

SEX, FOHAT, BREATHING AND DISCIPLESHIP

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Sex, sex and sex -- Those are three of the most feared, misunderstood and reviled words in the vocabulary of many serious students of occultism. Yet the subject remains high on the list of interest for those same students and for almost all of humanity for that matter, either consciously or otherwise. The fact that sex is a natural occurrence surrounds us every day in nature and is necessary for the process of incarnation and thus a divine function holds little solace for probably the bulk of students of esotericism. A world seething in materialism, sensuality, lust after passion and a media saturated with the glammers of sex does little to help matters, either. But the divine creative forces, if given a chance, work closely with sexual energy and must if humanity is to survive and grow. Just as Fohat breathes life into forms and causes their growth, so sex provides those forms. It thus behooves the earnest disciple to make a close and honest study of a subject so very close and dear to his or her nature.

Very early in their studies, disciples begin to read vague references as to the value of proper breathing during meditation and more stern admonitions to the fact that one should abstain from sex altogether, if not simply to practice moderation in the act. Such is the Western Judeo-Christian/Islamic tradition regarding sex. The Oriental occultists seem divided on the issue of sex -- one school seeks to use sex as a means of achieving liberation and immortality. The latter school is most closely aligned with the more ancient schools of sexual tantra that also used sex as a means of achieving liberation but went much further with the practices and focused on the complete

union of the sexual partners -- sexually, mentally and spiritually. Those practices have a rich heritage regarding proper breathing. Sex, for the Western disciple is a complicated and sticky issue fraught with feelings of guilt, shame and foreboding on the part of the disciple and real or imagined disapproval and judgment from teachers and co-disciples well meaning or otherwise. Theosophy and Eastern wisdom teachings began to come into the West during the Victorian era. That era was known for its prudery and moralizing as well as its shadow side with all of its secret trysts, fantasies and persecutions of anything or anyone "non-Christian". The people who followed those Wisdom teachings were, unfortunately, prone to many of the same Victorian misgivings about sex. Those attitudes can be seen particularly in writings about the centers below the diaphragm -- especially the sacral center often to the point at which the disciple is admonished to pay no attention whatsoever to those centers for fear of "retributive karma" or some such nonsense. Such writers were well meaning to be sure, but somewhat misinformed and battling with their own insecurities about sex and their own shadow natures.

The fact is the Western disciple more often than not must function as a householder and family person with all that implies. The monastic life is not suited to the West in this day and age. The pace of life is too frenetic, the boundaries separating people are quickly disappearing and need for viable servers is such that the disciple must learn to sacrifice the lower self to the aims of that service. The raising of a family still remains one of the best

means of learning that kind of sacrificial living. Since the West is more mentally polarized and must learn to use the heart in service, the family group is the primary training ground for that heart expression.

But sex remains one of the biggest stumbling blocks in a disciple's life, even though family living serves to regulate that drive to a large extent. The solution to the problem lies in two centers, the heart and the very center that the earlier Western occultists told everyone to stay away from -- the sacral or pelvic center. It must be stated at this point that to focus solely on the sacral center without subjugating it to the heart leaves one open to many negative influences. In fact, one could say that almost all the centers must be aligned with the heart center to be safely unfolded. The heart center, which expresses group living and service, is the pivotal center for the Western disciple.

The Orient provides the missing keys to the puzzle of sex and its proper place in the scheme of discipleship. Without a knowledge of Oriental medicine, the knowledge of chakras as contained in Western esoteric writings is fragmentary at best. Knowledge of the major and minor centers supplies one with a good general overview of the human subtle energy system. But until one has at least a basic knowledge of the meridian system of acupuncture and the energetic workings of the Five Elements system of Oriental medicine, the energetic workings of the entire system prove evasive to the investigator. The meridians, organs and the movement of chi form the basis for the entire etheric body and thus also for the major centers. The basics of Oriental medicine as it applies to this article are as follows:

The hara (which is an area encompassing the entire abdominal cavity) ³ is the source of life, growth and movement. The root of the hara is an area known as the Chi Hai or Chi Hai Tanden (tantien).⁴ That lies in an area roughly corresponding to the area three fingers distance below the navel.⁵ The hara is vitalized by the ingestion of food which

replenishes the kidneys and by breathing -- deep abdominal breathing.⁶ The kidneys also serve to anchor the chi from breathing.⁷ The center of the hara lies roughly in the center of the sacral center. The rhythmic movement of the breath into the hara is what moves chi throughout the system.⁸ Chi is said to be inextricably bound with movement, growth and protection of the organism.⁹ Without chi, there is no movement. Death ensues. The kidneys are the source of life also, but in another sense. They store a substance called Jing ¹⁰ that is formed by a combination of chi passed down by the parents (congenital chi) and the chi from digestion of food. The kidneys rule the movement of all water within the body. ¹¹ They further govern the growth of all organs. ¹² All organs are said to arise from the kidneys. ¹³ The kidneys rule marrow, ¹⁴ give rise to the hair of the head, ¹⁵ open into the ears, ¹⁶ govern conception, childbirth and sexual response, ¹⁷ and govern the brain. The brain is called the Sea of Marrow. ¹⁸ The spinal cord is also considered to be marrow. ¹⁹ Thus, the spinal cord and all nervous tissue are said to be given rise to by the kidneys. The health of the kidneys therefore directly impacts brain and nervous functions.²⁰

The preceding two paragraphs represent quite an exquisite piece of information to the Western occultist. Every statement contained therein has been proven clinically over many centuries of practice. So, one is dealing with fact here, not theory. To most Western occultists, even, much of the information regarding the major chakras remains theory since much of it is not easily demonstrable scientifically. It further remains as theory for most disciples since many teachings warn against directly working with the centers. But without working with the centers, at least to some degree, the solution to many of the disciple's problems lie beyond reach.

