

## SEX AND HOMOEOPATHY

*All the homoeopathic remedies have their sexual symptoms, and these have a very high priority in the hierarchy of symptoms of any case, because they are near the centre of man. But as Kent has pointed out, no medicine will repair the results of wrong living unless the patient really wants to change and correct the cause of his suffering.*

Of all the forces that course through our lives and shape our destiny, one of the strongest, most interesting, most beautiful, is sexuality. It dominates and drives us until at last we understand and master it. As with the sirens of antiquity, its strength and great danger lie in its irresistible appeal: through it we may fleetingly approach the ecstasy and high beauty towards which the human spirit ever aspires. There is no area of our being in which the physical is more directly linked to the feelings, mind, and spirit, in which action can more deeply and permanently affect other lives and our own, in which we more candidly deliver and reveal ourselves to another. Through the centuries, and in all cultures, children grow up dreaming of that other being as yet unknown who is to the end of life their other half, of love and union involving spirit, mind, feelings, and body, a joining of destiny, a pledge before men and God to love, to cherish, until death. This is the condition and the setting in which another human being comes into the world, and if the biological union of his parents gives him a body, their moral and spiritual union is the nest in which his higher human faculties can be nourished to maturity. Sex, therefore, is something grave to the point of *sacredness*—not the physical act itself, but the forces which it engages and focuses, forces of creation which determine individual and collective human destiny, the very fabric of life which sustains the race. For this reason moral teachings of all times and cultures have imposed restraint and reverence upon human sexuality, insisting that its purpose is procreation.

But there is more. Physical union, and the personal love of another human being, are a door to a love and union with life which is impersonal, objective, not sexual: *our individual human loves* are so many faces which the one Beloved wears until, weaned of our attachment to the particular and the personal, we see *his formless beauty* behind all names and forms. This state of consciousness is the goal and purpose of human evolution. It is reached by *going beyond* the personal and the limited, not by multiplying it. The energy of attraction, desire, creativity, which expresses itself in sexuality, manifests at higher octaves of our being as beauty, love, sensitivity, ecstasy, all these noble qualities which lift the human spirit towards the divine, which speak to us in great art and music, in great civilisations, in lives which are an inspiration and a standard to humanity. The process by which this energy moves from lower to higher levels of our being is *sublimation*; and sublima-

tion comes through *discipline*; and discipline is the choice of the higher over the lower by our own *free-will*; and the voice of the higher in us is faith, conscience, intuition.

The correct use of sexuality, and, eventually, the sublimation of its energy, is an essential condition of human development. We cannot understand sex if we try to separate it from its purpose and function in the total context of life, from the laws which govern our being, from the moral principles which give unity, meaning, order, and beauty to human existence.

In the modern world we have tried to make such a separation. Our attitude to sex, as to nearly everything else, is material: we regard it increasingly as a source of pleasure, leaving moral principles out of the picture. The outlook which prevails in society today, and is constantly forced upon the minds of young and old by press, television, cinema, and commercial advertising—all in the name of freedom—is a curious reversal of real values: licence is called freedom or creativity; discipline, restraint, and order are equated with repression; the word love has come to mean selfish gratification; women are invited to raise their consciousness by emancipating themselves from virtue; enslavement to sex is called sexual liberation. . . . With contraceptive pills and devices, easy abortion, and VD clinics, actions can somehow be subtracted from their consequences. We believe that we can enjoy more than we need pay for. But of course, sooner or later we pay. The laws which govern life cannot be abolished by any convenient re-definition of life-style.

#### HOMOSEXUALITY

In the course of an individual's evolution he grows more and more into a human completeness in which both male and female qualities of sensitivity and understanding are highly developed. The more sex is sublimated, the less it is polarised as exclusively male or female. This is why so many of the deities in different cultures are depicted androgynously. There is perhaps no more familiar illustration of this than music: its male and female feelings and expression sometimes alternate, sometimes intertwine, sometimes combine in a voice which is both together, and beyond either, just as its joy and sorrow is transmuted in ecstasy. At certain stages in the growth towards inner completeness, life sometimes gives us a human organism in which the two polarities are so nicely balanced that their lower and purely sexual expression can easily tip towards homosexuality. This is a crisis, an opportunity, a test; and it can go either way, *depending on the person's choice*. Either it accelerates sublimation to stability at a higher level—because normal sexual expression is not tempting, or else this opportunity is for the time being sidetracked in homosexual activity. The decision is not easy, nor is it made by the intellect alone: it is really a test of consciousness, and summons all the resources of judgement, heart, and will; and sometimes it takes a very long time indeed.

There is no such thing as a homosexual; there are homosexual feelings, acts, opportunities, and temptations, which are served up in the flow of life as challenges. But when a human being identifies himself as "a homosexual" and commits himself to that label inwardly or publicly, he does to that extent give duration and a seeming reality to the concept he creates. In this way we have today a whole "homosexual community" in the world, with its moral, social and political attitudes—a whole philosophy of life—aligned to fit its sexual practice. Because of the general climate of our day this response to the challenge is perhaps more common than in the past. It may seem at first the easier, more pleasurable way, but it is not freedom, and sooner or later brings great inner suffering. The other road, which is intended, is steep, and there are no flowers to pick along the way, but it leads to the top of the mountain where the sky is blue. This is not a question of a right to love: love is free, and demands nothing. We are free to love, free to perceive and admire beauty around us, whether in people, in nature, or in things. But where there is demand for return, for possession, pleasure, or enjoyment . . . love, beauty, and freedom flee. If we would have union with another, love is already that union. We are united, by what we *are*, not by the demands and longings which our loneliness projects upon another: that which touches our heart is already in us.

Society has in the past been cruel by type-casting homosexuality in a separate species, gender, or class so as to persecute and ridicule it: it is no less cruel when it makes the separation in fashionable tolerance. Both isolate, distort, imprison. All men are brothers: the same sun shines upon them all in the same heaven; all come from the same place and go to the same destination; one Creator, one Law, rules them all.

Homoeopathy can help the person who has that particular fine balance between the sexes to fulfil the opportunities which it offers, and strengthen him against its pitfalls. It does not treat homosexuals, but only individuals, whose particular set of problems and possibilities makes each of them unique.

—Homeotherapy, June 1976

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