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LOVE AND SEXUALITY

Part 1



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Chapter One

The masculine and feminine principles

Love of God, neighbour and self

There are two essential principles in the universe, and they can be seen reflected in every manifestation of life and nature. The whole of creation is the handiwork of these two principles, which, for the sake of convenience, we call the masculine and feminine principles. These two principles are a reproduction, a reflection, of the heavenly Father and the divine Mother, the two divine principles that created all things and that must be understood as the polarization of the one, unique principle, the absolute, the unmanifest, which cabbalists call *ain soph aur*.¹ It is said that humans were created in the image of God, that is to say, in the image of these two principles, and each human being possesses within a masculine and a feminine aspect. One aspect is visible and the other hidden: it cannot be seen but it is there. Every woman is outwardly a woman, but inwardly she also possesses the masculine principle. And every man is outwardly a man, but he also possesses the feminine principle within himself. If you knew this law of polarity and how to use these two principles – masculine and feminine, emissive and receptive, positive and negative – you would be capable of solving so many problems.

Each human being has these two principles in them, therefore; their imprint can be seen everywhere: on the faces and bodies of human beings, on their hands, in nature, in flowers and animals and fruits, in the mountains, rivers and caves of the earth and in

the stars. Wherever we look, we can see the manifestations of these two principles in countless different forms. On the earth and under the earth, in the depths of the oceans and high in the heavens, everything we see is the work of these two principles.

Consciously or unconsciously, all living creatures have the same reaction to this question of the two principles: they all recognize that it is of absolute importance; nothing matters but the two principles. When a man is looking for a wife he is ready to give up everything for her sake. A king is willing to abandon his kingdom with his army, his subjects and all his personal wealth for the sake of a woman. But what is it about a woman that makes her worth more than a nation of millions? In reality, it is not the individual woman but the feminine principle; nothing is of greater value than this. A man who abandons everything for the sake of a woman is simply being faithful; it is the principle he is interested in. And a woman does exactly the same; she is willing to defy her whole family, the whole world, for the sake of the man she loves. Why? Is she wrong to do so? No, she is not. The Lord himself and mother nature have engraved this law into the hearts of men and women: *'Therefore a man leaves his father and his mother and clings to his wife (or a woman to her husband), and they become one flesh.'* It is written in the depths of every creature that the first principle must seek the second, and the second must seek the first. Human beings are not always conscious of this, because their seeking takes so many different forms, depending on whether they are seeking in the sphere of science, philosophy, art or religion.

Mystics say that they are seeking God, but, actually, what they call God is simply the part of themselves that is missing. This is the true object of all their seeking and yearning: fusion with that other part of themselves to become a whole, complete entity. They sense that until this union is achieved they will always be mutilated and incomplete. The desire of every living being is always the same: to be united to their complementary principle, what Initiatic Science calls the twin soul, in order

to find total fulfilment and peace, knowledge and power and resemble God himself. The only difference is in the different ways in which individuals seek this principle.

Think about this: everything is a question of love; apart from love there is only emptiness, nothingness. Religious people, puritans or hypocrites may not admit it but, in reality, even they seek only one thing: love. They don't show it because they try to conform to old traditions of purity and chastity, but nature does not recognize human inventions of that kind; she continues to work in every single being, and the inner fires burn unabated. So now it is a question of learning how to find true love as God sees it and, having found it, to manifest it according to the divine rules so as to achieve that union, that perfect fusion.

Everything we see and do is an expression of the two principles. When you eat or drink, when you look at or listen to something, when you work and, even, when you sing together in the choir, you are manifesting the two principles. You don't realize what happens when you sing. Do you imagine that the high notes sung by the sisters and the deep bass notes of the brothers just drift away and lose themselves in space? Not at all; without your realizing it, they mingle in the atmosphere over your heads and give each other something marvellous, something divine. Each one of your voices is impregnated with your magnetism, your vitality, your fragrance. You are tied to your voice as though it were a kite on the end of a string. It soars into the air, where it meets and merges with other voices, before coming back to you, amplified and enriched by all that it has received in that union. Singing is a means for the sisters and brothers to give each other certain divine, etheric elements that they cannot receive by other, cruder means. Your souls and spirits find nourishment in what they receive in this subtle give and take of voices, and they also pass on a few crumbs of that nourishment to your physical body so that it won't be too hungry or thirsty.

When we sing together, therefore, the masculine and feminine principles join together in a creative work on a higher plane, and we receive the fruits of that work and benefit from this chaste, divine intercourse. No one can accuse us of transgressing the laws of purity by an exchange of this nature which leaves us nourished and strengthened. This is why, since the world began, the custom of singing together has always existed, but today the light has been lost. The underlying initiatic meaning of these things has been lost, and only the external practice remains. Men and women continue to sing in duets, trios and choirs. Even country people in rural communities are happy when they can sing and dance together, because, although they don't realize it, music and song are the means by which their souls and spirits enter into communion with each other, and for a brief moment they are satisfied and fulfilled by what they receive in this exchange.