Continuing with the discussion, the kidneys are connected with the base chakra, as are all the organs of elimination.²¹ Since the kidneys make marrow, the physical brain is thus governed by the base chakra. Since the

astral body is often associated with water, there is also a connection of the astral body to the base chakra. Recent research has shown that several lesser centers in the groin directly impact the growth and functioning of the astral body.²² These lesser centers are formed at the junction of acupuncture meridians and the most active ones regarding the astral body have the kidney meridian passing through them.²³ The other lesser centers affecting the growth of the astral body are found connected to the sacral center. It is of interest to note that those lesser centers connected with the sacral center all have the liver meridian passing through them which also passes through the external genitalia. The liver is connected with emotional will.

The Oriental medical texts and the Taoists in particular have their own tradition around sexuality. To the Orientals, kidney jing is depleted by overindulgence in sex.²⁴ What that means is by overindulging in sex, a person stands in danger of losing not just his vitality, but also the basic stores of energy -- the congenital chi -- which is supposedly irreplaceable.²⁵ The seminal fluid in the male is said to be ruled by the kidneys and to carry a portion of jing in it.²⁶ For women, jing is involved instead in the processes of gestation and birth. Women lose their jing by giving birth to too many children.²⁷ Since congenital chi cannot be replaced, what is implied is that if one or both partners are depleted of jing prior to conceiving a child, then that child is going to receive less than its share of congenital chi. In most cases, that means the energy reserves will be low for the child and, in extreme cases, may even lead to congenital birth defects since the kidneys and base chakra rule the building of the form or body.

In order to unravel somewhat the mystery of sex and its attendant problems, certain statements need to be put forward and certain comparisons drawn. Consider the following statements:

- 1) The sacral center is the seat of the mental elemental.²⁸
- 2) The sacral center is a physical

center and works with vitalization of the system.²⁹

- 3) The breath and the mind are one.³⁰
- 4) "Fohat is the steed, the mind the rider. The mind directs Fohat."³¹
- 5) The lungs are the source of chi, the kidneys the anchor.³²
- 6) The sacral center is the coordinate to the throat center.³³
- 7) The throat center and the alta major center eventually form one center.³⁴
- 8) The sacral center governs the sex life.³⁵
- 9) The hara is the source of chi for the meridians. If the hara is weak, there is no movement, no protection and the person gets sick.³⁶
- 10) The throat center governs the creative life.³⁷
- 11) Fohat is very closely connected with Mahat and the mental principle.³⁸

All of these seemingly unconnected statements in reality form one interconnected whole.

There is some suggestion in tantric texts that certain breathing techniques can reverse loss of jing but, again, such techniques are closely guarded secrets. There is also an ancient and closely guarded teaching regarding breathing techniques to be used during tantric practices. It is very likely these techniques are the same or very similar to those used during the practice of kundalini yoga. The effect is the same. In either case the kundalini is directed upward and stopped at various locations in the spine and body to energize and clear those locations and to effect certain shifts in consciousness. Meditation in a chakra over extended periods accentuates the consciousness exemplified by that chakra. In both kundalini yoga and sexual tantra, the breathing used is meditative in nature. The results are thus very powerful. All meditation which directs energy through breathing is

essentially pranayama. Loss of jing also has profound effects upon the etheric brain. Concentration and memory are usually the first victims of depleted kidney jing. The spinal chakras are affected at the same time. For the disciple, such a situation usually means that impressions from higher planes cannot be effectively anchored in the waking consciousness. There is a certain level of brain vitality which must be present before such impressions can be registered. Other signs of depleted jing are nocturnal emissions and impotence in the male, menstrual disorders in the female, fertility problems, baldness, dry skin, tinnitus, nerve deafness, lassitude in mid-to-late afternoon and urinary tract disorders.⁴¹ Anyone exhibiting two or more of these symptoms should begin to seriously assess both their attitudes toward sexuality, their diet and their use of energy.

All diuretics such as tea, coffee and alcohol deplete the kidneys.⁴² Frequent masturbation and indulgence in sex especially by the male depletes the kidneys.⁴³ Such does not seem to be the case for females so much ⁴⁴ although overindulgence in sex is decidedly distracting from spiritual disciplines if removed from spiritual tantric practices. Profuse sweating depletes the kidneys, as does being Cold.⁴⁵ Protection against cold is strongly advised.⁴⁶ Rest and appropriate relaxation are essential to health of the kidneys.⁴⁷ Constant stress is highly detrimental to kidney function. The kidneys are the foundation of life for the etheric body.⁴⁸ Considering that well over 90% of all body mass is water, it is not surprising that the health of the kidneys is also extremely important to the dense physical body. By reflex and analogy, it can also be seen how heavily emotional states figure into kidney functions (the astral body being the "watery body").

Although the Orientals do not speak of centers or chakras in their medical texts, the organ functions and associations closely follow what is written about chakra functions in Western esoteric literature. From the above, the base chakra (kidney) forms the basis of all

energy in the system and anchors chi. The solar plexus (stomach, liver, gall bladder) forms the primary assimilative agent with respect to food. The sacral center does not have an organ associated with it in terms of Oriental medicine, but its central point, the tan tien, is the center or hub of chi and the distribution point for it and the primary feeder for the triple warmer.⁴⁹ So, there is assimilation of chi (solar plexus/stomach), anchoring of chi (base/kidney) and distribution of chi (sacral center/tan tien) in the hara or abdominal cavity. Breathing feeds the entire hara and is also anchored by the kidneys. Chi from the breath is said to connect man with the heavens whereas food connects him with the earth.

