

SEX CONCEPTS  
for the NEW AGE

By FRITZ KUNZ









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FRITZ KUNZ

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## SEX CONCEPTS FOR THE NEW AGE

FRIENDS: I suppose there is no subject about which more nonsense is talked than about sex. I wonder whether this evening we shall add an hour of nonsense of our own, or whether it is possible to get at some fundamentals in regard to this important subject? A great deal depends upon the atmosphere of the audience. If it is one of people who desire to know something about a problem that has been in their own lives or which they are now facing, or if they see perhaps (still more advantageous in this point of view) the misery that has arisen in the world out of ignorance about sex, then you have that much to build upon. And if, in addition to this mental inquiry, you have a feeling of reverence before one of the most mysterious, most wonderful of human powers, then you are on quite safe ground.

One disadvantage in any spoken approach to this great subject of sex is that the commercialized world outside, from which we all come, knows nothing about sex, broadly speaking, and desires largely to exploit it. You all know perfectly well that numbers of movie plays, novels

and the daily newspapers are based upon the principle of selling sex. That being so, it follows inevitably that the bulk of us have our minds colored with forms of sex which are shallow and insincere. The first necessity in dealing with a subject like this is to try to get the audience to come at the thing from a totally different angle. Therefore I am going to start very far off, and at the end give you the conclusions which arise out of the general principles which must be sketched in before you can understand what I have in mind.

First of all, we have the difficulty that our world does not know what a man, and still less, what a woman, is. It is, you know, a common idea that a woman is more mysterious than a man! As a matter of fact, it is human nature that is mysterious. Neither the man nor the woman is more mysterious the one than the other. It is only that we don't know what humanity is. Our education is a failure in large and important sections of life because we don't know what a child is. So, also, we know very little about the powers of man, and especially the sex nature of man and woman, because we do not know what human beings are.

Man is first of all *not* a body. The body is a



thing he wears. It is something he has put forth or created with Nature's help in order to express himself in a world out here. When you penetrate this body you find another body, more subtle than the solid bones, flesh and blood which constitute the physical body. It is called the etheric double. It is the instrument by which a hypnotist or mesmerist imposes his will upon someone else. It can be seen interpenetrating the physical body and extending a matter of an inch or so beyond, on all parts of the body. It is a mystery to many people, but it has been studied by Theosophists for many years and we have information to give. This etheric double is very important for all vital purposes. Beyond is a body still more subtle than the etheric, which is called the Astral or Emotional body; and still more subtle than that, and approaching the spiritual, is the body which is called the Mental vehicle. As you go on you have intuitions, you have will, and then you come to the real man, the spark of the Divine Being, called by Emerson the Oversoul and called by Theosophists after a word used by Liebnitz — the Monad. The Monad is the real man, the next thing to God, for after you have become the consciousness of the Monad,

the next thing is the consciousness of God Himself.

If you start from that point of view you see there is something very wonderful in the nature of the physical body you wear. Here's an expression of those subtler things — mind in the head, feeling in the heart and so on. All the various parts of the body represent and express some splendid inner reality. The important thing is the inner life. The physical body is only the instrument. It is the form you look at. This instrument is wonderful, a most marvellous invention of nature; and Nature is far more ingenious than man can ever be. She has perfected this magnificent instrument which enables us to run, paint, speak, laugh, see, hear, yes, and weep — for tears are also good for human beings, properly understood. All these various functions are part and parcel of the body, pressed forward and used by the soul inside, the Monad, the Demigod.

This instrument, which is delicately balanced and most flexible in its nature and process, is the product of a long series of evolutionary steps. Ages ago there was no solid ground, no creatures in physical forms. As the earth cooled, one by one creature forms were developed

