

PRINCIPLES OF SEXUAL COMPASSION THERAPY

1

This little thesis introduces a "new" method for treating sexual trauma. It is not intended as a practice between therapist and client, but rather as a practice between two sexual trauma survivors, under the supervision of a therapist or coach. It is an outgrowth of my search for methods to dissipate the miseries and compulsions which accompany emerging repressed traumatic memories, in advance of actually regressing and remembering (reliving). It will work equally well for survivors who did not repress memories, but who nonetheless are still impacted by past sexual trauma.

Any communication about sexuality which presents itself in a purely scientific format (logical, mechanistic, medical, etc.) is inherently incomplete, since sexuality is so much more than a "scientific" phenomenon. So I will begin with some poetry, which, in my estimation, is an equally valid means of communicating about these matters.

The following stanza was written on behalf of my mother, who was raped several times in a ritual context. I was forced to witness two of those rituals, in addition to several I was subjected to myself. Seeing my own mother being raped and brutalized when I was so young left me with a heightened compassion for women who have been sexually abused, and for women in general, and this is reflected in the poetry included in this paper. I am hoping that just reading this might be healing, in some small way, to sexually battered women. All these ideas apply equally to men, but the flowery aspect of the poetry will probably make most men very uncomfortable. This was not done intentionally, it is just how the paper turned out. Ignore the emotion and just glean the facts, if you wish.

HER COMPASSION,
is her affliction ...

The weight of her compassion
has pressed her
to this Earth

The chords of her compassion
have bound her
to the suffering innocents here

There are so many ...

She sees herself in them
She shares their fear and pain
She cannot abandon one

* At times she hears their crying voices *
* At times she sees their pleading faces *
* At times she feels intensely what they feel *

She loves each one as though her own
as though her self
as though her family

She tries to shelter them all within
the warmth and safety
of her own beating heart.

Her Goddess Nature
was forced against her very brutally

That's why she carries hell inside
the place where Love should be

A normal human being
subjected to inhuman sexualized horror
raped and brutalized in the name of God
by organized evil hiding behind idealized sacrifice

The only other witness
to the murder of her own life

other than her murderers;
 other than her "priests"

and no-one will believe her
 no-one wants to know
 no-one wants to be upset:

She suffers in the silence of her friends and family.

The reason WHY sexual trauma - of any sort - is so difficult to overcome, is because sexuality is at once so deeply personal AND so personally all-encompassing. Sexuality impacts, touches, affects, etc., many multiple layers, aspects, systems, processes, etc. of our physiology, biology, psychology, spirituality, identity, personality, attitudes, relationships, and on and on. Sexuality affects almost every aspect of who we are, how we see ourselves, how we feel, how we perceive reality, how our bodies function, how our brains and nervous systems interact with each other and with the other systems of the body, how we relate to other people, and so on. The reason this is significant, is because, whenever violence etc. becomes attached to sexuality as a result of rape etc., then, that violence will also impact all of the aspects of the total personality which sexuality naturally impacts. Whatever becomes attached to sexuality as a result of **EXPERIENCE**, also becomes attached to every aspect of the individual that sexuality is already attached to as a result of **BIOLOGY**. The experience "piggy backs" onto the biology.

*** The **EXPERIENCE** "attaches" itself to the **BIOLOGY**. ***

If the experience is profound enough, or is repeated often enough, **or both**, the experience and the biology merge; they produce one and the same **affect** to the individual.

(This is the foundation of "sex magic": sending "attachments" into groups or individuals through the vehicle of sexualized symbolism, etc. There is positive sex magic (Tantric, etc.), and unfortunately, there is negative sex magic ("Satanism" etc.).)

As a comparison: Sexuality, in its relationship to the human individual, can be compared to the bloodstream in its relationship to the human body.

Blood will absorb nutrients OR poisons, and then carry those nutrients or poisons throughout the rest of the body, distributing them into the various areas of the body that blood passes through, for good or ill. Of course, the bloodstream is not all there is; there is so much more to a human body than just a bloodstream. And yet, the bloodstream profoundly affects the entirety of that body.