Nature has invented hundreds and thousands of different ways for human beings to enjoy intercourse on a subtle level when they cannot do so physically: beaches and swimming pools, for example, dance-halls... even churches. Of course, you can't be sure that everything that is exchanged between them will be perfectly orthodox – even if they take place in an Orthodox church. A boy sees an attractive girl, for instance, and starts to follow her down the street when, all of a sudden, she disappears into a church. 'Hmm,' he thinks, 'I'd feel bolder if she'd gone into a club!' but he follows her, all the same, and as she has seen this, she strikes a pose and puts on an expression of great piety. As for the boy, he moves gradually closer and, instead of paying attention to the priest and following the mass, he has eyes only for her. You see? Some subtle forms of exchange can take place even in a church. Of course, the thoughts that may be going through their minds is quite another matter. There's no knowing whether they are orthodox or highly unorthodox.

But, let's get back to the question of singing. If you did not have a mouth – that is to say a tongue and two lips – you

would not be able to speak or sing. Speech and song, therefore, depend on the masculine and feminine principles in the form of the tongue and the lips.² Don't think that I am suggesting anything indecent; I am simply stating a fact. I didn't design the mouth; nature did. The tongue and lips have to work together to produce words; without that collaboration there can be no speech, no song. Song and speech are a result, a product. They are the children of a father and mother that are more highly evolved, more spiritual, since God has placed them in our head. The tongue and lips have the same function as the sexual organs. By working together they have the power to create, but their creativity is on the spiritual level. *'In the beginning was the Word...'* If we really want to find the two principles we must look for them on the higher, not on the lower level. The sexual organs of men and women are simply a reproduction, a cruder reflection on the lower level, of the two higher principles, which are also creative and which, like the two lower principles, can also transmit life.

There, what I have been saying should help you to see the importance of singing, and above all, of course, the importance of the spiritual, mystical songs we sing here. Until now, singing has been simply a pastime, a form of recreation for you. From now on, you must understand that it is a form of nourishment, a necessity, a spiritual need. If you do not learn to nourish yourself with music and song, the less subtle forms of exchange will bring you nothing but bitterness and regrets.

But this question of exchange, of intercourse, is still not properly understood. Mystics, hermits and ascetics have sometimes been so ignorant and narrow-minded that they became completely unbalanced. Many of them destroyed their own health and happiness by refusing every form of exchange and ended up as lifeless, barren, dried-up corpses. In their own minds, of course, they were doing the Lord's will. But how could anyone imagine that dead, inanimate bodies were pleasing to God, who is only interested in life and creation, who does

nothing but create? No, it is human beings who turn everything upside down and imagine that God is against love and marriage and the procreation of children. In their minds, this is what religion means – but what a strange religion!

You will say, ‘But many great Masters and initiates never married; was it because they were like those fanatics?’ No, initiates and great Masters have a very broad, clear vision of reality; they understand God’s creation. If they live in purity and chastity it is because the exchanges they enjoy on subtler levels are so rich and rewarding that they have no need to burden and limit themselves by seeking them on a lower, material level. They don’t choose to live in celibacy and chastity because they are opposed to love; on the contrary, they nourish themselves and drink from sources and regions unknown to the masses, regions in which every exchange takes place in the utmost light and purity. They are visited by angels and archangels; the sun and the stars smile on them; even human beings give them their love and trust. Thus, all their wishes are gratified; what more do they need? Why should they give up such treasures and allow themselves to get bogged down in swampy regions that can give them nothing but disappointments? You don’t yet understand what I am saying, but you will understand.

We read in the scriptures: *‘You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength... You shall love your neighbour as yourself.’*³ You see: we are told to love God and our neighbour; there is no mention of our having to love ourselves. And yet, what do human beings do? They love themselves first and foremost; if there is a little something left over they may give it to their neighbour, but the only thing they do for God is light a candle in church once a year. Why is this? Although the Bible never says that we must love ourselves, we do nothing else, whereas we never have time for the two commandments it actually gives us. The initiates have never taught that we should love ourselves, because they know that human beings’

most natural, deepest and most tenacious inclination is to love themselves, to satisfy their own needs, to eat and drink – even to take for themselves what belongs to their neighbour. Self-love is all we see around us, night and day. And yet, in fact, when initiates tell men and women to love God and their neighbour, what they are actually saying is, ‘Love yourselves.’ They have never said this in so many words, because they knew that they would not be understood, but that is what they meant.