Returning to more Western terminology, the three lowest elementals (physical, astral and mental) are all connected with the centers below the diaphragm. The physical elemental is connected with the base chakra, the mental with the sacral center, and the astral with the solar plexus. On the involutionary arc, the action of these elementals is most interesting and revealing. The mental elemental is activated first. It primarily wants to feel itself as differentiated, to put it simply. The astral elemental comes next and it primarily wants to have and to hold. It wants to possess things for itself. The separated self now wants to feel that it can control ownership and thus feel comfortable. Lastly, the physical elemental wants to feel itself as a separated form and that it can persist. Persistence in form is the key note for that particular essence.

There is now a most interesting and, at the same time, perplexing situation regarding the information given. To the Orientals, the primary function of the hara is as a generator and storehouse of energy, particularly so regarding the Moving Chi Between the Kidneys. The central point of the hara (tan tien) or sacral center is said to be the center of the life-force or chi and thus the most energetic and supposedly stable point on the body. But the mental elemental is the most effervescent and unstable of the elemental

lives, which brings one to the crux of the problem of sex: What is the true function of the sacral center and, if relegated to that true function, what results ensue in the sex life?

One can only answer the above question if a proper understanding of the relations existing between the mind, duality, breath and Fohat can be had. Essentially, one could say that Fohat and chi are one and the same thing. The descriptions given in the esoteric writings of the actions of Fohat sound remarkably similar to the descriptions of the actions of chi in the Oriental texts. As with chi, without Fohat nothing is formed, nothing evolves and nothing persists. Also, if Fohat withdraws His influence on a form, that form dies and disintegrates. Fohat is also said to cause movement. Without Him, there is no movement. Therefore, at least as far as the human frame is concerned, Fohat and chi are the same. It should also be noted that there is Cosmic chi as well as the chi of the individual. Wherever there is a thought, Fohat manifests, whatever the scale of the thought.⁵¹

Fohat is directed by the mind. So is chi. It is Fohat that shapes the various elementals into form. In the mental arena and on the mental plane, these forms are called thought forms and these are the basis or blueprints behind all lower forms. A thought form needs thought poured into it to persist in the same manner that the personality needs the soul's attention to survive. Since this mental elemental essence is seated in the sacral center then it can be easily seen that the condition of the mental body and thus of the mind in general are reflected in the sacral center. Since thought forms need thought to survive, they continually goad the mind into fixing attention upon themselves so they can maintain their separated existences. Therefore, a person ruled by their thought forms is a person focused outwardly and thus to some degree in the sacral center. The life is separative.

It is for these reasons that ray five is often attributed to the sacral center. A person knows him or herself to be a separate entity in

the sacral center. The mental image one forms of oneself is to be found in that center. The separation of sexes takes place there, but also an urge toward union. When that urge toward union is directed by the heart center, then the true purpose of sex on the physical plane is manifested -- as an expression of love. When it is not directed by the heart, then the union sought after is for gratification of desire only and the feeding of some thought form. The life then becomes more and more separative.

Ideally, the throat center should direct the sacral center.⁵² All thought form building should only be at the command of the soul and only as acts of service. All truly creative acts manifest into outer form, at which point the mental form is cut off from the mental body of the creator to live its life according to the plan set for it -- not to feed off the creator. For people who do not move their ideas into manifestation, their ideas become vampires, clouding the mental body and distracting the sacral center from its function of being a pranic reservoir and distributing agent.

So, one might naturally ask at this point how sex and breathing are connected with the sacral center. Sex, as alluded before, arises initially as a sense of separateness. Our local universe is based on duality. Basically, all interactions between Spirit and matter result in duality, along with the production of a new entity -- the soul or psyche. Duality is a perception, rather than a fact, for, in essence, there is only Life. What is so glibly called matter is actually not matter at all, only our misconception. The sacral center puts one in touch with the form nature and matter. As long as one recognizes two poles of existence, call it Spirit/Matter or whatever, dualism will reign and sex will be a necessity. In the final analysis, sex is simply an externalized process which seeks to direct the indwelling thinker to move past thought and duality states into union with the Absolute and thus into oneness.

Wherever there is thought, duality reigns. The soul or Thinker is the product of the interaction between Spirit and matter and

seeks to relate the two in order to bring about union of those two supposed opposites. Thought can also be said to be a process that should lead to eventual unification of opposites. Conversely, a mind turned outward into form is a separative and destructive influence. It is only through thought and its eventual transcendence through the meditative process (thought turned "inward") that duality is left behind. Sex and meditation both aim toward the same sort of union, ideally, and both processes can lead to the production of new creations. Both are magical processes or should be and should be approached as sacraments.

As for breathing, wherever there is life, there is some form of breathing. Breathing is actually the rhythmic inhaling and outgoing of prana into and out of any organism. All organisms breathe, though not always in a manner which is easily perceived. For humans and animals, breathing is the movement of air in and out of the lungs. The throat and alta major chakras have dominion over the lungs -- the throat center via speech and the alta major center via the vagus nerve. It is of interest to note that air is a combination of gases. The gaseous sub plane of the physical plane corresponds and is reflexive to the mental plane. The throat and alta major centers are both primarily mental centers working with the abstract mind. As has been mentioned, the sacral center is also a mental center, dealing, as it does, with the lower mind and the mental body. Fohat causes movement but is directed by mind. Therefore, these three centers -- sacral, throat and alta major are the primary directors of Fohat or chi within the system.