Sexuality, through memory, association, etc., will “absorb” experiences which have been sexualized, happy or painful, and then “carry” those experiences throughout the entirety of the individual (via memory etc.), distributing them into the various aspects of the individual which sexuality naturally impacts and is impacted by, for good or ill. Of course, sexuality is not all there is; there is so much more to the individual than just sexuality. And yet, sexuality profoundly affects the entirety of that individual.

Following are a couple examples to hopefully clarify this observation:

It sometimes happens that a busy person will suddenly and unexpectedly see a very attractive stranger. Engrossed in a task, the stranger’s approach will not be noticed until he or she is very close, at which time the busy person will look up and be pleasantly surprised. When that happens, many involuntary physiological changes immediately take place: the pupils of the surprised looker’s eyes suddenly dilate, the eyes suddenly open wide, the heart rate increases, respiration increases, perspiration increases, adrenalin, pheromones, and other chemicals are released suddenly from several different glands in the body, and so on, throughout the body. Almost every system of the body responds in some way, even down to the tiny complex muscles inside the eyes which control the pupils, including the sudden cascade of electro-chemical processes which directly and indirectly control those muscles. This is worth contemplating: human sexuality dynamically interacting with the tiny muscles inside a person’s eye, which of course have nothing to do with sex, but which are nonetheless physically integrated with

sexuality. And so it is with the entirety of the human body: with the entirety of human biology; with the entirety of the human individual.

Another example: It has been proven through studies, unfortunately, that babies and children who look unattractive receive less positive attention and more negative attention, whereas babies and children who look more attractive receive more positive attention and less negative attention. This is true even of parents. "Ugly" babies and children are ignored more, blamed more, disapproved of more, punished more, smiled at less, played with less, complimented less, etc., even by their own parents, whereas "good looking" babies and children are ignored less, blamed less, disapproved of less, punished less, and, given the benefit of the doubt more, smiled at much more, admired more, tolerated more, etc. This is unfortunately common to all cultures and races.

"Attractive vs. unattractive" is an aspect of sexuality at its core, and this even affects the way parents unconsciously respond to their own children. ("Good looking" people have a better chance to thrive and reproduce, and this reality is imbedded deeply into our evolutionary biology; our "subconscious mind".)

A general observation: If you contemplate sexuality as a physician or biologist, and focus your thinking on the complexities involved in each stage of sexual activity, beginning with everything that happens physically, mentally, emotionally and spiritually, as attraction first arises within an individual, then during foreplay, then during union, then during orgasm, then afterwords, it becomes obvious how all-encompassing sexual activity can be, especially while it is happening. Focusing only on the body, we can observe that the brain and entire nervous system, respiratory system, cardiac system, muscles, glands, and in fact every major system of the body, and in fact the entire body itself becomes actively involved and affected by the sexual process as it progresses from one stage to the next. Add to that all the emotions, Spiritual aspects, identity aspects (virile vs. weakling; beautiful vs. ugly, masculine or feminine, etc. etc.), and so forth, and the pervasiveness of sexual influence on the individual becomes apparent. Thinking as a scientist would think (rather than a schoolboy), analyze the profound impact of the orgasm itself for a moment. During its brief duration, it is the most powerful and all

encompassing experience that your body is capable of producing, again, involving every system of the body, and in fact the entire body itself. * * * If, like Pavlov's dog, a specific bell was rung in your vicinity each time you had an orgasm, in only a short time the sound of that bell would activate many subtle involuntary sexual processes in your body. * * *

ANYTHING AND EVERYTHING, be it physical, spiritual, mental or emotional, positive or negative, which becomes closely associated with an individual's sexuality, will likewise become a very powerful stimulus to the entire biology, personality etc. of that individual, via the natural sexual components it is attached to, which are already integrated with the entirety of that individual.

So. Once you understand how deeply and completely sexuality impacts the totality of the individual, you can then understand how deeply and completely anything that **BECOMES ATTACHED TO SEXUALITY** will likewise impact the totality of the individual just as deeply and completely.

I am not suggesting here that sexuality is "everything", or the "core of our beingness", or the most important aspect of our humanity, or the "gateway to heaven" or any other kind of philosophical attachment to sexuality. Any of those ideas may or may not be true, but that is not the focus of this paper. This is only trying to focus the attention, both of therapists and clients, on a known and obvious FACT, about sexuality, which can be utilized in a very significant manner, to help resolve the aftermath of sexual trauma. That fact is this: Sexuality is "attached" on many levels, to almost every aspect of who we are, what we are, and how we function. The specifics of all these "attachments", systems of "attachments", interconnections of systems of "attachments", and so forth, are multitudinous and complex. But knowing all the details is not necessary to understanding and utilizing sexual compassion therapy.