until at last came the age of the giant Saurians and in that age man arose. He is supposed to be an offshoot of one of the giant Saurians. However that may be, the process of nature was laborious. She struggled mightily. She suffered agonies, until at last she produced man or forms man could use — eyes, noses, spines. How is she going to keep man alive? There is where you find the first of the great uses of sex, to perpetuate the race. Nature, as she creates these forms, buries in them all a deep desire for something outside, and that is what we call the sex nature. Sex, from the evolutionary point of view, is nothing but Nature's desire to see that this human form which she has created through long ages, shall not disappear from the face of the earth. If we all decline to have children — a very unlikely possibility, I assure you — but if we did, Nature would have to begin over again in order to produce the human form. We are precious to her, for various reasons, one being the struggle we have cost her; another that we represent something higher than Nature; that is the Divine Spirit. Now to keep this precious form alive she has perfected this mechanism and buried it deeply within us to perpetuate the

race. Sex, superficially, is only sensation. No mother would go through the agony of child-birth if she knew what was ahead of her. Nature tempts her and a desirable husband with sensation. No father would want children if he knew the suffering that was coming. When the child has grown enough so that there is some response, then the average parent begins to realize the advantage of that particular child which has come into the world. The suffering and struggle are tremendous, and especially nowadays, in our economic conditions, the value of a child in cost and blood and agony is inconceivable to those who have not had the experience of having children themselves. In order to lead the individual on and on so that the race shall continue, Nature has implanted this deep thirst for sex relations, and it is only a practical instrument on the part of Nature.

The second use of sex is more purely spiritual. A man in his Monadic Oversoul is unselfish. He is divine, and therefore cannot help but be unselfish; but his personality is a person, it is full of self. We are all exceedingly conceited, though very few of us acknowledge it. I, myself, think I give rather good lectures. Some-

body else thinks he has a talent of some other sort. That aggregate of varied conceits is our personality. It is exceedingly tenacious of life. It knows that it has to die, but it is reluctant to die. It knows it is of no consequence, that when the Monad withdraws it dies. The Monad comes out again in another personality, but this one will be gone forever, and so it makes a conflict. It wishes to hang on to its little life. But now this selfish being, this objectively selfish being, knows that it must sacrifice itself eventually for selflessness. In order to produce that sacrifice you have sex. You have half of yourself somewhere else. There is the constant search for someone who presents to you the things you have not got, who is your complement. Men and women are fundamentally the same, but their accent on life is different. Men are aggressively mental; they think more furiously; they are harder headed, in a sense. If men and women are discussing an intellectual matter, women will give up more quickly because their will is not so constituted to function so well through the mind. But give a woman an object of emotion and she will outstrip the man. If a woman wishes to marry someone she will marry him. He may run to

China, or bury himself in the bowels of the earth, but she will marry him, it doesn't matter what happens. Women express themselves through the emotions in that way. Men have emotions also, but, throughout, the proportions are different. For instance, take the physical body. Man has the muscular system developed; woman, the glandular. Man is in a sense hard, and this gives him the muscular character. The woman is soft and yielding because inside there is the emotion which makes her what she is. In every sense male and female bodies are homologous. There is only a difference in proportion, in experience, in accent; that is the best way I can put it. This incompleteness is thus a superficial thing; inside, a man and woman are exactly the same. And so you have this personal search for the other person outside which will make the individual complete, and because it is an unreal difference the effect is called romantic love. The Soul is absolutely sexless, but superficially the sexes are different.

Romantic love is about dead; it only exists in the movies. It was cultivated in the Middle Ages by the Troubadours who sang of women, that is the ladies of the court. They used to sing in their boudoirs, and so there grew up

a lovely evanescent thing, romantic love, the search for someone else who is just enough unlike you to make you realize your own defects and strive for perfection. You don't have men now going around serenading ladies, at any rate in the United States. You have instead jazz dancing, good enough in its way no doubt, producing relations between the sexes that can be ethereal, but it does not produce that same deep feeling of romance, the old sex feeling of the Middle Ages.

Now when you look at this romantic love you find that the search for someone else is a device to break down selfishness. There are various kinds of selfishness. You have, for instance, the sort of person who is grossly selfish, who thinks of no one but himself. He wants his meals in a certain way and doesn't care to wait on anyone else — the crudities of a very low nature, sometimes glossed over. Underneath the same selfishness remains. Then you have the desire to be well thought of, which builds up Mrs. Grundy. She is born of that desire, the desire that other people should think you are a nice sort of person. Finally there is the desire to possess, often the subtlest of them all. You see mothers

who want to possess their sons, don't want them to get married, mothers who prey upon their sons. You see sisters who cling to brothers — every variety of selfish desire.

