

Field Theory of Sex

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Introduction

This document was originally a part of a dialog in a typescript of a novel, titled The Denied and the Forbidden, that was written by Mr. Motta. The story line was very interesting in that it dealt with personal details of a very crucial period in Mr. Motta's development. It seems to have been written while Mr. Motta was "in the desert" as it is said. Other stories and anecdotes from this period shed much light on the pressures and pitfalls of the crossing of the Abyss. The full text of the novel is not available at present. The anecdotes exist in numerous places throughout Mr. Motta's commentaries.

The Field Theory of Sex

1. All things are concentrations of energy, force-fields within an universal ocean of non-fragmentary, non-atomic substance of which atomic matter is but a special case.¹
2. Living things, so-called, differ from dead things, so-called, only in degree, not in kind. All matter is alive and conscious. "Dead matter" is alive and conscious on the simplest level known to science.
3. Living organisms differ from other living organisms only in the number and complexity of sub-fields involved in their overall structure. A human-organism involves a greater number of sub-fields, more intricately related than an amoeba-organism.
4. More complex organisms include in their bodies, the sub-field structures of simpler organisms, although not necessarily in the same arrangement. Certain types of cells in the human organism, for instance, are structurally akin to the amoeba.
5. What we call love is an electromagnetic phenomenon that takes place in all forms of matter. It involves energy-exchange on all levels in which the forms of matter implicated exists. The word INTERCOURSE implies this reciprocal exchange. Sexual intercourse is but a special case of love.²
6. Human sexual intercourse, like all intercourse, involves energy exchange on several levels; the limit on this exchange is the last level in which the less evolved partner is able to function.³
7. Sodomitic sexual intercourse⁴ involves energy-exchange on several levels; it may, in some special cases, cause stimulation of the more complex partner on levels where the less complex partner does not exist.⁵

¹ Physicists have recently perceived that a conciliation of the quantum and wave theories is necessary to a proper understanding of the universe.

² I.e., The energy-exchange on the sexual level between sexually differentiated "living" organisms. Energy-exchange may take place on some levels—the thermal, for instance—and not others, as when atoms of oxygen and hydrogen exchange heat without combining chemically, which they can do only under certain conditions.

³ Evolution in this essay is to be defined as *expansion of consciousness along the line of free fall*, or "love under will".

⁴ Sodomy in this essay is to be defined as the coupling of an human being with a sexually differentiated simpler form of life.

⁵ The overall force-field of certain animal forms stands in a certain mathematical relationship to the units of certain sub-fields in human organisms. This fact is not easily demonstrable as yet, but explains certain instinctive sympathies and aversions. Furthermore, sodomy has for many centuries, been used as a means of expansion of consciousness in mysticism. In ancient Egypt, the priesthood, both male and female, had intercourse with the several sacred animals kept in the temples of certain gods and goddesses. The 'gods' being but personifications of certain natural forces, the coupling of human and animal shapes in their statues symbolized the sodomitic formulae for certain expansion of consciousness. To give a contemporary instance: A certain farm boy, without money, without women available, took to sodomitic relations with a cow in his care. The cow enjoyed it, he enjoyed it, and if he had any thoughts of sin, they were overruled by his natural good health. One day he came by a book about the Egyptians. The book mentioned the Egyptian goddess Hathor (the Egyptian Heavenly Venus, of Regina Coeli, not to be confused with the Material Venus—see Plato's The Banquet), and stated that she was symbolized by a cow. The farm boy, being young and imaginative, and having the cow as the object of his sexual life, was very much struck by this. The next time he had intercourse with the cow, he imagined to himself that she was

