

Omraam Mikhaël Aïvanhov

# Sexual Force or the Winged Dragon



Izvor Collection



P R O S V E T A

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## Chapter One

### THE WINGED DRAGON

We find the figure of the snake or dragon in all folk stories of popular traditions, in fairy tales and mythology, and its symbolism is similar in all cultures. Countless fairy tales tell of a dragon which captures a beautiful princess and then keeps his pure and innocent prisoner captive in a castle. The poor princess, languishing in her gaol, weeps as she begs Heaven to send someone to save her. Knights gallop up to rescue her, but one after another they are devoured by the dragon, who seizes all their wealth and then hoards it in the castle cellars. However, one fine day, a knight rides up; he is a prince, more noble, handsome and pure than all the others. A witch has told him the secret by which he can conquer the dragon: she has revealed the dragon's weakness and told him how and when he will be able to bind or wound the dragon... So the lucky prince, well provided with weapons and information, wins the victory. He frees the princess, and then what gentle kisses

they give each other! All the treasures stored in the castle for centuries are now given to the handsome prince who has triumphed because of his knowledge and his purity. Prince and princess climb onto the dragon's back and fly all over the universe.

People often think that these fairy stories are for children only. In fact, they are Initiatic tales; in order to understand them, you need to know the science of symbols. The dragon is the sexual force. The castle is the human body. The unhappy princess who has been held prisoner by uncontrolled sexual energy is the soul. The knight is the ego or the spirit of man. The arms he uses to conquer the dragon are the weapons of the spirit – willpower and knowledge, used to control this energy. So then, once the dragon has been mastered, it becomes man's servant, his mount for journeys through space, because this dragon has wings. Pictures always give the dragon a serpent's tail, the symbol of subterranean forces, but he also has wings. The eternal language of symbols is so clear and simple!

There is a variant of this story to be found in the myth of Theseus. Ariadne gave Theseus a golden thread and, thanks to this, he was able to guide himself through the labyrinth, kill the Minotaur, and then find his way out of the labyrinth once more. The Minotaur is another representation of

the sexual force, of the lower nature, which, like the powerful and prolific bull, has to be yoked and harnessed to till the soil.<sup>1</sup> The labyrinth (the castle) represents the physical body and Ariadne represents the Higher Self which shows man the way to victory.

In Jewish and Christian traditions, the dragon is likened to the Devil and the Devil, they say, smells of sulphur.<sup>2</sup> All inflammable products such as petrol, oil, gunpowder, mixtures of gas which produce flames and explosions, all these are the fire-breathing Dragon in Nature. The Dragon also exists in man; once again he can be seen in all man's combustible qualities. If, through ignorance, carelessness or weakness, man does not know how to make use of these combustible forces, he will find that, instead of being propelled towards Heaven, he will be hurled into the abyss or reduced to ashes.

### Notes

1. See *Love and Sexuality*, Complete Works, vol. 14, chap. 2: 'Taking the Bull by the Horns'.
2. See *The Book of Revelations: A Commentary*, Izvor Coll. n° 230, chap. 10: 'The Woman and the Dragon', chap. 11: 'The Archangel Mikhaël Casts Out the Dragon', chap. 12: 'The Dragon Spews Water at the Woman', chap. 15: 'The Dragon is Bound for a Thousand Years'.

## Chapter Two

### LOVE AND SEXUALITY



## I

*‘Master, will you tell us what difference you see between love and sexuality and show us how sexuality can be used in the spiritual life?’*

You are asking a very interesting question which touches on the most important thing in life and affects everybody, both young and old.

I would not say that I am qualified to answer all the questions that arise from this problem. However, I do have something slightly special which is that I always like to see things from a particular point of view and I have dedicated all my life to acquiring this point of view. I would just like to say a few words to you about this so that you do not start criticizing me and saying, ‘Oh my goodness, I have read books on love and sexuality which say much more. What an ignorant teacher!’ I am not afraid of admitting my ignorance. However,

those who write the books you mention do not have my point of view and do not understand the question as I do. You can, if you so wish, get all the information available on sexuality as written by psychoanalysts and doctors, but I wish to lead you towards another point of view which has been unknown up to now.

What is this point of view? I give you the following image to explain what I mean. Picture a professor, a graduate of three or four universities. He is working in his laboratory doing all sorts of research experiments.... His twelve-year-old son out in the garden climbs a tree and from the top calls out, 'Daddy, I can see my uncle and aunt coming along the road!' His father, who can see nothing, asks, 'How far away are they? What are they carrying?' and the child gives him all the information. Despite all his knowledge, the father can see nothing, whereas the ignorant young boy can see far away simply because his point of view is different. He has climbed very high, whereas his father has stayed at ground level.