Love of self, love of one’s neighbour and love of God: these are three forms of love that correspond to three phases in the life of a person. Children love themselves; they are only interested in themselves; later on they begin to love their father and mother, their brothers and sisters and friends, and still later, their husband or wife and children. Finally, when they have loved all kinds of people – people who have often betrayed them and let them down – they turn to the Lord and begin to love him and want to be with him. Actually, I could show you that the higher degrees of love are contained in the love of self, for love of God and of our fellow men and women is still a form of self-love. It is a subtler, more luminous, more spiritual form, but it is still self-love. Why do you love one particular woman and not all the women in the world? Because that one woman reflects something of yourself, and that something is your other half, your missing part. Men and women are polarized beings and it is this polarization that drives them to look for their missing half in each other and even in the Lord. It is always themselves that people are looking for, themselves that they love, not the self they can see in a mirror but their other principle, their other pole. If you are a man, your other pole is a feminine principle; if you are a woman, it is a masculine principle.

A human being, such as initiates understand them, is a whole being. The two poles, positive and negative, are two halves of a unit which became divided in the course of evolution. In the beginning, each human being was androgynous, that is to say, both man and woman. When sexual separation was effected,

male and female went their separate ways, but each continues to bear the imprint, the image, of the other in the depths of his or her soul. This is why, when, amongst all the hundreds and thousands of women in the world, a man sees one face that has some resemblance to that inner image, he does everything he can to hold on to it. Unfortunately, as time passes, he often finds that the resemblance is not as close as he had thought, and he abandons her and starts looking for someone else, hoping once again to find his other half, his soul mate. This applies equally to both men and women; there are no exceptions. One day, the two principles will truly come together, for the love between them is more powerful than anything else.

In reality, our soul mate is our self, the other pole of our true self. We exist here below, but our other pole is in the world above. It dwells in the perfection and fulfilment of a constant communion with heaven and the angels, with God himself. This is why, in all initiations, disciples have been taught how to become one with their other pole. In India, jnana yoga teaches methods by means of which yogis may achieve union with their higher self, because when we become one with our higher self we become one with God. In Greece, the same idea was expressed in the inscription on the pediment of the temple at Delphi: 'Know yourself.' To know oneself, in this context, does not mean to know one's own character, one's strengths and weaknesses – that is too easy. The Book of Genesis says, '*Adam knew Eve,*' or '*Abraham knew Sarah*'; true knowledge is the fusion of two principles. 'Know yourself' means, 'Find your other pole within yourself and you will become a divinity.' If you are a man, your other pole is a woman, and you will know her, just as a lover knows his beloved, although not in quite the same way, of course, for this fusion, this knowledge takes place in the regions of light. It is when you enter that light that you become one with yourself.

The gospels give us the same precept, although they express it rather differently; they say: '*You shall love the Lord your*

God with all your heart, with all your soul, with all your mind, and with all your strength. ' And this implies that we can be united to God only through our higher soul. This is, also, what Christ meant when he said, *'No one comes to the Father except through me.'* Christ symbolizes the Godhead, the Logos, the Son of God who lies buried in every soul like a hidden spark.⁴ By uniting ourselves with our higher soul, we form a bond between ourselves and the Christ principle, who is everywhere, in all souls, and, through the Christ principle, between ourselves and God. You can only reach God through your higher self, for it is this higher self that contains and represents all that is best and purest in you. This is why all the different methods of meditation teach us to put as much distance as possible between ourselves and the physical, material world, by means of thought, and to rise to the highest, most luminous world in order to reach the Godhead, the principle of our higher soul. And, as polarization is an ever-present reality, an affinity, a bond of sympathy, is formed with our complementary principle, for the masculine is always attracted to the feminine and the feminine to the masculine.

Every being possesses this complementary principle within themselves and can reach God only through that principle. This is why woman finds God through man. Man represents that other principle, and it is through that principle that she can be united with the heavenly Father. And man can only attain the Godhead through the feminine principle, whether it be in a woman, in nature (which is a feminine principle) or in the divine Mother. In the absence of the feminine principle, there can be no drive, no inspiration, no realization... nothing. And similarly, without the masculine principle, the feminine principle remains inert, formless and barren. Study the way nature does things and you will see that, by projecting its light and warmth, the sun – the masculine principle – gives life to all creatures. In our inner life we, too, have to be fertilized, animated and given life by the divine principle of the sun. This is easier for women because they are more receptive, but men, who are

predominantly positive and emissive, must learn to change their polarization and become receptive as well.

And now, let's get back to the three degrees of love I spoke of a moment ago. It does not take much reflection to realize that human beings don't know how to love themselves; in fact, they actually destroy themselves. Is it really a sign that you love yourself if you eat and drink without discrimination, if you smoke and indulge all kinds of unreasonable foibles? Are you really doing yourself any good when you give vent to anger or hatred, for example? On the contrary: you are poisoning yourself. You will say, 'But I want to poison such-and-such a person.' I know, but the poison has to travel through your own system before it can reach someone else. In other words, the poison will hurt you before it affects them. How little people know and understand what they are doing. They love themselves in all the wrong ways, and they have got to learn to love themselves properly.