Sexuality,
So deeply deeply personal,
And at the same time,
So personally all-encompassing ...

The deeply personal AND personally all-encompassing nature of sexuality is WHY sexual trauma is so difficult to resolve. Whatever becomes attached to sexuality, **also becomes attached to everything that sexuality is attached to.**

Whatever it was,
 violence, betrayal, fear, guilt, shame, embarrassment,
 sadness, desperation, confusion, cynicism, hate ,,,
 everything that became attached to your sexuality,
 as a result of traumatic sexual experience,
 so deeply personal,
 and so personally all-encompassing,
 all of THAT,
 then became attached,
 to everything within you, of you, from you ...
 that your sexuality is attached to Naturally.

That is **WHY** the aftermath has been so painful
 and so persistent.

Whatever becomes associated with sex, also becomes associated with everything that sex is associated with. Whatever is affected by sexuality, is also affected by whatever became **attached** to sexuality. Whatever became attached to sexuality, also became attached to everything sexuality is attached to. Whatever becomes attached to sexuality as a result of **experience**, also becomes attached to everything sexuality is attached to as a result of **biology**.

And so on. This is a concrete FACT, as evidenced in my own personal direct experience of sexual trauma, and the various mechanisms and processes that sexual trauma induced in me. The wording may be somewhat misleading though, in that it may suggest physical things being attached to other physical things. That is only a comparison, to clarify a more complex and more subtle reality. If I write "sexuality is attached to personality", I am obviously not talking about physical attachment like two Leggo blocks; I am meaning that each exists in direct relationship with the other; that

each profoundly affects the other, that each is dependent on the other, etc. I might also write “sexuality is a part of personality” or “sexuality touches personality” or “sexuality is an aspect of personality” and so on. All of these mean essentially the same thing. The word “attachment” is simply and abstraction, meant to encompass all the words and viewpoints which might be used to convey the fact that each phenomenon directly interacts with, is affected by, and associates to, to other.

Specifically, in this case, experience of one aspect will often reflexively and automatically trigger memory or re-experience of the “attached” aspect, **and visa versa**. Along these lines then, the poem above could be elaborated more precisely:

Anything that becomes attached to sexuality
also becomes attached
to everything sexuality is attached to.

Whatever it may have been,
violence, betrayal, fear, guilt, shame, embarrassment,
sadness, desperation, confusion, cynicism, hatred ...

that became a part of your sexuality
as a result of traumatic sexual experience,
so deeply personal,
and so personally all-encompassing,

all of those emotions, memories, beliefs, reflexes, attitudes, defenses,
assumptions, obsessions, interpretations, associations, confusions,
frustrations, denials, dissociations, self-negations,
and so on, and on and on,

all of those results of what happened,

then became a part
of everything within you, of you, from you ...

that your sexuality touches; that touches your sexuality
that your sexuality impacts; that impacts your sexuality
that you sexuality encompasses; that encompasses your sexuality

that your sexuality affects; that affects your sexuality
 that your sexuality controls; that controls your sexuality
 that your sexuality activates; that activates your sexuality
 that your sexuality embraces; that embraces your sexuality
 that your sexuality symbolizes; that symbolizes your sexuality
 that your sexuality invites; that invites your sexuality
 that your sexuality feels; that feels your sexuality
 that your sexuality means; that means your sexuality
 that your sexuality gives meaning to; that gives meaning to your
 sexuality

that your sexuality beautifies; that beautifies your sexuality
 that your sexuality empowers; that empowers your sexuality
 that your sexuality imagines; that imagines your sexuality
 that your sexuality potentiates; that potentiates your sexuality
 that your sexuality unfolds; that unfolds your sexuality
 that your sexuality releases; that releases your sexuality
 that your sexuality desires; that desires your sexuality
 that your sexuality Sacralizes; that Sacralizes your sexuality
 that you sexuality Divinizes; that Divinizes your sexuality
 that your sexuality Loves; that Loves your sexuality
 that your sexuality communicates; that communicates your sexuality
 that your sexuality knows; that knows your sexuality
 that your sexuality attracts; that attracts your sexuality
 that your sexuality dignifies; that dignifies your sexuality
 that your sexuality excites; that excites your sexuality
 that your sexuality interacts with; that interacts with your sexuality
 that your sexuality relates to; that relates to your sexuality
 that your sexuality enchants; that enchants your sexuality
 that you sexuality ecstasizes; that ecstasizes your sexuality

that your sexuality DOES
 that your sexuality IS ...
 and so on, and on and on ...