This is only an analogy, but it will help you understand that, though it is useful to have intellectual faculties and knowledge, the point of view is even more important. You get completely different results if you observe the universe from the earth's point of view or from the sun's point of view. Everybody says, 'The sun rises... the sun sets,' and

this is true, but it is also false. It is true from the earth's point of view, but it is false from the solar, heliocentric point of view. Everybody looks at life from the earthly point of view and clearly from this angle, they are right. They say, 'To live you must eat, earn money and enjoy yourself...' However, if you take the solar angle, looking at things from the spiritual, divine point of view, things look quite different.<sup>1</sup> This is my point of view and so I am able to show you the nature of love and sexuality in a quite different way.

At first glance, it is quite difficult to separate sexuality from love. Everything comes from God and all the energy which flows through man has divine origins. However, this energy has different effects according to what it is passing through. Think of electricity. Electricity is an energy which we cannot define, but when it passes through a light bulb it becomes light, although it is not light itself. It becomes warmth in a heater, magnetism when it passes through a magnet and movement when it goes through a fan. In just the same way, there is a cosmic force which alters its character according to the human organs it passes through. When it goes through the brain, it becomes intelligence and reasoning powers; through the solar plexus (or the Hara centre), it becomes sensations and feelings; through the muscular system, it becomes movement, and when it passes through the genital

organs, it becomes attraction for the opposite sex. It is the same energy wherever it goes.

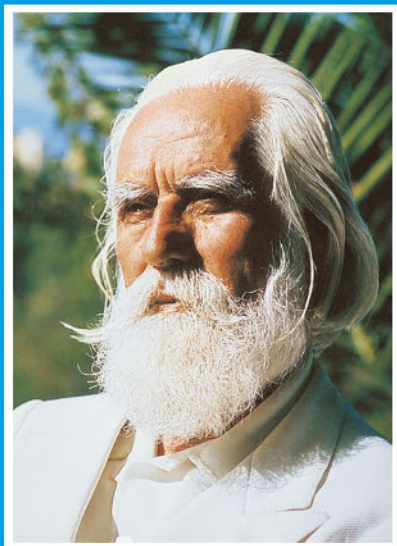
Sexual energy comes from very high up, but on passing through the genital organs it arouses sensations, excitement and the desire to get closer to each other. It is quite possible that with all these manifestations there may be absolutely no love. This is what happens with animals. At set periods during the year, they mate. Is it done with love? No, for they often tear each other apart, and with some insects like the praying mantis and certain spiders, the females eat the male. This is not love, but pure sexuality. Love begins when this energy touches other centres in man, such as his heart, his mind, his soul and his spirit at the same time as it touches his genitals. At this moment the attraction and the desire to draw closer to someone becomes aesthetic and is made full of light by luminous thoughts and feelings. No longer is the goal that of a purely selfish satisfaction where no account is taken of the feelings of the partner.

Love is sexuality which has been enlarged, enlightened and transformed. Love possesses so many levels and manifestations that they cannot even be counted and classified. For example, a man can love a young and pretty woman whilst not being very physically attracted to her: he wants to see her happy, healthy, well-taught, rich and well-placed in society. How do you explain that? His

attitude is not one of mere sexuality, but love, and so it is on a higher level. A trace of sexuality does come into this love when you ask the question: why does this man link himself to this particular woman and not another? Why did he not choose an ugly old woman, or a man? On analysis, you discover that there is an element of sexuality.

Sexuality... love... it is just a question of degree. When you no longer stop at a few coarse, physical sensations, but feel the higher degrees of this cosmic force penetrating you, then you are feeling love and you can communicate with heavenly regions. So many people, once they have satisfied their desire, abandon each other and even come to blows! The only thing that matters to them is to get rid of their tension, and if, after a while, this energy builds up once again, they become smiling and tender once more so that they may once again satisfy their animal desires. What kind of love is that?

Of course we have needs and desires; this is normal, especially when we are young. Nature who has foreseen everything, saw that it was necessary for the propagation of the species. If men and women stayed cold towards each other, if they were detached from their feelings and their instincts, that would be the end of humanity. Therefore nature impels people to draw close to each other physically, but love is quite different.



*The distinguished philosopher and spiritual Master, Omraam Mikhaël Aïvanhov (1900-1986), was born in Bulgaria. In 1937 he moved to France, where he lived and taught for almost fifty years until his death. One of the most striking aspects of the Master's teaching is the enormous variety of ways in which he presents the one central theme of man and his growth in perfection. Whatever the question under discussion, it is invariably dealt with in terms of how man can better conduct his life.*

The dragon, that fabulous beast common to all mythologies as well as to early Christian iconography, is not a pure fiction; it is the symbol of man's instinctive, primitive forces. The great challenge of the spiritual life is to learn to conquer, tame and use those forces so that we may reach the highest peaks of the spirit. The fact that this fire-breathing monster with the tail of a serpent also has wings shows that the forces it embodies have a spiritual destination. Omraam Mikhaël Aïvanhov says, 'Sexual energy is like petrol: if you are ignorant and use it carelessly you will burn yourself; your very quintessence will be destroyed by this all-consuming force. But Initiates, who know how to handle it, use it to move freely about the universe'. This is the true meaning of the winged dragon.

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