Suppose you are determined not to let anything impure enter you... Ah, then I can say that you really love yourself, because, thanks to your purity, everything within you will become so shining and bright that the angels will want to come and stay with you. If you are careful never to do wrong in your thoughts, feelings or words, that is already a way of making things ready for the Lord to come and dwell within you. This kind of self-love is divine; this is the right way to love oneself. Those who don't know how to love themselves in this way love neither God nor their neighbour. The love of God begins with love of self, for love has to pass through you before it can reach that other self above. It is to please yourself, to please that higher part of yourself that is constantly watching you, that you want to live in purity and light. This is how we should love ourselves: by keeping everything pure and whole within.

It is normal for human beings to love themselves; it was nature that gave her children this instinct. The only thing is that

they have to learn to love themselves in a way that respects order and harmony and in an awareness of their true dignity, of their divine nature. Most people understand love as the gratification of their desires, the pursuit of pleasure, whereas it should be understood as sacrifice, intelligence, purity, detachment and selflessness. All happiness and fulfilment depend on a correct understanding of love, but unfortunately the experience most people have of love leaves them with confused ideas on the subject. When a man falls in love with a woman, for example, instead of realizing that he has been given something divine and using it to advantage to undertake some immense spiritual work, he ruins everything by wanting to gratify his desire immediately. Why couldn't he wait and benefit from that attraction, that love? If you fall in love with someone, don't show it, don't talk about it. Be content to thank heaven for the gift of love, for it means that you are being given exceptionally favourable conditions that can help you to rise to a higher level, to have courage and drive and inspiration, to be victorious. Don't destroy these conditions by insisting on kissing or sleeping with the object of your affections straightaway. If you do that you will spoil everything: all joy, happiness and inspiration will disappear, and you will be left with nothing but recriminations and arguments about who said this and who did that.

To love is a blessing. This is why you must protect your love for as long as you can, because, as soon as you begin to give expression to it, a new chapter begins, a chapter of upheavals and disasters. Love is God himself; love gives you everything: life, happiness, inspiration, wealth. Why are you in such a hurry to spoil everything by getting rid of it instead of living the eternal, divine life it offers? It is possible for you to live in love day and night, but on condition that you have intercourse only with the highest, most sublime regions and beings and that you do not waste it in cheap, crude exchanges that leave you with nothing but ashes. Love yourself, therefore, but love your divine self; do everything for that self. If you want to win that

beloved being, to hold it in your embrace, to hear all nature sing, no sacrifice should seem too great.

All success and all happiness depend on this centre, on this point that we call God.⁵ Look at this symbol I have had engraved on my pen: a circle with a dot in the centre. This symbol contains the whole of Initiatic Science. How do we interpret it? Well, you have all seen a classroom: when the teacher is not there, the pupils laugh and play and get into mischief. That is only to be expected – when the teacher is absent it is time to let off steam – but as soon as the teacher arrives, every child is back in his or her place, like a shot. Or take the example of an army: if the commanding officer is absent, the soldiers rush about without order or discipline and the battle is on the point of being lost. Then the general arrives; the soldiers obey his orders and the battle is won.

I could give you any number of examples to illustrate this, but the essential thing to understand is that identical laws exist within us. The Lord is the head, the general, the centre, and when he is not there... Well, you know the saying, 'When the cat's away, the mice will play...' Yes, and they devour all the cheese, too. So, when someone says, 'I don't need God; I can get along quite well without him,' my answer is that they may think they are getting along all right, but inside them there will be rats and mice doing a jig, because the head is absent. The head, that is to say, the Lord, brings order into our cells; when he is present, they all work together in harmony and peace and the flow of life is unimpeded. If the head is absent, a person can still get along in their everyday life, they can still go about their business, but their inner life is a shambles and soon shows signs of rot. Why is it essential to make the Lord the centre of your inner being? Human beings still don't know the answer, so that is why I am telling you, today: if you want order and harmony to reign within you, you must find the head, the centre of the circle, because it is this central point that organizes all the rest. There is no higher truth than this.

‘Sexuality tends to be self-centred. It drives man to seek only his own pleasure, even to the detriment of others. Love, on the other hand, thinks of the other’s happiness above all else. It is based on self-denial and sacrifice: the sacrifice of one’s time, energy and money, even the sacrifice of one’s gratification, for the sake of helping the other, of allowing the other to blossom and develop his full potential. Nothing is more beautiful than love, when you are ready to do without, to give up what you have or what you enjoy. Spirituality begins precisely at the point where love prevails over sexuality, when a human being is willing to wrest something from himself for the sake of another. As long as you are incapable of sacrifice, you will be unable to love.’

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