

Advance Praise

“*Sex, Masculinity, God: The Trialogues* is an extraordinary and unique attempt to address, in contemporary context, what is doubtlessly one of the most important and persistent questions of human existence: sexuality. Three different voices, perspectives, approaches, continuously moving between experience and speculation, take as their starting point the eternal contemporaneity of sex and its irreducible real. The book is an ingenious, original attempt to square — or shall we say to triangle — the circle of this real.”

~ **ALENKA ZUPANČIČ**, Philosopher, Author of *What is Sex and Ethics of the Real*

“*Sex, Masculinity, God* is a provocative and insightful exploration of the philosophy of human sexuality. The book represents a much-needed elevation of the discussion around contemporary masculinity and sexual polarity.”

~ **ZACHARY STOCKILL**, Author, Host of *Humans in Love Podcast*

“I once watched a movie called *Mindwalk*. In this 1990 classic, three friends walk around Mont. St. Michael, France, and wax the poetic on topics from science to politics to relationships. While reading *Sex, Masculinity and God: The Trialogues*, I had a similar experience. I felt like I was a voyeur watching three brilliant men discuss important topics relevant to the changes in Masculinity today. I loved how they compared, contrasted, and complimented each other. It showed for me a must-needed, powerful set of viewpoints on how men can grow and expand in these confusing times. A Must Read!”

~ **ROBERT KANDELL**, Entrepreneur, Author of *Unhidden: A Book for Men* and Creator of the *Tuff Love Podcast*

“Being able “to human” well is perhaps the deepest art and challenge we face as individuals in our socio-cultural and bio-physical lifeworlds. This book by Last, Orosz and Dick engages the reader in thoughtful conversation around this existential topic from a powerful perspective. It represents a triple-tripartite conversation, at the first level as a thoughtful and thought-provoking exchange among the three authors, presented as a true co-constructive conversation dedicated to the playful, respectful and serious joint creation of meaning. At the second level, it is a thematic exploration of the ways in which identity – our very essence of being human – is shaped through the interplay of the constructs and expressions of sex, masculinity and God. And at the third level, this book breaks the 4th wall of narrative by bringing the reader into the conversation in a way that makes the exploration of these themes both a reflective and reflexive exchange among reader, authors and perennial conceptions of self and the transcendence of self. In quite profound ways, this work takes reason on a journey through the cycles of life, death, and the *élan vital* of being that creates the dance we do between them – the dance of the ouroboros.”

~ **ALEXANDER LASZLO**, Systems Scientist, President of the Bertalanffy Center for the Study of Systems Science (BCSSS)

“In this delightful philosophical romp, three men from different backgrounds dive deep into the many dimensions of Eros - love, sex, relationships, gender, power, desire. The book is presented in a triologue form, reminiscent of Platonic dialogues or the novels of ideas of 18th Century philosophes. In a time when culture is skewed toward the superficial and slick, I found it very refreshing to enter into this intricate thought stream, which allowed for endless refractions around its central themes. Many will enjoy this excavation.”

~ **DANIEL PINCHBECK**, Philosopher, Author of *Breaking Open the Head: A Psychedelic Journey into the Heart of Contemporary Shamanism*, *2012: The Return of Quetzalcoatl*, *Notes from the Edge Times* and *How Soon is Now?*

SEX, MASCULINITY, GOD:

The Trialogues



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SEX, MASCULINITY, GOD:

The Trialogues



Cadell Last, Kevin Orosz, Daniel Dick

Dedication



We dedicate this book with our hearts to all those spirits caught
in the contradictions and tensions of sexual energy,
masculine identity and metaphysical meaning.

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Acknowledgments



I would like to thank all those who, just by being who they are, helped me die better.

~ Cadell

I dedicate this work to the eventual emergence of a healed and whole humanity, especially in relating. And to all the wonderful women in my life, especially my inspiring queen Nadine, all my teachers and past lovers, my mother Diane, and my many sisters. I want to thank my dearest brothers as well, who have held me through the most intense and savage time. To Ryan, Jordan, Luke, CK, and Tyson, thank you men.