Marriage and sex are deliberately calculated to break that all up. A person falls in love. (That is a queer phrase, isn't it, falling in love. A friend of mine who has lately become engaged to be married said that when he was accepted he felt exactly as if he had missed the last step in the dark). The whole innate selfish nature is gone for the moment. The person is fonder of someone else than of self for the moment. Falling in love is a very wonderful thing, but it is not quite all we think it is, because it doesn't wear well. When those people marry they will settle down — or settle up, perhaps, in the divorce courts. Divorce is bad, I have no doubt, but at any rate it is the cry of the soul inside for something beyond the stall-fed cattle stage. I admit there ought to be some way out, yet those are the two modern alternatives after the love-making stage is over. But Nature has resources and she has invented further stages of the sex-relation. She presents you with someone who cannot return love to you at first but whom you love with-



out return. That is the child, and by the time the average people have settled down in that mundane manner they have received this gift. Every mother knows that the helpless cry of an infant is far more appealing and calls for more pity than anything else in the world. It is true for a father as well if he is a proper father. He instinctively turns to the baby and realizes that the old love he had for his wife is now glorified; it is lifted a step up by that helpless being in front of him. The parents have been advanced to a stage less selfish. The marriage has been saved.

People go on getting married life after life. You will be born perhaps another one hundred and fifty to two hundred times. You will be man and woman as the ages go on, and you will very likely be married over and over. When you know, perhaps, you have had seven hundred incarnations in the past, you look in amazement at the long row of predecessors of your present husband or wife. You begin to wonder what it all means. You turn to religion for the answer. You remember that when they brought Christ's father or mother or some of His kin, He said those people were not His real relations because they did not feel as He did inside; they

did not know His soul and what He desired. That is a profound truth. There are many people who exalt the blood relation above everything else. They don't realize that they have had all these blood relations in the past and will have them again in other lives. When you know that, you realize that you are dealing with a device and invention of Nature.

The third use of sex is to enable man, after he has gone through that struggle, to find out his real inner nature. You are neither man nor woman. There is an intermediate sex appearing in the country now, by the way. It is amusing to think of it just for the moment. I was on the beach the other day, and I said to a friend of mine, "That looks like your brother over there," and he said, "Yes, that's my sister." We are approaching somewhat of an intermediate sex. Sexlessness is our real nature. Lots of people know that dual sex is only a mode of expression of something greater inside. You have read of Zoroaster, who founded the worship of Ahura Mazda, the great God of Light who triumphs over darkness. There are these parallels running all through Nature. You have positive and negative, you have male and female, you have darkness and light; you have all these

contrasts. There is nothing in the the world that hasn't its opposite. Now man, underneath all these changes and contrasts in the world, has something else, and that something is his soul. He uses sex as an experiment, as it were, to find out what he really is. If you have been a man, say five hundred times, and a woman five hundred times, you will begin to learn presently that you are neither a man nor a woman. When you realize that, you have got over sex to some extent. It is not that you deny the beauty of the opposite sex, but that you find something more beautiful in yourself. Freud, the great psychologist, has not found that out. He says that man, physically speaking, is born of sensation, through pain, into hunger, and with that heritage you can expect nothing but suffering. It is true so far. Sensation produces children. They are born in the physical agony of the mother and the psychological agony of the father, if he is a real father. And the first thing a child feels is hunger; and that is our heritage. It is because the soul wishes to master matter, and that can only be done by experiencing both suffering and happiness. It starts with misery and indignity, and ends with glory and beauty. The Orientals know that quite well.

