

from **LOVE, SEX & NUTRITION** by **Dr Bernard Jensen**
pages 94-99

TOUCHING SEX

Unless lovemaking is preceded by enough touching, it is seldom, if ever, fully satisfying -- even if the final scenario is like an earthquake on the Fourth of July with bands playing and Roman candles exploding across the sky.

Touching includes a broad range of possibilities. It is nice if a couple learns some form of massage, so they can use it with one another. The whole body needs to be touched. A foot massage can be wonderfully relaxing. The arms and legs need to be kneaded, stroked, caressed. The head, neck, and scalp are relatively rich with sensitive nerve endings, and spending fifteen minutes on this area can seem like heaven to the one receiving the massage. Tension in many women is stored in the lower back, just above the kidneys, in the neck and in the trapezius muscles from neck to shoulder. Consider massaging these areas. In men, the neck, the trapezius muscles, and the muscles along the spine are often the storage areas for tension. In both sexes, the buttocks and the area where the thigh bone fits into its socket often need to be worked on. The whole body needs to be massaged, touched, and caressed.

Besides the kneading, pressure movements of massage, light stroking, and caressing are wonderful. Try touching with the finger tips, feather -- light stroking with the fingers, soft slapping on the skin of the back, legs, feet, shoulders, and arms. A woman's breasts must be treated very gently, and her own desires in being touched there should be followed. Always communicate during massage to avoid bringing pain and discomfort to your partner. Tell each other what you like most and what you like least. Learn from each other.

After a time of touching and caressing, lovemaking is much more intimate, enjoyable, and satisfying. We find that when a couple is completely relaxed, it is sometimes well to join together in the sexual expression without thought of coming to climax, and this is something that sex manuals seldom mention. There are occasions so intimate and romantic, in

which two souls meet to share communion, that plunging toward a climax would spoil the tenderness of such a moment.

When Ann Landers found in her survey that 72 percent of all women would rather cuddle than have sex, I feel that women were expressing a starvation for intimacy and physical closeness, not a rejection of sex. The urgency and activity of a passionate sex drive can war against intimacy, turning lovemaking into a wrestling match. The urgent drive is nearly always the fault of the man who is in a hurry for the sexual expression. Many men fail to realize they are frustrating their own need for intimacy by hurrying through the sex act without slowing down to develop its full loveliness and meanings.

THE KAREZZA WAY

In the 1930s, a manuscript was circulated which described "Karezza," the principles of lovemaking used in the famed Oneida Community, founded by John Humphrey Noyes. Members of this community reported taking great delight and satisfaction in their love lives; and because this method seems appropriate to meet today's needs, I feel it is worth sharing.

The word Karezza means *caress* in Italian. This way of lovemaking emphasizes the spiritual and romantic values above plain sexuality, placing emphasis on the *person* rather than the act. Karezza recognizes that sex loses its intimacy in exact proportion as the partners focus on the act rather than each other. As the name implies, Karezza calls for a great deal of caressing and touching, which is what makes it so deeply satisfying.

Ideally, the couple who wishes to try Karezza should pick a time when they are alone, free of distractions for at least two hours, well rested, relaxed, and not in a hurry to *do* something else. The object is to concentrate entirely on love, joy, and harmony by avoiding urgency and passion-driven movements.

Each partner should be sensitive to the attractions of the other -- the form, voice, touch, and fragrance. The intention of each should be to bless the other, to put the happiness of the other person before one's own happiness.

The verbal part of Karezza may be the most difficult. American men, especially after a very few statements such as "You are really beautiful" and "I love you" are ready for the nonverbal part of lovemaking. But it is not that way in Karezza. Certainly men and women can both benefit from better bedroom communication.

Some persons are more reluctant or inhibited in talking about sex than others, and a few are unable to talk about it at all. But no matter how shy or reserved you are, you are going to have to learn to talk about making love -- in the bedroom and in conversation before and after love. Otherwise, the other person is not going to learn what you like and what you don't like.

Rule Number One is, never say anything uncomplimentary about the other person before or during lovemaking. Because women take longer to warm up to experience the fullest enjoyment of their physical sensations, it is often up to the woman to encourage the man to take his time with a loving, slow preparation of kissing and touching before the main event begins.

It will help you to remember that you are putting the other person's happiness before your own. How many ways can you think of to compliment the other person? How many different expressions can you find to say, "I love you?" How can you express how much your partner means to you? What is it about your partner that you like and enjoy so much?

In the Karezza way, the talking is all done by the man, but I believe it can go both ways. The love partners may want to take turns talking or may agree that one person will do all the talking and caressing this time, and the other will do the talking and caressing the next time. Always spend time complimenting your partner on his or her body. It is not amiss during lovemaking to say, "Please slow down, darling -- I want this to last a while longer." Learn to tell the one you love where and how you want to be touched. Everyone is different. Some like to play with considerable roughness, and some prefer soft, delicate touching. The important point to remember is we must communicate our desires in the right ways.

Don't say, "I hate it when you do that," say, "I want you to do it this way" or "I love it when you do this." If you are really bothered about

something your lover is doing, you may want to say, "I'm not comfortable when you do that," or "I'm not ready for that." Then explain what you do want.

Above all, don't keep your likes and dislikes hidden from your partner, or you'll simmer with resentment when he or she fails to please you. Don't let the "bedroom misunderstanding syndrome" spoil your relationship. If you're uncomfortable talking about sexual matters, it is probably only because you haven't done much of it before.

