorb/dissolve the negative emotions. If necessary, Christ can also be asked to purify the circle containing sexual energy until it is perceived as 'healthy' – as perceived by the client. Thereafter, the affected selves can reconnect with the sexual energy by placing a portion of their *Light* into the circle containing it, or by arousing themselves thereby creating new memories. The primary argument supporting this thesis is the

immense variety of associations that arouse people. The energy is universal; but what arouses is a function of the individual's life experiences. Different experience, different arousal. Clinically, the thesis is supported by a number of clients who have benefited from Christ's *Solve et coagula*.

While we can easily assume that sexual energy is instinctual, in human beings ego-aspects decisively mediate it. Unfortunately, many of those ego-aspects seek to repress it from fear of shame or pain. I would certainly not begrudge a culture its need to control procreative sexuality. But I do feel its citizens will be better served when it stops using shameful repression, in lieu of education. Sexual energy cannot be repressed with impunity. Like water flowing through rock, it will find a path. Repression invariably generates the accumulation of toxic shame by narrowing the individual's choices to shameful desires.

In my clinical experience, the Christ within us is clearly on the side of releasing sexual energy from shame and pain; and given the high incidence of sexual abuse in our culture, he has a lot of work ahead of him. But there are many more than those who have been overtly abused. If one considers the consequences of sexual repression – the toxic accumulation of shame, then all too many people are in need of release.

A Confession

This book has barely addressed sexuality. I do not mean its abuses or biology, but rather its soulful nature. Tantric Yoga and Taoism probably come closest to describing its potential, but both – based on my own limited reading, fail to provide me a way of consummating my relationship with Christ. Some Jewish scholars consider The Song of Solomon the holiest of holy books. Gnostics, such as Tau Malachi, strive to understand Christ's nature by partnering him with Mary Magdalene. Christian mystics such as John of the Cross and St. Teresa of Avila encourage us to see Christ as the bridegroom. Thankfully, while I still draw breath all things are possible.