~ Kevin

I dedicate this book to all my romantic past and present loves. Thereby I want to thank especially Kelly Schwegel for being a wonderful loving soul on my side, my family for being infinite love, especially my mother and my brother, and my close friends Martin, Jan, Dennis, David, Simon and Renate for being there when the tides are high and low.

~ Daniel

Preface I



Cadell Last

Brussels, Belgium ~ May 29, 2020



Cadell Last is a general thinker interested in synthesizing ideas from an interdisciplinary perspective in order to understand and integrate the meaning of human existence and evolution into daily practice. He is currently a post-doctoral researcher focused on reviving discussion on fundamental metaphysical questions related to sex/love, death/immortality in human history.

This book is a philosophical exploration that involves a (hopefully) playful discourse between three different identities who share in the appreciation for intimate experience, a belief in the importance of positive masculine identity, and an openness to metaphysical mysteries. In this book we tried to confront the challenges of what it means to be a sexual being today from a masculine perspective, with the sense that this confrontation must ultimately involve a spiritual dimension.

When I started this project, I had been searching for the space to discuss sexuality, masculinity and spirituality with an inquisitive heart and mind. Even though I was completing my doctorate research at a broadly integrative theoretical institute (focused on evolution, cognition and complexity), I still felt that it was not a space that could accept the type of conversations I was desperately in need of finding. The chapters in this book represent that space I needed, with the (br)others that I needed to hold it with me.

We start with a conversation about sexual difference because we felt that being with, accepting and celebrating the difference between masculine and feminine energy is necessary to sharpen our focus on what we mean when we speak of sexual attraction and desire, and the way attraction and desire shape our gender identities (in their many forms). My unconscious mind has, since my earliest memories, been fascinated with the feminine, its opposition with and complimentary to, my own energy. This difference has always been massively challenging, and also crucially informative to the development of my identity. I cannot imagine what I would be if it had not been for the intensity that emerges for my consciousness in this difference.

We end with a conversation about love and death because we felt that the capacity to be with the other beyond the self (love), and to come to terms with the otherness beyond our life (death) brought a particularly unique intensity of reflection to how we relate to sexual energy in this world. If the sexual difference charges an intensity of our opposite identity, love and death may be the best teachers for

how that intensity can be temporally balanced or navigated. I know that in my experiences of being with sexual energy, I can find myself so captivated by the other that I lose myself in the other; and that love for the other somehow provides a depth of meaning that must be situated in the context of my life as a whole.

What happens in between these two dimensions (sexual difference and love/death), is a meditation on different manifestations of sexuality as experienced and conceptualized by the masculine, and as it may be interpreted within a spiritual or even religious context (e.g., archetypes, evolution, gender, pain/suffering, relationships, ethics, technology etc.). I hope our open sharing about these topics helps both men and women gain a better understanding of how they relate to their own experience of sexuality, masculine energy, and something beyond life as an individual. I can say that it has helped my mind start to approach the real of my body and its energies, as well as the real of my unconscious desires for intimacy and connection with the other.

I can say that I am getting much better at loving the challenge of sexual difference, the profound teaching that is possible by being open to love, and accepting the limitations set by my finitude. After all, how boring would the world be if we erased sexual difference? How cold would we become if we close to the uncertainties necessary for love? How monstrously terrifying would it be to have an identity that expanded out into some spurious infinity forever?

Cadell

Preface II



Kevin Orosz

Bali, Indonesia ~ November 4, 2019



Kevin Orosz is a speaker, entrepreneur, performance philosopher, and student of humanity's myths. He is driven by offering his voice and presence to improving the lives of people all over the world. Through his podcast "The (R)Evolution," online courses, evolutionary men's work, and private mentorship, Kevin teaches others how to create more impact and success, ignite polarity in relationship, and claim their kingdom.

It is remarkable the inexplicable pathways and meaningful coincidences that life weaves for us. This triologue series of ten chapters represents such a quest. Speaking and writing this project into existence with my two brothers has been joy-filled, and I trust that its contents will enhance your sexual, relational, and spiritual life.

For me, this story began long ago when I sought to understand the deep sense of “missing out” I had experienced growing up looking around to see the utter lack of true village intimacy within the suburbs of Houston, Texas. After many heartbreaks, betrayals, and co-dependencies, I arrived at eastern philosophical traditions and evolutionary theory. This was how I came across Cadell. A fateful crossing of our paths over a number of years sparked the inception point for this book.