The greatest sexual satisfaction in a relationship happens when both partners are able to be open and honest about what they like the most and what they like the least. There is always a certain amount of experimentation necessary to discover the fullest enjoyment of one's own body and the other person's body. You will like some things and not like others, but you will never know unless you and your partner experiment. It is always best to talk about your sex life with your partner. You'll be glad as you see your relationship growing stronger, deeper, and more satisfying for both of you.

The love-talk doesn't need to be nonstop monologue the whole time. Keep it natural. Speak when you have something to say and only then. Make an effort to be pleasing in your tone of voice as well as in what you say.

In today's language, this would be called "extended foreplay," and it should, of course, lead to a fullness of sexual union. The difference is the talking and, after union, the slow, graceful movements aimed at enhancing and celebrating intimacy rather than driving for climax. The rhythm of this union should be more like the rhythm of a Vienna waltz than that of churning butter. At this time, one of the partners (the man, in Karezza) is to pour out his soul in as poetic expression of love as he can, letting it pour out like a slow-moving river.

Don't worry about awkwardness. Innocent, spontaneous expression with some awkwardness is far more real than smooth, over-practical "professionalism." For the man, there is a practical side to this vocal outpouring. Experts have found that verbal expression of the sounds of pleasure helps the man control and delay the time of climax.

The Karezza way doesn't require climax by either man or woman, since it emphasizes intimacy, harmony, and unity. It also takes a lot of practice to make it work right, and the couple wishing to practice Karezza should be patient. It takes time to harmonize energy fields, emotions, rhythms, and responses between two persons. Expect to practice at least a dozen times before you begin to see increasingly delightful results. The primary difficulty to overcome is the problem of control with the man.

THE WOMAN'S ROLE IN KAREZZA

In the original description of Karezza, the woman's role is more or less passive, although vital to its success. Rather than "passive," "cooperative" is a better term. We will discuss variations later, but first let's go over the original method.

The woman lies on her back next to the man, very still and as relaxed as possible. It is said that the cooperation of the woman can help turn the clumsiest man into a true lover, a poet of lovers. On the other hand, a woman who insists on passionate, thrusting, body movements will prevent the Karezza way from working, stimulating the man too quickly to climax.

Most men must learn to exercise control over the time of sexual climax, and Karezza is said to be the ideal way to assure that both partners are satisfied. If the woman is patient, she may reach heights of ecstasy unavailable through other methods of making love.

The original proponents of Karezza apparently tried reversing roles, having the woman be the active partner and the man be the passive partner. It didn't work. Whether the reasons were cultural or not remain to be seen. If a man doesn't feel threatened, fearful, or guilty over the woman's taking the active role, this variation of Karezza should work fine.

However, it may be that natural energy polarities make the pure form of Karezza work best when the man plays the active role and the woman the more passive role. Here the woman's passion must follow the man's, at least until the basic form of Karezza has been mastered.

The woman's role is to fantasize the man as her hero, one she greatly admires. The man is to see the woman as a person he cherishes, takes care of, protects. This attitude on the part of the woman appears critical to

generating the energy interaction that can lift her to heights of ecstasy. Karezza is *not* designed as a manipulative, chauvinistic trick, but as a means of enhancing the natural femininity that precisely complements the natural masculinity of the man. This results in a balancing of sexual polarities.

If the woman holds to this expression of herself in Karezza, both partners become gradually lifted to a level of great passion, power, and security where any desired movements by either partner can be expressed, provided that they are expected by the other person and consistent with the rhythm of previous movements. No movement, however, should be continued too long or repetitiously or it will generate a climax. Both partners are to avoid movements that are sudden, jerky, or surprising. Nervous wriggling and impatient thrusting are to be avoided.

When we compare ordinary sex with Karezza, we notice that ordinary sex often spends itself in exhaustion and can even be followed by depression. On the other hand, Karezza is followed by exhilaration, a sense of power, and great satisfaction. It is heavenly music brought to earth. In Karezza, the aim is luxurious emotion, the beauty of relationships, sensual excitement, the subtlety of interaction, the gracefulness of dancing, the delight of pleasurable rhythm, and an appreciation that lingers.

THE SPIRITUAL ELEMENT OF KAREZZA

In this age of attitude conflicts between the sexes, it seems almost ironic that the ultimate and highest satisfaction for the woman lies so completely in her submission to the man. Similarly, it is ironic that the ultimate delight and satisfaction for the man, including his sense of triumph and pride, is so completely dependent on the woman.

Spiritually, however, the lesson is clear and makes a great deal of sense: To attain the most exalted state of happiness and fulfillment, it is necessary to help someone else get there, too. The intentions, cooperation, and actions of the woman make the difference between success and failure in Karezza. The man can cause failure, also, but he can't achieve success without the woman's cooperation. Neither can attain fullness of satisfaction without the complete, loving, harmonious help of the other.

What we should notice is that the spiritual principle of the Golden Rule is here: do unto others as you would have them do unto you. An even deeper principle is also evident. Only the one who serves can be lifted up; only the one who humbles himself can be exalted. Karezza teaches that we have to learn to put the other person first. When we do this in everyday relationships with others as well as in our love relationships, our lives will be transformed by following the spiritual principles.