They call it Tanha or Trishna, both of those words meaning thirst. You thirst for something and you come down here to drink. But the man who is thirsty inside, the soul, knows he is not the drink, and one of the great Oriental scriptures is entirely devoted to teaching you indifference to these great opposites of sex, of hunger and thirst, and happiness, and so on; and that is the *Bhagavad Gita*, which teaches you to fight on. It doesn't matter whether you are swamped by sex or any other thing. Find indifference to pleasure and pain, to cold and heat, or whether you are a man or a woman, so that when finally you come out of the series of lives you are neither man nor woman. That is what the Christ is. He has all the gentleness of the woman and all the aggressive mind of the man. He has the spiritual power which goes with both. He is both, in the truest sense of the word. That is why He has been properly called the Terrible Meek. He is so gentle that no one can defeat His purposes. You melt in the presence of His womanly gentleness; but you are inspired to heroism by the beauty and strength which you also see. He inspires whom He pleases, and because He is sexless it doesn't matter what body He uses.

He can speak through a woman devotee, or a man. It happens that in recent times it has been a man's body He has used. Is that because our world has done injustice to women? The time may come when the great spiritual teaching will be given through that body. Essentially both are the same.

The fourth of these great principles which underlie sex is sex in relation to God directly. One of the difficulties of all these lectures is that everything has to be explained in advance fully. The average modern does not know what God is. Putting it very crudely, God is either an etherealized force that somehow keeps the universe running along, or else He is an old gentleman with a white beard, very dangerous if you say you don't believe in Him. That is crude and rough and ready, and does injustice, I know, but it is true in a sense. You have this dualistic idea of God, as Someone out there; and then you have a rather vague concept of God which tells you that the whole of the universe is a mass of energy in which we swim, a concept which has been supplied very largely by Science. Now let us see how man can approach God through sex. It is perfectly possible.

First of all, God is Energy. Ages ago in our Solar System there was nothing but the Ether of Space. There was assembled in that darkness matter, by the Third Person of the Trinity, the Holy Ghost. He is resistless Energy. After the matter has densified a bit, the Second of the Persons of the Trinity, that is, Life or Love, entered in — the Son of God Who creates the forms that are kept alive by love. He entered in and created every form in the physical world, from the crystal to the body of the Christ. And then came the third great manifestation of God, pure Spirit, and that is found in the physical world in man alone. Every human being goes through a cyclic life, from birth to the grave; and in your early years you should be devoted to the Holy Ghost, in the middle period to the Son, and in the last period to God the Father. There is a great system in Hinduism based on this principle, but before I mention it I ask you if that is not natural? Are not children the embodiment of energy, and isn't that all they seem to have? You know how they rush about and can't be still. Why is that? Because the child is recapitulating the whole of the history of the Cosmos. Energy is the ideal of the child. It is your business to keep that energy going, re-

strained and beautiful, until the child comes to the adolescent period, where he can reproduce his own form, and then you should present to him the true present forms of religion, which are the worship of God the Son. You know the Christ, besides being a great spiritual Being, is in all creatures, in everything which reproduces itself, in all crystals, plants and animals, in the oak tree, the blades of grass, the fishes that swim in the deep, the birds that fly in the air. He is everywhere, the Christ of the Forest, that we would do well to worship in order to recover the natural forms of religion. When your child comes to the adolescent period he will never live a pure and beautiful life unless he knows God as the Son. That is why you have Confirmation. But what is Confirmation these days? It is the epilogue to Baptism, and gives you permission to take Communion in church. But it is something grander than that; it is the inheritance of the right to reproduce yourself; and the Church ought to be able to say to those people that it confirms, "You are now spiritually able to bring great souls into the world." Then after you have married and had some children of your own, your energies die down, you no longer want children, and the time comes when you

want to worship pure Spirit, which is more than Nature. In Hinduism they have a complete system for this. First of all the child is taught to live continently as a Brahmacharya, from seven to twenty-one. He is embodying the Holy Ghost. That is to say, he retains his energies in order that his after life may be splendid and beautiful. Why haven't we something like that in our religion to appeal to our youth? Because we don't know what God is; that is the reason why. Ask the average clergyman to explain the Holy Ghost and he will advance an immense amount of theology, and after he is done you will know much less about the Holy Ghost than you did before. Yet He is in all children; He is the foundation of life, and we don't know how to teach our children to conserve the foundation of life. The next stage is that of the married man, in India, when it is his duty to give birth to children. Most children are accidents. The Hindu system teaches something better. Before the husband and wife come together they are called upon to perform an act of worship so that the soul that is to inhabit the body they are to give birth to shall be a soul beautiful and worthy of the race into which it is to come. Isn't that a splendid idea? After the married life is over you