So what is this all about? What is quite shocking to me is that in studying modern psychology and neuroscience, ancient philosophy and yoga, and sociology and political science, the most abiding taboos surround SEX (rather than race or class). Evolutionary theory does not currently contain a good solution to unlock these taboos, and yet sexuality and its true nature are embedded as the bedrock of the human experience.

After abandoning the academic path in graduate school, I sought answers through direct experience. This book represents one such inquiry. What I hope the reader will find quite potent about this work is that while it has a sound philosophical and psychological backing, it is almost entirely improvisation and thinking in real time. Sense-making, synthesis and storytelling, from our own lives.

What we realized when we embarked on this journey together, was that much like the alchemists of old, we could not write this book without our own lives being affected. There is no way to broach such a topic “in a vacuum” as much of physical science has been done. In fact, over the months of recording these triologues and writing them down, our own lives took radical turns themselves. The ideas and conversations in here reflect that truth. The Alchemic theme runs

throughout this text, as what the alchemist observes in his instruments of transformation is then mirrored back to him through his soul, his own psyche. This is how we approached “the real” of these highly charged and controversial topics. I think you will enjoy it.

Kevin

Preface III



Daniel Dick

Vienna, Austria ~ November 3, 2019



Daniel Dick is an anthropologist, a curious researcher and coach for the positive evolution of humankind. He managed several research and healing institutions and gives talks and workshops all over the world around the topics of consciousness and spiritual experiences.

This triologue adventure came to an end, as every story does, but my real life continues on. In these conversations, reflections and the overall process of publication, a lot has changed for me personally, and a lot has changed for me in thinking about the topic of the trialogues. I can say that this document framed a process of becoming and transformation. From the beginning to the end, I could feel a closing circle or a cycle that has now transcended to another level. In imagining how to represent this process of circular transformation a symbol of a specific serpent came to my mind, which has always been metaphorically related to cycles of transformation. This symbol is the ouroboros or uroborus, which I relate to as an image of the unfinished perfection of the editing process, both in this book and in my life.

The ouroboros is a snake or a dragon eating its tail. This ancient symbol depicts the wholeness of a transformative process, also known by the inner alchemists. I like especially the dragon figure because it has wings, which could be a metaphor of elevating consciousness or elevating the unconscious drive of sexuality to the conscious. In this context, I wish the reader to embrace a transformative process while reading this book, and hopefully in that process, to become more loving and compassionate with yourself, with your partner, and with the environment in general. As long as every cycle is embedded as time, I wish the reader to embrace sex and sexuality, and elevate the unconscious depths, spiraling with the wings of the spirit, upwards to a more conscious and humane treatment of each other. What may help as a guide is knowing that we are all imperfect humans evolving and ever becoming in the cycles of life.

Daniel

Introduction



What is sexuality? What is its relationship to spirituality? Slovenian philosopher and psychoanalyst Alenka Zupančič has explicitly raised this question recently, attempting to elevate sexuality to the level of high philosophical thinking. In our spontaneous ideology we tend to think about sexuality as a primitive base level function that decouples us from the higher virtues and aims of the human spirit:

- Sexuality is biological, spirituality is cultural;
- sexuality is animalistic, spirituality is transcendent;
- sexuality is bodily, spirituality is mental;
- Sexuality is material, spirituality is ideal,
- sexuality is low, spirituality is high, and so on, and so on.

For Zupančič, there is no possibility to think in this strict and clear dichotomy after the introduction of Freudian psychoanalysis. Freudian psychoanalysis works the “energetics of libido” (eros, life force) as an essential material affecting our psychic or spiritual development. This occurs in a way that academics and spiritualists often neglect, overlook, ignore, dismiss or simply find repellent for aesthetic or moral reasons. From this perspective the intellectual tradition that is grounded in psychoanalysis (analyzing our psyche), is first and foremost concerned with the way in which sex is an intricate and integral part of spiritual development or maturation.