** all of those aspects, attached to all of that pain **

this is WHY the aftermath has been so painful
and so persistent.

This attachment phenomenon is the core of the problem, and can therefore be utilized as the core of the solution.

Without worrying about details, we can state accurately, that unresolved sexual trauma, at it's core, is a condition of pain having been first attached to sexuality, and then sexuality having conveyed that pain into all those aspects of the individual which sexuality naturally affects and is affected by.

The strength of the attachments, and therefore the severity of the condition, results from a combination of:

1. how painful each experience was (degrading, terrifying etc.; the word pain here refers to anything and everything that caused suffering during the experience).
2. how often those experiences were repeated
3. how sexual each painful experience was made to be (how much sex was combined with how much suffering).

(In many cases, this situation produces what we call "bi-polarity" in the victim. Two opposite and separate phenomena, sex and suffering, which are diametrically opposed opposites, happened together at the same time and place, produced by the same person or group, over and over again, until these two opposite and separate phenomena became instead two inseparable aspects of a single "reality": A "sex = suffering and suffering = sex" reality, which became "real" to the victims body, brain, nervous system, memory systems etc. S/he learned what was "real" through association and repetition. Sex and suffering were made as ONE experience, repeated any number of times. That suffering became integrated into all aspects of the sexuality, and then, in time, it also became integrated (fully or partially) into all aspects of the total consciousness which sexuality is Naturally attached to. This produces an obvious conflict. Do you embrace the suffering in order to experience sexuality, or do you reject sexuality in order to avoid the suffering? Back and forth.

Bi-polarity in general is a result of trauma in which UNnatural negative experience becomes thoroughly attached to natural positive

experience, until each reflexively (automatically) triggers re-experience of the other, on some level. The individual then becomes conflicted, between aspects of the self which sometimes attempt to embrace the negative in order to experience the positive, but other times attempt to reject the positive in order to avoid the negative. This is a very painful condition which causes the victim to "swing back and forth" between extreme moods, beliefs, etc. Sexual trauma can cause this, as can drug addiction, hell-fire religions, and severe abuse from a loved one, especially a violent parent abusing a helpless child (does the child embrace the abuse to receive parental love, or reject parental love to avoid abuse, etc.). It is always some sort of "damned if you do and damned if you don't" scenario which produces bi-polarity. This is only a snapshot of the phenomenon, but more accurate than prevailing pop-science on the subject.)

So now we know the core of the problem: negative attachments. What is the solution? POSITIVE ATTACHMENTS. Positive attachments which are the opposite of the negative attachments. Very simple. We attach compassion, empathy, patience, affection, non-judgement, mutual respect, SAFETY and so on, TO repeated sexual experience. Whatever the natural processes are, of sexuality conveying "attachments" to the larger personality, those natural processes will work fundamentally the same for compassion, empathy and so on as they did for negation, domination and so on. The sexual mechanisms and processes which convey attachments to the larger personality are generally the same, whether those attachments are positive or negative. Since compassion, empathy, safety etc. are opposites of negation, brutality etc., they are chosen as the healing energies to be cast into the the wounded personality via the sexual activity. So that, the same sexual phenomena which conveyed the problem are now being used to convey the solution; the same sexual phenomena which conveyed the poisons are now being used to convey the antidotes. The compassionate attachments will tend to neutralize the painful attachments over a period of time, leaving only the Natural Sexuality of the individual (which was never actually destroyed by the trauma; it was simply hidden within all the painful attachments - much like the entire personality - hidden inside all that pain).