The hierarchy of action between those three centers is as follows: The alta major center in its two aspects (higher and lower) works with archetypal forces which come from the abstract levels of the mental plane. The higher aspect or higher unconscious works with symbolism and the divine blueprints for the human form.⁵³ The fixed karmic patterns are to be found in the lower aspect of the alta major center.⁵⁴ That is known as the

subconscious or instinctive mind. The genetic coding for the individual is found imprinted on the ethers there. The alta major center can be compared to the executive files of a computer.

The throat center governs a person's ability to be active and to create or think within the pattern set for it by the alta major center. It works intimately with Fohat to actively shape forms. It is the building center in this triangle of centers. The sacral center serves to anchor the activities of these higher two centers into physical form both substantially and energetically. Therefore, by analogy, the alta major center is the blueprint, the throat center is the builder and the sacral center is the completed and functioning form.

As stated, the sacral center's primary function is the distributor of the prana brought in by the lungs. The breath is the carrier of prana with oxygen as the primary agent. Many people mistakenly assume that breath and prana are one and the same thing. It is commonly assumed that the primary aim of pranayama is control of the breath, but such is not the case. Prana is not controlled via the breath, but by the mind. If prana, chi and Fohat are one and the same, then that must be the case. The breath is more or less a symptom or indicator -- the reflection of the mind's action on prana - in the same manner that the physical body is the reflection of the mind.⁵⁵

Connecting all these statements, then, one is led to the conclusion -- and rightly so -- that the movement of the breath is the reflection of the movement of the mind. Pranayama removed from spiritual intent is a pointless and dangerous process, leading eventually to illness and even death.⁵⁶

Synthesizing and summarizing somewhat what has been stated until now and taking things further, one could draw some conclusions. Sex is very closely connected with mind. Mind is born of duality and, after the long process of evolution, is eventually used to transcend that perception of duality. Sex is also born of duality and points the way toward re-union of opposites. Sex is only necessary in the evolutionary process when the

consciousness is focused on duality states.⁵⁷

As humanity recognizes more and more that all is One and there is no true separation between any two objects, the need for sex will disappear and the sacral center will be returned to its true function as a pranic distributor and reservoir.⁵⁸ It will be remembered from Theosophical writings that the separation of sexes occurred during the Lemurian race and that later in that race the spark of mind (soul) was given to humanity.⁵⁹ Then the sacral center was the primary center that was vitalized and the first truly humanoid forms appeared in dense matter.⁶⁰

During that period, mind (what little there was of it) was turned outward toward form. The primary aim of that race was to build and coalesce the form, know themselves as separated existences (as individuals) and to become immersed in duality for the sole purpose of learning how to work within matter, to mold it, control it and identify with it. That is the legacy of the sacral center. The sex life became very pronounced and entirely unhealthy because the elemental lives ruled via the lower centers. Sex was looked on as a means of gratification and release of tensions - - very much the same situation to be found today among the masses. During the following race (the Atlanteans) the element of desire was fostered and the sex drive was pushed below the threshold of consciousness. The solar plexus was the center of attention and all the problems attendant upon desire began to surface -- theft, unhealthy imagination and the use of magic and natural powers toward the fulfillment of selfish desires. Sex magic was born at that period and the sex drive became prostituted toward gratification of desire, along with satisfaction of physical urges. Some idea of the magnitude of such practices can be had by examination of sexual practices during Roman times, although we are told that the Romans did not become close to approaching the degree of abuse exhibited during the Atlantean epoch. Things must have been monstrous, indeed.

It should also be noted that those early

races were clairvoyant, but that through misuse of sexual energy, the third eye lost its function and people became blind to the higher worlds.⁶¹ Immersion in matter became complete. In animals, the sex drive is controlled by the devas through the seasons. The mechanism works through the pineal gland which senses the amount of daylight and adjusts the physiology of the animal to the seasons. Molting, migration, mating and hibernation are all controlled through that process.⁶²

There is a very close connection between the pineal gland (crown center) and the gonads (sacral center). The pineal gland is, in reality, the master gland for the endocrine system, controlling all endocrine functions in response to light dark cycles via peptides which control the pituitary gland.⁶³ The sacral center is quiescent and automatic in its functioning in the animal kingdom.⁶⁴

Humanity keeps alive the legacy of Atlantean and Lemurian abuse of powers through its focus upon the lower centers and upon duality. The subconscious past-life memories from those ancient civilizations feed the elementals in the lower centers and keep the person bound to matter. The relationship between karma, time, mind, the alta major, throat and sacral centers is most fascinating and though beyond the scope of this paper, would richly repay the serious investigator with information. Karma, mind, time and sex are all closely bound to the sacral center as well as to the throat and alta major centers.

Disciples are not immune to those subconscious memories. These are accessed in the alta major center and become out pictured into the consciousness as karma is worked off. All past-life offenses to sexual ethic must be confronted as the disciple seeks to live according to spiritual precepts. Otherwise there is no hope of ever rising above a certain level, of ever controlling the mental elemental and thus the mind or of ever regaining the higher vision that was once the possession of all. These trials come early on in a disciple's career and are used to test his or her metal, so

to speak, That is why sex is so often seen as inimical to discipleship, because all of those painful memories of past misuse and failure to live spiritually come to the surface and can seem overwhelming at the time. Sex is not the real problem, though, but the over-focus upon sex as desire, as gratification, as release, as something done to someone is. Sex should be, above all else, an expression of love on the physical plane and thus the union of two people. It should further be regulated and made a sacrament between those people and Spirit, whatever the word "Spirit" may mean to various belief systems.