8. Homosexual intercourse, like all intercourse, involves energy-exchange on several levels.⁶ It may, in certain cases, involved greater stimulation on certain levels than that provided by heterosexual or sodomitic intercourse.
9. All forms of sexual intercourse are lawful and moral, as long as they involve energy-exchange and afterwards, the participants experience increased physical and psychical health. If they do not, either the intercourse did not satisfy the above energy-exchange conditions, or was clumsily performed.⁷
10. No sexual intercourse should be indulged in unless a very definite feeling of attraction is present in at least one of the partners.⁸
11. In all forms of sexual intercourse, the ideal technique should involve, whenever practicable, simultaneous orgasm.⁹ If that is not practicable, it should involve energy-exchange on as many levels as possible.¹⁰

the personification of the goddess Hathor, whose attributes and powers he had committed to memory. The result was a mystical experience by which he came to an understanding of the facts of life symbolized by the goddess. Physically, he went about intoxicated with the feeling of happiness and *joie de vie* for several days. It may be significant that he never touched the cow again, and soon afterwards moved to more convenient surroundings and became a virile lover in the 'normal' way. To this day he cannot see a cow without at once experiencing a feeling of veneration for the goddess that that animal represents. It is interesting to note that the man was not at all of a mystical temperament, being a very matter-of-fact, happy, earthy person. Certain sudden obsession that make otherwise normal human beings fall violently in love with animals, and desire intercourse with them, may be indicative of certain psychosomatic needs that have only been studied, heretofore, in mysticism. These obsession are certainly abnormal, but not necessarily pathological. Sexual psychopathology must be dissociated from conventional standards of morality. Leda and the Swan, Ganymede and the Eagle, Europa and the Bull, Mary and the Dove are symbols of a very true urge in human nature. This urge is quite well treated in Balzac's famous story, A Passion in the Desert, few readers realize, probably because of psychic blocks, that Balzac's hero was having intercourse with the panther when the animal suddenly turned its head to bite his leg and he, mistaking this gesture of cat love for a threat to his life, plunged his dagger into her throat. Such matters must be carefully tested in order to be judged. Decisions *a priori* are asinine.

⁶ Sexual hormones are present in all sexually differentiated organisms, and may be present in asexual organisms as well. Glandular extracts used in the treatment of human deficiencies are most often obtained from animal tissue. It is quite possible that certain male homosexuals who seem compelled to periodical anal intercourse are merely glandular cases whose craving is similar to that which pregnant women feel for certain foods. The rectum absorbs quickly by osmosis any nutritious substance injected in solution. These matters have been very imperfectly studied heretofore, and it is to be hoped that research now being conducted in some scientific centers, foremost of which is the Kinsey Institute, will eventually clarify some misunderstood forms of love among human beings. On the other hand, oral ingestion of semen, so common among American homosexuals, destroys the semen, since the digestive acids quickly decompose the delicate chemical structure of the seminal hormones. Some prostitutes who practice fellatio state their belief that the ingestion of semen is invigorating. Unless absorbed through the membranes of the mouth by osmosis, it is not any more invigorating than any other live tissue, and such prostitutes fool themselves. Similar facts apply to female homosexuals, where again the possibility of glandular cases exists. The total composition of seminal or vaginal hormones is far from established; nor are their needs in the human organism well known.

⁷ Emphatically. The stimulation provided by efficient intercourse can be compared only with that provided by drugs; but health is improved, the effects last longer, and there is no subsequent depression. The *effect* of any kind of intercourse is the only test of its morality.

⁸ Since sexual attraction is a special case of electromagnetic attraction, one may assume that the partner who experiences no need for union is either under the effect of a block or "saturated". On the other hand, it is possible that the partner who experiences the need is under a delusion caused by nervous disease; such cases are only too common in our unhealthy times, and are aggravated by the intrusion of so-called "idealism" upon the facts of life. Again here, the results are the only test of the lawfulness or unlawfulness of the act.

⁹ Since the average woman is slower to reach orgasm than the average man, it is obviously a vital necessity for the average man to learn to control ejaculation if he intends to practice heterosexual relations properly. The need for simultaneous orgasm is indicated by the electromagnetic nature of the energy-exchange.

¹⁰ It now becomes evident that the only form of sexual activity that is undesirable is solitary masturbation. Mutual masturbation involves, at least, psychical exchange (the partners engage in giving each other pleasure). But solitary masturbation is a vicious circle, and produces many undesirable effect on the psyche at the same time that it depletes the organism with no compensation whatsoever. Fellatio is just a form of mutual masturbation, unless the reservations pointed in Note 6 are observed. In either heterosexual, homosexual or sodomitic intercourse, it is important to observe the conditions stated in paragraph 11 at all times, as thoroughly as possible.