So then, how would this work in reality? The idea, is to attach natural, genuine, UNsophisticated human compassion, empathy etc., to and with, slow, gentle, empathic, safe sexual activity, shared between two sexual abuse survivors who have agreed to utilize this artificial form of therapy. This would not be about blissful romance or finding true Love, and by the same token it would not be about erotic ecstasy or visual fantasies. It would be about two human beings sharing genuine human affection, and helping each other to heal the aftermath of sexual trauma. Very important aspects of this exercise would be autonomy and patience. Both partners must at all times, of course, be in control of their own bodies, decisions, and so forth, and either one can at any time slow down or stop what is going on for whatever reason they may have, even if they don't know what that reason is, without fear of ridicule or retribution from the other, but in contrast to that, each with full support and compassion of the other, through any and all stages each might pass through in pursuing this form of therapy. Both parties would need to fully understand and agree to this in advance, obviously. It may become difficult work, especially during the first few months.

The two survivors, then, after having gotten to know each other for a period of time as human beings, would meet in a safe place. In bed together, they would communicate their pain to each other simply and honestly, allowing the natural compassion, empathy, gentleness etc. that they feel for each other to emerge. Then, slowly and gently becoming physical in ways that are not triggering to either party (gentle massage, back rubs and so forth), each will purposely remain focused on the compassion they feel for the other, even as they continue to share touch, foreplay, union, orgasm, and "afterglow". Several meetings of only gentle touching etc. may be needed before both parties are able to actually participate in all aspects of the sexual therapy. It may become a step-by-step process for many participants. In this case, each must be patient with the other, expecting and accepting nothing more than whatever takes place right then and there. Eventually it will all happen naturally. And so, session after session, as the two partners purposely and consciously remain in a state of focused mutual compassion, as far as is possible, throughout the unfolding of their mutual sexual experience, allowing

that compassion and empathy to freely intermix with all the intense sexual feelings which will naturally emerge, even to the time of orgasm, then the resultant healing, re-patterning, re-associating and so forth will be profound. The focused compassion and empathy will be “propelled and conveyed” by the sexual activity, into all the same systems and processes of the total personality that the original violations were “propelled and conveyed” into. The compassion and empathy will act as “neutralizing agents”, as medicines, delivered to all the violated aspects of the personality, by the same sexual “bloodstream” which delivered the original poisons, and that medicine will tend to neutralize those poisons, over time, allowing both partners’ sexuality - **and everything their sexuality is attached to biologically** - to return to it’s Natural state, whatever that Natural state may be for each individual.

The partners could do this, perhaps, twice each month for one year, strictly adhering to the mutual compassion focus each meeting, as far as is possible. They may even cry together occasionally, as two human beings sharing a common experience of pain and healing. By the end of that year, the negative associations produced by the original traumas, **along with the results of those negative associations**, will be profoundly reduced, assuming, of course, this is all done in conjunction with competent trauma modeled psychotherapy.

This is **not** a natural approach to sex and sexuality, it is an artificial therapeutic approach, intended however to return sex and sexuality to their Natural state. This therapy can be compared to a bridge, to be crossed over, to travel from rape and suffering on the one side, to autonomy and happiness on the other side. But it is also a bridge of beauty and dignity. It is a bridge of mystery and power and innocence. It is a bridge of Returning, to who and what you were originally meant to be. A true human being:

her waters of acceptance,
are tears of her compassion ...

his forces of desire,
are mirrors of her beauty ...

this Passion links our Hearts to Nature;
it's Meaning links our Souls to Heaven ...

Compassion is the bridge between suffering and happiness, but this bridge cannot be crossed alone.

I am sure there are many couples who have shared variations of this without having analyzed what they were doing to this degree, simply because it was a beautiful thing to experience.

There are a few problems inherent with this idea which I can think of. This is why it must be done in conjunction with therapy.

1. Falling in Love. Viewing this as a problem may itself seem like a problem, but it is not. Falling in Love before you have resolved your serious issues does not and can not work. Problems which are not resolved continue repeating. That is why it would be necessary for both partners to agree in advance that this therapeutic exercise is not about falling in Love, it is about getting better; it is about becoming capable of sustaining romantic love, by first utilizing this artificial method, in conjunction with **trauma modeled psychotherapy**, to help resolve the aftermath of sexual trauma. If romantic love does begin to emerge, it will need to be addressed honestly and immediately, with a therapist skilled in these matters, especially if it is one-sided; if one partner is falling in love while the other is not. This would need to be resolved immediately in order for the therapy to continue.