Whenever glamour creeps in, whenever there is undue pressure for gratification, whenever the partner is looked upon as an object and whenever the energies involved in the sexual act are not directed toward the uplifting of both partners and the unification of the partners, then the person or persons are allowing the elementals to intrude, or more to the point, are still focused upon the form side of nature. When that happens, the devas withdraw their help and protection and the form suffers. There are many lesser centers which reflect sexual functioning and in almost every case, one or more of these centers are blocked on a person as a result of over focus on the form nature.

Since the mind is supposed to be ever increasingly the field of consciousness and the arena of work for the disciple, the "problem" of sex must inevitably be addressed and the sacral center brought under control and regulated response. Until that happens, the mind will continue to be an unruly instrument, clouded by thought forms and continually pulling the disciple's attention away from the work at hand. The disciple must come to know as fact certain key things before the energies of the sacral center can be "raised" into the throat center.

First, the sacral center is controlled primarily through the breath and right meditation. Breathing is the key to a healthy hara and to stabilization of the mental body. Deep, complete breaths filling both the

abdominal cavity and the chest cavity can and will regulate the sacral center eventually.⁶⁵ That statement flies in the face of many esoteric writings which say that breath should never be directed into the abdomen. That teaching is a grave misconception and results, if people could only realize it, in the devitalized condition found among so many workers for the Light today. It is also why, in the West, the quality of life deteriorates drastically with advancing years.⁶⁶ The Orientals are very specific about their breathing techniques and always have the student breathe directly into the center of the hara, filling the entire abdominal cavity before breathing into the chest. Children and animals breathe that way normally, which is one of the primary reasons why they are so full of life and vitality.

Second, stress, anxiety, fear, anger, etc., all cause the mind to race and the breath to do so as well. Anyone under stress will be found to have rapid, shallow breathing patterns, all up in the chest, unless they have been taught how to breathe properly. Emotional trauma, especially in childhood, sets the pattern of breathing for life, pushing the person into the mind and out of the emotions.⁶⁷ The function of the hara is thus diverted from distribution of prana into focus upon duality. The vitality suffers grievously from a conflicted and blocked sacral center. An overactive mind results in a quickened, shallow and misdirected breathing pattern. Martial artists of any attainment seem calm, collected and serene because they are. They have breathed correctly for years and somewhat stilled the sacral center.

One would quite naturally think that in order to move more chi in and out of the hara would require a faster breathing pattern. But the key to moving chi is the mind -- a focused mind. A mind in constant movement cannot focus its energies. Conscious slowing of the breath has a reflex action on the lower mind. Slow, complete inhalation and exhalation move chi properly throughout the system. Complete exhalation is essential to rid the

body of toxic or stagnant chi and thus make room for more vitalized chi during the next inhalation.

Third, the rhythm of breathing can have profound effects upon meditative states and upon the waking consciousness. In general, breathing no more than eight times per minute affects the pituitary gland and assists with integration of the personality via the ajna center.⁶⁸ Breathing between 4 and 5 cycles per minute impacts the pineal gland and assists in soul infusion and spiritual awakening.⁶⁹ If one could maintain that pattern over extended periods, the pace of evolution for the disciple would be greatly increased. The life would also be greatly stabilized and the sensitivity also greatly increased. Breathing 2 times per minute or less moves one into the state of samadhi and thus moves one past duality and into a state of timelessness, relatively speaking.⁷⁰ Of course, at that point, all outer activity ceases since the lower mind (the highest aspect of the personality) has been transcended in that state. A completely stilled lower mind means that the entire personality is stilled.

Fourth, such breathing rhythms cause prana to be moved much more effectively and completely throughout the system. The vagus nerve as well as all other nervous tissue is stimulated due to the action of the alta major center.⁷¹ Fohat is moved and directed most efficiently by a focused mind. In such a case, the energizing building and repairing of the form becomes effortless and intensified. All gross matter is removed and the instruments we call bodies become highly sensitive and effective tools for use by the soul. Fohat works unimpeded eventually and the plans of the soul are then carried out with dispatch. It must be reemphasized here that the breath must be complete and inclusive of the entire chest and hara for such a state to become a reality.

Fifth, what eventually happens is that the crown center becomes active enough to draw the kundalini fires up the spine to union with the head centers. By the action of Fohat on the

etheric body and etheric spine especially, a clear channel is created for the flow of kundalini. This happens over a number of years by practicing correct breathing. Kundalini in its action has been called a condensed packet of mind-stuff.⁷² "Wherever the mind is directed, there kundalini goes."⁷³ Essentially, kundalini is a form of condensed prana which is called the latent fires of matter.⁷⁴ It is the movement of kundalini which generates warmth in the system.⁷⁵

There is another form of condensed prana at the base of the skull which forms what is called the Bronze Lake.⁷⁶ That condensed prana is also mind-stuff, but in the form of karma. It is that condensed prana which forms the barrier preventing the flow of kundalini into the skull cavity. Only as that bronze fire is released by fulfillment of karma will kundalini be allowed into the head. That is the lower function of the alta major center -- the repository of karmic debts.⁷⁷

Sixth, there is a close connection existing between the alta major and sacral centers. The astral disc of the sacral center is monitored by the alta major center.⁷⁸ The alta major center monitors the functioning of the sacral center as to both pranic distribution and distraction by thought forms. Many of the thought forms in the aura are karmic in nature. "Bad karma" is simply the degree to which a person displays patterns of separateness from life to life. Ray five working through the sacral center and the mental elemental determines the amount of separateness in one's nature, although all the centers can display separative tendencies. The alta major center stands sentinel over the energies coming up and down the spine. Comparison between the soul's ethic or patterning and the fiery condensed prana at the base of the skull by the alta major center determines exactly how much kundalini is allowed into the head.