However, when we look closely at modern philosophy, science, and religion, there seems to be little room for serious discussion about the nature of sexuality. Philosophical schools oriented towards social constructivism or classical ontology, for example, do not really enable the space for thinking about the way sexual deadlocks inform social constructivism (i.e., gender as a particular reaction formation to sexual energy); or the way classical ontology mirrors or masks sexual dynamics (i.e., universal being as an imaginary synthesis of sexual difference).

Scientific theorists interested in understanding the fundamental nature of reality tend to ask questions related to quantum cosmology or information technology, both of which seem quite far removed from questions about sexuality. What does sexuality have to do with the behavior of black holes? What does sexuality have to do with the development of artificial intelligence?

Religious practitioners and theological theorists, whom have often been stereotyped as moral shields against open discussion about sexuality, perpetuate the sex/spirit dichotomy described above (i.e., sex is material, spirit is ideal), which would see sexuality described explicitly as the opposite of true spirituality, as opposed to its synthesis. Even the principle divine figure of Christianity (for example), Jesus Christ is explicitly a figure who was born without sex (virgin birth), and who never had any interest in engaging sexually with the opposite or the same sex.

In this intellectual environment, how are we to raise sexuality to the level of high philosophical thinking? Inspired from the psychoanalytic perspective, emphasizing energetics of libido as the ground upon which our psyches develop, we would seek to engage the dominant schools of modern philosophy, science, and religion with three basic claims about the nature of sexuality:

- sexuality represents a fundamental epistemological problem (philosophy),
- sexuality is of central ontological relevance (science), and
- sexuality is the location of metaphysical experience (religion).

The first claim, perhaps most relevant to philosophers, is that sexuality, far from being simplistic, animalistic and irrational, is in fact the most complex, human and rational phenomena to which we can direct our analytic attention. Sexuality is extremely complex, stemming from the fact that the energetics of libido are with us from our early infancy, thus structurally informing our earliest intimate bonds and impressions of the world with others. Sexuality is extremely human, stemming from the fact that the human animal implicitly embeds sexuality as the cornerstone of its most fundamental organizing units (e.g., families, kin groups, etc.). Finally, sexuality is extremely rational, stemming from the fact that there is a precise operating logic in what makes an act sexually arousing, appropriate, meaningful, long-lasting, and so forth.

For these reasons, on the philosophical level, we would propose that we start to view sex as an essential epistemological problematic when it comes to the complexity of its role in our life history, its humanness as grounding the foundation of our social organizing units, and its rationality in the way it operates according to its own inherent logical principles. All such topics have been overlooked in philosophical circles, and even the greatest philosophers in modern history, from Kant to Heidegger, have rarely approached sexuality with the care and attention it deserves (i.e., the sexuation of our “transcendental frame” in the basic experience/orientation of the world is totally foreign to Kantian philosophy; or sexuation of the

“Dasein” in building spiritual history is totally foreign to Heideggerian philosophy, etc.).

The second claim, perhaps most relevant to scientists, is that sexuality, far from being a peripheral ontological dimension, is in fact ontologically central. In other words, when we think about the place or locus of sexuality in the scientific worldview as such, we tend to imagine it as peripheral, far removed from the “main stage,” or “where the action is really happening.” Indeed, the greatest scientific minds in history never appear to consider what role sexuality may play in the fundamental picture or nature of things. In the Newtonian world picture, structured as it is by concepts like space, time, gravitational force, and matter in motion; sexuality is removed from the scene all together. The scientific world view here gets its stereotypical image as the embodiment of a brilliant mathematical genius capable of predicting the movement of all matter in space and time, but whom is mysteriously disconnected from the libidinal energies that flow through his body, just as they flow through the mass of rabble around him (and never her). In the Darwinian world picture, structured by concepts like selection, evolution, change, and process, sexuality appears as central, but only as a mechanism. Thus, sexuality is studied mechanistically as a central selective differentiator, blindly “deciding” the genes that will propagate, and the genes that will die out.

However, in this work, we would claim sexuality is ontologically central, not only driving the brilliant embodiment of the mathematical genius exploring the depths of fundamental reality (e.g., M-theory, etc.), but also as a selective differentiator of what experiences will continue to propagate, and what experiences will die out. Sexuality here is conceived of as something that “lights” the soul on fire, something like a central “gravitational attractor,” to use a few useful physics metaphors. In this sense, when we think about grand unified theories of everything (somehow to be coincidentally resolved in the micro-macro meeting point that is the center of a black hole), and we struggle to situate humanity inside these monstrous abstractions, we should not forget that the missing piece may have something to do

with the energetics of libido and the unconscious which governs its sexual motion.