come to the next stage where the husband and wife live together, or separately, continently, and study the great Scriptures in preparation for the next stage. They give up the worldly life; they give away their inheritance to the children, and retire to a remote part of the house or to the forest and study for the last stages of life. They are finished with the Holy Ghost, finished with the Son, they are now ready for the last stage of all, that of the Sannyasi, the mendicant teacher, the devotee of Siva, God the Father. Isn't that a beautiful and noble ideal? What do we find our western people of sixty or seventy doing? Goat glands! Rejuvenation of the body for more sensation! It is funny; but yet how degrading! How corrupt, how rotten, how unfair to any child that might be born! The ancients used to say that there was a god called Pan, and if he cohabited with a human being the result was a monster. We, with our barbarism, are willing to have buried in our bodies these portions of goats, and become the modern Pan! What right has man to dip back into Nature and corrupt the body? The doctors, Voronoff and these men, do not know what they are doing. They are prostituting the Divine Fire, stolen by Prometheus, for which he was

chained in agony to the rock, doomed to have his liver devoured by the vultures. They are prostituting this Divine Fire with their filthy researches.

Marriage is not enough: it is only the foundation of life; it is only the beginning. Something must come after it, and the people who marry ought to marry for that something that comes after. Now it is to penetrate through this that the New Age is coming. You see what is happening to our children. Everyone sees it. You see degradation of the race on every side. What is the way out? You must realize first of all that we must tell the truth. These things must be talked about. The time will come when sex will be just as matter of fact and as common a topic of conversation as what we are going to have for dinner. And how is it now in the United States? You know there are people who are afraid to say the word sex in the presence of somebody of the opposite sex. Yet sex is just a natural and real fact. Of course we don't want to be dwelling on it all the time, but you want to talk about it when it needs to be talked about. It should be in common conversation; it should not be furtive. Some of my friends were very much disturbed when they

heard I was going to give a lecture on sex relations. They said, "How can you talk to a mixed audience about sex?" But I am not talking to men and women: I am talking to souls. That is what counts. Somebody else said to me, "You should never talk about sex from the platform of the Theosophical Society because the Theosophists are supposed to have weird ideas about sex." "Well," I said, "I will get up before about a thousand people, and they will know when I get through that Theosophists are not so weird about sex." Far rather run some risk and get somewhere than to keep quiet about these things. There are dangers, I know. People mean different things by the same words. It is not so much what I might say as what you might get out of what I might say. Yet if I lead you to think about this from a spiritual point of view, then I have done some good. The Theosophical Society? It will survive after all.

The time will come when the commercialism of sex will be regarded as a crime: today it is regarded as good business. If you want to sell tobacco, have the most beautiful woman you can imagine admiring a handsome man smoking tobacco. Then you will go out and buy Giraffe

cigarettes. If you want to sell your newspaper, be sure to have a sex crime on the first page always and everybody will buy it. These exploitations are foul crimes against the youth of the country. The time is coming when the use of sex for business will not be perhaps illegal, but the man or woman who so employs it will be regarded as a barbarian. Let us make up our minds to have nothing to do with people who exploit sex in that manner. It may mean that you will have to give up your daily papers, many movies — but what loss?

There will be presently an economic revolution, and sex in the New Age is not going to wait until the parties can save enough money to get married. I shouldn't be surprised if there would be an intermediate stage in America, as there is in Russia, acknowledged, where people say, "If we are not rich enough to get married we will live together in spite of it." I don't know whether there is going to be an intermediate stage here like that or not; it is not a pleasant prospect. However, that is what they have in Russia. We will at least discover that people are more valuable than things, and that is what we don't know now. Men are ground down; profits come before men in most of the Western

world. How long did it take before some of us, shouting and beating at the doors of Capitalism, got an eight-hour day instead of a ten-hour day in the steel mills? These matters affect married life. There are large numbers of people who would like to get married, who ought to get married, but can't because they are too poor. Society is upside down, and sometimes hinderside foremost. It doesn't realize that married people and children are valuable. But you can't get gold and steel out of the earth without human beings, or build buildings without human beings. You can't make a world without humanity. The first thing we want is to make sex noble, marriage possible, and children the greatest, most valued asset of the Nation.