Seventh, kundalini is activated during sexual acts and is especially pronounced during the orgasm.⁷⁹ It has been said that the orgasm is the closest the average person comes to the experience of the union of the kundalini-

shakti with the head centers. The bliss experienced during the full rising of kundalini has been described as the ecstasy of orgasm increased in duration and intensity by magnitudes.⁸⁰ But, just as purity of body and motive must be maintained to safely work with the kundalini fires, so must purity of intent be maintained during sex, otherwise energies are misdirected and the person's system becomes devitalized and blocked in certain areas of functioning.

Finally, it has long been known by Tantrics that right use of sexual energy can result in a greatly accelerated spiritual unfolding with kundalini's activity being accelerated at the same time. Remembering that kundalini along with all chi (one could say all energy) in the body is directed by the mind, it then becomes apparent from the preceding statements how essential a proper attitude toward sexuality should be to disciples -- and really to everyone. Not only can all energy flow be seriously disrupted by misuse of sex and similarly with pranayama, but there can also be serious retrogression in spiritual development if certain practices are consistently indulged in. Pranayama is an integral part of all true sexual tantra and its secrets are closely guarded due to the dangers involved.

The pranayama practiced in true sexual tantra accelerates every energetic process within the system. The intimacy engendered by the close and lengthy contact in tantra lays all personal failings open to both partners. All negative thought forms are energized along with the rest of the system. It stands to reason, does it not, that if one breathes into the hara then all forms there become energized? Energy is impersonal. That is why the injunction is given not to breath into the abdomen, One is confronted by his or her karma very quickly in such a case. It takes strength and fortitude (and a strong hara) to face one's shortcomings. But there is a basic fallacy and a half-truth contained in the above injunction. The fallacy is that one should not pay attention to the lower centers. Quite the

opposite is true. One should pay appropriate attention to all the centers. Every center is an expression of the Divine. Every center has its lesson(s) for the disciple. Every center plays an essential role in the growth, development and well being of the organism. The centers below the diaphragm allow one to function in the personality vehicles as a soul if these centers are dear enough and controlled by the higher centers. The personality is the throne upon which the soul sits and works within matter. It is an essential expression of the monad.

The half-truth from the above injunction comes about as the result of a misconception. There is a tendency on the part of many esotericists to assume that 1) projection of subconscious elements into the consciousness is retrogression and 2) the breathing into the abdomen over-energizes the lower centers.

The first point is not easily explained. Perhaps an analogy would work better. Suppose one lives in an otherwise clean house with a basement, but there is a problem with the house. Roaches are getting into the living quarters from the basement where some food had once been stored. The owner has a choice. Either he or she could go into the basement, remove the food on which the roaches are feeding and exterminate the roaches, or ignore the roaches with the knowledge that they will eventually eat all the leftover food and die of starvation. Either way the end result is the same. But who likes having to live with roaches? Is it regression to clean out a little messiness and get on with living? Or, is it better to keep on living and ignore the problem? Of course, no one likes to visit a roach-infested house. Besides, roaches carry disease.

So, the disciple has a choice: Either pay attention to all the centers and deal with karma as it comes to the surface (re-enters the consciousness) or ignore the lower centers and live strictly above the diaphragm, hoping that heaven will solve all problems and supply all the answers. The disciple who chooses to live according to the former method becomes very effective on all levels of his being in short

order. The disciple who chooses the latter method is usually brilliant in mental realms, but lacks integration at some level of personality and has a longer period of development with which to contend. It is not as painful a path but it tends to put one out of touch with the intended field of service -- the personality planes -- not to mention having to contend with the messiness of the lower nature.

The second point can be handled with dispatch. Any energy, if not circulated, causes stagnation, rigidity and blockage. If a person breathes into the abdomen and fails then to circulate the chi to the remainder of the system, then an unhealthy situation arises which can result in enlargement of the abdominal cavity, overastralism, depleted vitality and even cancer.⁸¹ The true Oriental teachers always have their students circulate prana from the hara. One of the most common methods is one called *orbital breathing* where prana is mentally circulated down the front of the torso into the tan-tien, down to the base of the spine, up the spine, over the head, and out the mouth. The entire frame thus receives vitalization.

Many disciples, especially in the more manasic fields, have entered that expression due to emotional trauma and a corresponding disability to be present in the astral body, which also tends to block reception of impressions from the buddhic field. They have many "roaches" creeping into their "houses": Concepts are much easier to deal with than emotions, because emotions can be painful. To such disciples, intimacy is painful because it subconsciously reminds them of past hurts, neglect and indifference at the hands of those close to them (usually parents) during childhood. Sex is seen both as a way of regaining what has been lost and as a problem at the same time. There is a longing to have the partner love and accept them for who they are. Sex is frequently seen as such acceptance, at least in the early stages of a relationship. Or there is a tendency to shun all intimate contact, to subconsciously hide from the pain

of abuse or rejection under the guise of "doing God's work." In such instances, "God" takes the place of the lost love or recognition. It is much easier to be in love with an idea than with a person. Ideas never let one down, but people do.