The third claim, perhaps most relevant to the religious, is that sexuality, far from being a primitive dimension or experience, is perhaps the highest or deepest metaphysical experience that we can have as human beings, and even the locus of true connection to divinity. When we look at the major religions in history, Christianity, Islam, Judaism, Hinduism, Buddhism, and so forth, what we tend to find is either a fully sublimated, or an explicitly non-sexual expression of divinity. In other words, when we look to what is the most fundamental and the most true as spiritual expressions, there is a divide between the sexual and the metaphysical. Consequently, sexuality is something to be extinguished, moralized, and reduced, as opposed to something to be celebrated, intellectualized, and understood as a part of our “whole being.” Moreover, we start to ignore the experiential power of sexuality in forming our identities and giving us contact with our most memorable moments as embodied beings (both light and dark).

Sexual experiences are metaphysical because they remove us from, or make irrelevant the physical background, upon which they play out the essential dramas of our being. Consequently, it is not surprising that these experiences can only be adequately described using metaphysical language: of being in heaven or hell; falling for an angel or a devil; of finding or straying from God, and so forth. The connection is in some sense right in front of us considering that language of the “One,” “until death do us part,” expressing notions of “eternity” and “forever,” are so structurally ubiquitous as abstract metaphysical scaffolding for our experiences in the sexual plane of being, as to be non-reflective common knowledge. What is interesting to think from the religious point of view, is why our experiential being persists so strongly in this “relation to the One,” of wedding “sexuality and death,” of “demanding the nihilation of time and finitude” when it comes to our embodied sexual acts? These are dimensions of our most intimate reality that could well require a theological interpretation, when most theology simply chooses to

look the other way.

Thus, for these three reasons:

- the philosophical dimension of epistemological problematics,
- the scientific dimension of ontological centrality, and the
- religious dimension of metaphysical experience,

We aim to raise sexuality to a higher level of discourse, and approach Zupančič's precise question "What Is Sex?." In this journey we first introduce the "The Reality of Sexual Difference." In this chapter we focus on attempting to understand, not the unity of the sexes, but their necessary difference, and the role it plays in informing tension and polarity. We seek to investigate how tension and polarity, although experientially difficult and demanding, can also become a source of joy and growth, an opportunity to see the world from a totally other point of view. Here we presuppose that this difference can best be expressed as the difference that we call "masculine" and "feminine," but we do not presuppose that these essences are precisely mapped onto biological or genetic programs, but rather that they are differences of energetic form or expression.

We then attempt to discuss the "Historical Emergence of Traditional Archetypes." This title was carefully chosen and foreshadows our discussion in the third chapter. "Historical Emergence" brings up notions of temporality, evolution, and the new; whereas "Traditional Archetypes" brings up notions of eternity, staticness, and the old. The coincidence between these two opposing levels of discourse invites thought to reflect on the way in which what appears eternal, pre-given, and unchanging, like the archetypal images of the masculine and feminine, are in fact historically conditioned, subject to evolutionary pressure, structured by a certain logic of materiality, and so forth. Thus, we investigate why the masculine appears as the masculine today, and why the feminine appears as the feminine today. And perhaps more importantly, we seek to investigate how these forms could change, introduce novelty, improve their dynamical interaction; as history becomes conditioned differently, as

evolutionary pressures change, and as the logic of materiality becomes other than our past. How will the archetypes transform?

From this topic we make a neat logical transition into the “Evolutionary Worldview and Religious Worldview.” In this chapter we hope to explore how abstract intellectual manifestations, like evolutionary theory and religious dogma, can implicitly or explicitly relate to our sexual energy and the way in which it is expressed in embodied, historical reality. Of course, these two worldviews are often seen as antagonistic opposites. The evolutionary worldview is often framed as secular and humanist, scientific and empirical; whereas the religious worldview is often framed as spiritual and supernatural, theological and transcendental. However, from this book’s point of view, what is interesting about these worldviews is the way in which they can be inscribed into ethical and moral dimensions of sexual life. The evolutionary worldview gives one a sense of connection and continuity with the animal kingdom, and thus a lens through which to view the human animal (and its sexual behaviors) as a part of this connected continuum. On the other hand, the religious worldview gives one a sense of a transcendental discontinuity or rupture with the animal kingdom, and thus a view that often inscribes sexuality (or its overcoming) in a mystical and idealistic beyond.