2. Transferences and flashbacks. These are the most common problems that sexual abuse survivors have. Flashbacks in general cause a survivor to confuse activity happening here and now with activity which happened somewhere else in the past. Something wonderful happening here and now, may trigger re-experience of something horrible that happened there and then, because both events are sexual in nature. Any sexual activity can potentially cause a flashback of past sexual trauma. Transference (in this context) is a flashback in which the survivor confuses the sexual partner they are with, with the rapist who caused the original trauma. This is also common with sexual abuse survivors. Both partners would need to be thoroughly educated about these matters in advance, so as to be very aware and very supportive of each other

when either of them needs to stop or slow down because they are feeling a transference or flashback ensuing, or when they are observing their partner having a flashback or transference problem.

3. Confusion. Many pedophiles manipulate a child's compassion as a method to induce the child into engaging in sexual activity "voluntarily". Of course, NO child engages in sex with an adult voluntarily, regardless of how clever the adult was in gaining the child's "permission". ALL sex between a child and adult is rape, regardless of what methods the adult used to coerce or convince the child, and regardless of how the child felt sexually while it was happening. If this was the case for a survivor pursuing this method, then this particular form of therapy may be very triggering. Any survivor who's compassion was manipulated on behalf of a pedophile/rapist, will need to approach this very carefully. Paradoxically, however, this form of therapy will be the most effective in the long run, for survivors who's compassion was manipulated on behalf of a pedophile/rapist. Over time, as the months pass, compassion and betrayal will begin to separate one from the other. A great deal of associative "sorting out" will take place, as all of the many differences and contrasts, between sharing sexual compassion with a fellow human being who is NOT a rapist, versus, feeling sexual compassion for a pedophile who IS a rapist, as all of those many differences and contrasts, between sex and rape, become more and more real to each partner, as the power of rape becomes less and less real, as the beauty of sex becomes more and more apparent, and so on. It will just take time.

4. Opposition from fundamentalist religions. Some religions attach fear of torture TO human sexuality (going to hell, etc.). They attach fear, guilt, shame, violence, domination, judgement, etc. TO human sexuality, but communicate it as Divine Love. (Their God models a very abusive parent, obviously.) Does Divine Love = Eternal torture = Human sexuality? Are those three interchangeable? Those are the biological associations which are produced in the individual through the repetitious training of fundamentalist ideas. However, fear, guilt, shame, violence, domination, judgment, etc. are also the same sexual attachments which are produced by rape (the same sexual attachments which are taught by fundamentalist religions).

Fundamentalism (including Catholicism) teaches the individual that sex and rape are essentially the same thing. As dangerous as these teachings are, they are still popular among millions of believers.

These radical ideas originally came about as antidotes to the addictive sexual decadence of the Roman empire, and can certainly be understood in that context. It seems that all advanced cultures end up in a period of severe decadence, followed by a period of severe dictatorship, which sells itself to the citizens as the purported antidote to that decadence (Rome, Germany, America?, etc.).

However, there is a third alternative, which is neither decadence nor dictatorship, which is neither rape nor hell-fire, which is neither sexual addiction nor sexual abstinence, etc. etc. That third alternative is called NATURE. Individual freedom, to say yes or to say no, without coercion or force or guilt one way or another.

Fundamentalists are not required to participate in anything they don't want to, sexual or otherwise, and by the same token, they have no right to interfere with the private **voluntary** sexual activities of sane independent adults. As long as there is no force or coercion involved, and as long as this is all kept private and separate from children, it ain't nobody's bidness.

5. Pregnancy. Obviously, preventing pregnancy will have to be of the highest priority. Both partners, as well as the therapist, will need to actively participate in that prevention.

There is much more that could be written about this idea, but nothing of genuine substance that I can think of. The politicized nature of human sexuality is such that many readers will be capable of considering this idea as adults, judging it on it's merits, while many other will not, regardless of how logically or profoundly it is elaborated. I can write with certainty that this form of therapy will in fact help many sexual trauma survivors who might find the courage to pursue it. Seems appropriate to end this with a little poetry:

Love without compassion is an empty house.
 Compassion without courage is an empty bed.
 Courage without compassion is an empty life.

Choose all three, see how **LIFE** can be!