But, if the way for the Western disciple is by the heart, then emotions, pain, intimacy, people, etc. all must be addressed and faced in full presence of body, mind and emotion. The sense ruled by the heart is touch, which always carries the possibilities of both pleasure and pain, closeness or detachment. If the true nature of sex is to be as an expression of love on the physical plane, then all obstacles to that true expression must be removed if the disciple is to live as a disciple. To think in the heart is good, but one must always endeavor to live those thoughts because the thoughts of the heart form the future blueprints for the disciple. Why should family life be any different from the life of service? Should the disciple not only serve those in the outer world but their children and wife/husband as well? The separative, glamorous and sensuous aspects of sex go only toward the feeding of the elementals and the diverting of the lower centers from their divine functions.

Service to one's family means that pain cannot be avoided. It demands that one pay attention to others. Children need constant care and attention. They need to be touched lovingly and frequently. Wives and husbands need attention and heart appreciation from their partners, also. All inadequacies and negative patterns are bared in the crucible of family life. Great strength is gained by transmutation of these patterns and the family can be lifted at the same time. The family is a model in miniature of humanity. On this little planet of suffering, pain cannot be avoided. It must be faced and walked through. Love is the balm, support and means of all growth upon this globe.

Engaging in sexual intercourse puts one in close proximity to one's karma and thus the source of one's suffering -- but also the source of one's redemption. Sex, mind and karma are

all closely related. Sex has been called "original sin." Actually, sex is the result of original sin, not the sin itself, and carries with it the promise of redemption, just as karma does. The only real sin is separateness. The separative aspect of the lower mind which serves to feed the elementals of the lower centers has no place in a loving sexual relationship. Instead of the partners focusing on sensory stimuli and thus sensuality during sexual intercourse, the effort should be to move past those feelings of separateness and into the heart, there to merge and feel the timelessness of true love and the bliss of true union.

True heart guidance in family life and conjugal relations lifts the entire family and meets the demands of karma with a mind toward redemption of all concerned and joy in sacrifice. Sacrifice is then not seen as loss or giving up, but simply as giving in the spirit of love. If the sexual partners would examine their own expenditure of energy in the same spirit during love-making, they would soon find that passion without love is an empty promise and leaves one wanting more, that desire is no replacement for love and that gratification of the senses only aggravates the lower centers and magnifies their influence.

Sex, when guided by the heart, takes on a very different quality than sex guided by desire. There is a great playfulness and joy which characterizes the open heart -- an openness to experience and unconditional acceptance of people and circumstances which is entirely beyond all personal considerations -- an innocence that we sadly only seem to have when we are small children. Imagine what sexual relations between partners would be like if both partners possessed such open hearts. Imagine sex, if you could, removed from judgmentalism, from criticism, fear, conditioned response, from power or from any of the host of lower concerns which go toward making people's lives a veritable hell on earth. Sex, and life as well, then become a wonder and a journey of discovery to be experienced together. That journey, if expressed highly,

need know no limitation.

*"Love has no other desire than to fulfill itself. But if you love and must needs have desires, let these be your desires:
To melt and be like a running brook that sings its melody to the night.
To know the pain of too much tenderness,
To be wounded by your own understanding of love;
And to bleed willingly and joyfully.
To wake at dawn with a winged heart and give thanks for another day of loving;
To rest at the noon hour and meditate love's ecstasy;
To return home at eventide with gratitude;
And then to sleep with a prayer for the beloved in your heart and a song of praise upon your lips. "*

*The Prophet
Kahlil Gibran*

Passion replaced by ritual and sacrament provides a framework for light to pour into protecting the family atom and further cementing the love between the partners. Thinking only of the other and a spirit of sharing beyond desire for self lifts one into the heart and higher centers and cements the love between both souls, providing a living, soul-infused union on earth and a field for greater service. Meditation upon union during love-making helps create the proper channels for Fohat to do His work on the tiny human scale and accelerates that work, refining the bodies of both partners, moving them to a higher rate of vibration and thus allowing them to become the vehicles for the creation of beautiful, strong bodies in which advanced souls can incarnate. Such refinement also moves both partners into greatly expanded fields for service because the veils of the senses become transcended very quickly.

The same rules for deep, meditative

breathing (pranayama), apply during sex just as in meditation and even in normal waking consciousness. Why should sex be different for a disciple than any other activity in his or her life of service? Is not the entire life supposed to be a prolonged state of meditation and an effort to anchor Spirit on earth? The rewards of such practice have been attested to by tantrics for ages -- longevity, youthful vitality and countenance, stamina and expanded consciousness.⁸² The Western disciple acting as a householder has a unique and special contribution to give the world -- an expression of service which uses the totality of their being, the strength engendered of service wrought in fires of karmic testing and the insurance of a safe and stable haven for the care and nurturing of future world servers and even saviors -- the family. How can something that is considered to be original sin be a part of such a high expression? It has been said that the strength of a nation lies in the sanctity and stability of the families comprising it. But if that is so, then surely proper attention to and right use of sex must then play a pivotal role in the strength of any nation. Does our current sexual expression display strength or weakness? High divorce rates, dysfunctional families, broken homes and abused children surely betray the true state of affairs.

Charity, stewardship and love begin in the home. Old platitudes often carry great truths. No disciple who fails to properly assess his or her attitudes toward sexuality can honestly say they understand or honor their karmic obligations, nor can they hope to be a parent to a soul of great advancement. Like attracts like.

The veil of secrecy and negativity must be lifted from sex. Its practice as a spiritual rite, energizing and lifting the partners toward union both between themselves and with the universal Life must become the aim of what is so oddly called "love-making." One does not make love. Love is the energy of life and is the cause of our existence. It cannot be created or destroyed. The products of such love between

two people become the bright hopes for future humanity -- stability, strength, responsible actions, children expressing advanced souls and lighted homes which feed and nurture the weary seeker after truth.