In chapter 4 we shift focus to the “History of Gender Theory.” This topic mixes well with our discussion inscribing traditional archetypes into a historical, evolutionary perspective, but also the following chapter on masculine identity. For most of history, and in most cultures, gender has been represented as a binary. Here we assume that this binary representation is useful, but also recognize that there are many examples where gender has been represented in other, more complex configurations, for example in triads, quadrants, or even more complex intimate geometries, which could also be useful and authentic. Thus, from this frame of mind we discuss the benefits of binary representations, but also the possibility of thinking more complex geometries, and what those more complex geometries would look like. This discussion is specifically reflective and attentive

to feelings of rigidity in identity, as is evident in the Feminist and LGBT+ movements, which seek to redefine what it means to be a modern woman, and what it means to be non-heteronormative sexual form, for example. What is of particular relevance to us in this discussion is the way in which the masculine can be expressed, and can even long for, a more androgynous form, which could be its own form of emancipation.

The transition into chapter 5, “Contemporary Masculinity and Masculine Movements,” picks up where we left off in chapter 4. In this chapter we discuss the nature and struggles of modern masculinity, as expressed in the philosophy of (what is being called online) as “The Red Pill” movement. From this perspective modern masculinity appears to be reactive against what it perceives as a culture dominated by feminine energy and ideals, and which lacks a positive and motivating image for what it means to become the ideal masculine energy form. Throughout the discourse we approach the opportunities and dangers that are inherent to masculine movements, as they can become catalysts for new positive relationships and motivational structures, but also catalysts for ultimately self-destructive and empty or anti-social behavior. The structure of this discourse drifts into conversations about the social organizing function of historical religions as masculine movements, and the potential ways in which future masculine movements would differ or resemble religious organizations.

We then take the dialogue into more general emotional territory with the topic “Nature of Pain and Suffering in Sexuality.” Sexuality is of course an experience that can be extremely positive and filled with joy. However, sexuality can equally be an extremely negative experience and filled with pain and suffering. Indeed, many of the world’s religious traditions perceive the fundamental nature of reality to be pain and suffering. In this context, we attempt to open up a conversation about the nature and meaning of pain and suffering when sexuality can become overwhelmingly negative. Specifically we situate our thought at the locus of a paradox between tendencies to structure sexual identity as a reaction or a defense against pain and

suffering, and a tendency to challenge and transform sexual identity by actively confronting and overcoming pain and suffering. Here we attempt to be nuanced and open in how we think about this paradox, and ultimately reflect on how the character traits of bravery and courage are necessary to explore the real of sexuality.

From this discourse we approach “Absolutes and Relations” which can be blended or integrated with previous discussions about evolution and religion since we are approaching metaphysical questions about sexuality. The notion of an Absolute is the notion of something necessary and eternal. The notion of a Relation is the notion of something contingent and temporal. Of course, the metaphysics of the religious worldview is based on something Absolute, whereas the metaphysics of the evolutionary worldview is based on something Relational. From this intersection we discuss the strange way in which sexual relations in a mostly secular and scientific culture manifest as “Absolute.” Thus, in this conversation we seek to better understand the way in which sexuality is the location of a divine expression in modern human beings, even if it is mostly unconscious and repressed, and consequently not brought to the surface in self-conscious abstraction, and made explicit in formal worldview structures.