Now when the New Age comes on to its fruition, marriage will be a very wonderful thing, totally different from what it is now. Modern marriage is too much exploited by business. Look at the Society page in the newspaper! You read what the bride wore, and what the bridesmaids wore. The newspaper does not say what the groom wore. It does not seem to matter very much whether the groom wears anything. The Society page tells what the mother of the bride wore, and I remember one account in which she

“received sixty guests in a beaded black dress.” I remember wondering how those sixty people got into the beaded dress! After that there are twelve pages of advertising of clothing stores, and one wonders, “Is marriage a by-product of the clothing retail trade, or is it a sacrament?”

What is marriage really? I will tell you what it is from my point of view. A man and a woman want to get married because they see something beautiful in each other and they are not afraid of the adventure — because, of course, it is an adventure to live close to someone whom you do not know very well. They undertake the adventure in spirit of noble trust and love. The love goes without saying. They want to be as near to each other as they possibly can. They know that physical intimacy is coming, but what about the soul intimacy? They want the offices of a clergyman and so they go to him. Now there is an occult side to the marriage act. A clairvoyant looks at marriage properly performed by a priest — and when I say priest I do not mean the priest of any particular religion — a real priest, who knows how to perform this particular act of magic, sees two people coming before him, with physical bodies. He observes around those bodies a colored mist,

the aura of the man and woman. Ordinarily those auras are filled with all sorts of broken colors and lights, very unpleasant sometimes. These stained colors are washed away when they are in love with each other, and the aura is of flashing beauty, with nothing in it but happiness and joy. And when the priest performs the ritual, when he asks these two people whether they love and trust each other, and when the clergyman has proceeded to a certain stage, that clairvoyant priest sees a remarkable thing. He sees these two auras grow into one great big ball of fire, in which the two physical bodies in front of him are tiny specks of light. They are married by God, with the assistance of a clergyman of real religion; and after the marriage ceremony is over that link lasts for a long time. As a matter of fact, marriages are thus made in heaven and they do last forever. It is a special tie with a special person, in a special way. Now when a child is born, because of that link the father is a real father; otherwise it would be an accident to marry and he would be of no importance. The real father is involved in the aura of the mother; and that explains a very peculiar fact. Many men who are about to become fathers feel physically uncom-

fortable. It is a psychological, magical reality; that is to say the husband takes part of the burden of the coming of the child. It is born out of the aura of both of them. Hence the so-called *couvade*. Proper marriages of that sort will make the New Age. It is coming inevitably.

All sorts of adjustments will come in the New Age. We are going to have this queer, intermediate sex that is now appearing very rapidly, the liberation of women from their long skirts, and their swaddling clothes mentally as well. Men maybe will change their lives also, but they are not making nearly as great an advance as the women are. That is a fact. Every one knows that this approach to an intermediate sex is upon us. What will you do? Are you going to dam back the minds of your children when they want to know, or are you going to meet them halfway? Are we so ashamed of our sex life that we can't talk about it to our children? Or is it possible for the whole of us here tonight to make a resolve that we will welcome these revolutionaries that are appearing, and sympathize with them? You know it is the first duty of a child to educate the parents. If you do that you will see a wonderful sight. Tramping down out of the invisible worlds



is marching a host of new souls that will be born in the bodies of the new race, brave and noble men and women, better than ourselves. They will make us look antique, antiquated, obsolete, these young people with the sun of the dawn in their eyes and the breath of spring in their hair; boys and girls that don't know they are boys and girls, that only know they are souls. These are the youth that are coming. In their birth struggles they may seem convulsive, they may seem to you shocking and wild. It does not matter. Be pitiful, be sympathetic, give them a chance, tell them what they ought to know. Tell them of sex, of life, of love, and that behind it all is God, the greatest of all the Fathers, the gentlest of all the Mothers, and the purest and most beautiful of all the Children.