Let the union that sex promises replace the separative and neurotic attitudes toward that divine expression that predominate in the world today. Let steadiness of mind and correct breathing replace the hurried, passionate nature, which more often than not wastes the energies of the disciple and leaves the mass of humanity devitalized and crying for a better quality of life. Let karma be seen as opportunity for growth and met with a glad heart. Let the sacral center be stilled and become the dynamo for growth it was meant to be. Then the greater devas, guided by Fohat, will draw near to the disciple and transform that human frame into the temple of living Light it was meant to be. Let all disciples dare to cast that light into every dark corner and lift themselves and thus the world a little farther toward its salvation.

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1. KW 64
2. More literally translated, the system should be called the five "Phases", "Movements" or "Crossroads" rather than the Five Elements system. The "elements" referred to form the basis of a larger cosmological system. They have some parallels to the four elements of Greco-Roman thought (air, earth, fire and water). The Five Elements were an attempt by ancient Chinese philosophers to explain the transformation in nature and Cosmos. The first formal mention of the system was in a work entitled the Shu Ching ca the 10th to 5th century B.C., which was a political text. All of traditional Chinese medicine is based on the Five Elements concepts.
3. FETS 75
4. ibid

5. ibid
6. FETS pp 15,16,72
7. WTHNW 65
8. FETS 65,66,68
9. FETS 8,9,7,13,70 WTHNW 36-38
10. FETS 6.15.16 WTHNWI 43-45
11. WTHNW 63
12. WTHNW 62
13. ibid
14. WTHNW 64
15. WTHNW 65
16. ibid
17. WTHNW 43,44,63
18. WTHNW 336
19. ibid
20. ibid
21. EH 202
22. BOF Vol I Ch 3 note
23. BOF Vol Ip
24. WTHNW 132,133
25. WTHNW 43
26. AB 20,40
27. WTHNW 132,133
28. EPII 304
29. EH 172,176,179 EA 191
30. EH 76
31. SDI 16
32. FETS 15,16 with NW 36,55,6S
33. EPI 289 KW 74
34. KW 362
35. EH n176
36. FETS 12-16,65-75
37. EH 154
38. TCF 604,605,118 FN, 259
39. AB 37,116,120; FETS 68,69; WTHNW 44,45. There are several breathing practices that will energize the hara and help replace postnatal jing. These are known to most oriental physicians and yoga practitioners. But the most energetic breathing can be fraught with danger to a person who is not ready for the greatly increased stimulation such practices will bring. Those practices are therefore kept secret for peoples' protection.
40. LOS 217-220
41. The meridians of acupuncture, based on the Five Elements System, receive and transmit chi according to a horary construct. Each meridian is most active over a two-hour span of time. Disharmonies within the flow of meridian chi will thus become evident during this horary cycle.
42. Diuretics are said to be "toxic water foods". Although they are classed in the water category, they put stress on the kidneys causing water balance in the system to be upset. See: *Supplementary Foods by Phase* by Jack Garvy, Pub. Wellbeing Books, PO Box 735, Brookline Village, MA 02147
43. WTHNW 132,133
44. WTHNW 132,133
45. FETS 48
46. AB 6-7
47. FETS 44. The emotions associated with the kidneys are fear, shock and stress. Any one of these puts strain on the kidneys. The kidneys are associated with the will. Those emotions also take away a person's will.
48. EH 76 WTHNW 62,63
49. FETS 12,66,75
50. EPII 304
51. SD II 184,185
52. KW 362,190,200
53. KW 51 WYP 22
54. WYD 54,218
55. TCF 789
56. Esoteric Writings of HP Blavatsky Quest Books p 397-399,405
57. TCF 872 EH 176,177,180
58. TCF 585, R&I 571,572
59. SD II 184,185
60. TWM 312,313 SP II 18,19 EH 228
61. SD II 302-306
62. Biological Rhythms, Mood Disorders, Light Therapy and the Pineal Gland by Mohammad and Sharon Lee Shafii pp 27-29 63 Ibid, also Binkley, Sue The Endocrine Role of the Pineal Gland Prentice Hall
64. Mating is controlled to a large extent in animals by the seasons (see notes 62,63). Mind is quiescent in animals.
65. It has been the experience of the author

and has been found through recent clairvoyant research by Peter Tadd that correct breathing (as outlined in Oriental medical texts) coupled with movement is the most effective way to bring the sacral center under control. Since the throat center rules the breathing apparatus then one begins to see how that would be so.

66. Kidney jing is typically depleted with advancing age. The kidneys anchor chi from the lungs, but only if the breath is properly directed. See also WTHNW p 63. Westerners typically do not breathe correctly. See next note also.
67. JL pp 22,23. This has also been verified by Peter Tadd over his years of work with clients. He has seen consistently that emotional trauma pushes people into very mental disciplines.
68. JL 21
69. ibid
70. This, along with notes 69 and 70 have been verified independently, both by the author and by clairvoyant sources.
71. The medulla oblongata, the physical manifestation of the alta major center, contains the root nucleus of the vagus nerve. Conscious control of breath and thus of prana is effected via means of that.
72. KW pp 12,13
73. ibid
74. TCF 45,61
75. ibid
76. WYD 54,109
77. WYD 74,218
78. KW 198
79. JL 61-67. This has been verified through clairvoyant research. Kundalini is also mind-stuff in its action. Sex and mind are closely related, etc.
80. EH 76-78
81. JL 11,12 See also note 46 for Chinese works (entire book)

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