In the next section we approach “Ethics and Morality in the Sexual Space,” which brings together two dimensions which we define as in a type of paradoxical relation. The dimension of ethics is defined as fidelity to the truth of one’s desire, whereas morality is defined as a type of fidelity to the symmetry of action with the other(s). From this framing individual ethics and social morality collide in the problem of how to stay true to one’s desire and act in relation to the field of others in a moral form. In this problematic we immediately use the notion of truth as an orientation point for discussion of its relationship between the expression of libidinal energy in courtship and other sexual contexts. Here we dance around notions of unenlightened sexuality being based in different nuanced forms of deception, and the possibility of enlightened sexuality being based on transparency and honesty. However, the major stumbling block to

such a transition involves the irreducible fact that human beings are emotionally damaged and motivated by unconscious forces which are usually just as alien to them personally as they are to everyone else. Is it possible for us to process these blocks in order to reveal true sexuality from a place of emotional healing?

Towards the end of the book we take a turn into some strange but extremely thought-provoking territory. Chapter 9 explores “The Future of Sex” from the perspective of transhumanism and general futurist theory. From this perspective we are interested to understand how future technology, like artificial intelligence, robotics, or virtual reality, may augment or qualitatively change the way in which we engage with sexual energy. Such notions of the sexual field becoming transformed by technology opens up an expansive horizon for thought to speculate on possibilities and opportunities that are currently impossible due to technical limitations. Thus, this chapter is a type of speculative meditation on radical expansion of limits and transformation of obstacles. Here we start to meditate on just how polymorphous and multifaceted sexual energy can become, and how unaware we are about how our desires and motives become conditioned by the historical constraints of a given appearance of being.

Finally, we come to the end, and appropriately meditate on the topic of “Love and Death.” In this chapter we attempt to think the way in which notions of love and death bring our thought into a more sobering and heavy reality that feels in some sense more real than other realities. When it comes to love and death there appears to be no more doubt, and only a type of certainty, about where we are and what really matters. We also reflect on how the place of love and death is oftentimes, and suspiciously, ignored in our culture, which tends to be in a hyper critical and skeptical mode about the nature of reality. In this context we discuss how we relate to our sexual energy in the context of love and death, and how such reflections force us to consider the ultimate meaning of our identities and the way in which we relate to other human beings and the universe as a (w)hole.

In writing this work we hope to have explored many of the major questions that impinge on the nature and meaning of sexuality. However, we do not presuppose that we have covered all major questions, and we certainly do not presuppose that we have provided all of the definitive answers to the nature and meaning of sexuality. I think we can say that for many dimensions of sexuality, we have developed a new personal clarity, and for other dimensions of sexuality, we sit on the edge of new horizons with just as many, if not more, questions than we had when we started this adventure together. What we would like to emphasize more than anything else, is that the topic of sexuality is a topic of high philosophical importance, and a topic that provokes intellectual curiosity and spiritual innovation.

Thus, perhaps it is no mistake that, when Freud first started producing scientific papers on the neurotic vicissitudes (obsessional, hysterical) of sexual identity in the 1890s, he was met with such hostile and vicious reactions from academic and spiritual communities alike. Today it seems that scientific and spiritual reactions to Freud provoke the same strange resistance, even though his work has perhaps had a more transformative impact on our culture than any other thinker in the 20th century, and his concepts resonate through the popular landscape as common place jargon. One gets the sneaking suspicion that the unconscious has to move Freud's knowledge, and that no matter how hard self-consciousness resists, it is only a matter of time before the unconscious itself has the final say on the truth of his discoveries.

Consequently, when one starts talking openly, directly and self-consciously about the nature of sexuality, it is as if one has stumbled upon a topic that is always there but always hidden, distorted, and masked with certain taboos and prohibitions. Talk about anything you like... but let's leave sexuality safely "over there" in the darkness, the darkness that grounds all this light. Thus, one gets the sense that one has stumbled upon the dragon of all dragons, the monster of all monsters, the mystery of all mysteries. One gets the sense that one is tarrying with a negativity that, if brought out into positive existence

too soon, could unsettle all identities and disintegrate them back into the abyss from which they emerged.

Thus, we want to emphasize that we are aware and reflective about the importance and immensity of the topic we are covering here. We are aware and reflective that discussing sexuality as openly, directly, and self-consciously as we do in this book, can make certain scientific and spiritual identities alike feel uncomfortable, and even violated in their essence. Nonetheless we hope that we have handled these topics with the aim of both true knowledge about the nature of reality, and extreme care for the emotional reality of our fellow human beings.

Cadell Last
October 14 2019

