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Huguccio (Pisanus) (HUGH OF PISA) first to mention coitus/amplexus reservatus

Summa (commentary) to Decretum Gratian, from the year 1187 or 1190

A modern edition: Huguccio Pisanus, Summa Decretorum, I: Distinctiones I-XX, ed.

O. Přerovský, Vatican City 2006

Encyclopedia of birth control Tekijät Vern L. Bullough

[http://books.google.com/books?id=XuX-](http://books.google.com/books?id=XuX-MGTZnJoC&pg=PA56&lpg=PA56&dq=huguccio+reservatus)

[MGTZnJoC&pg=PA56&lpg=PA56&dq=huguccio+reservatus](http://books.google.com/books?id=XuX-MGTZnJoC&pg=PA56&lpg=PA56&dq=huguccio+reservatus)

Law, sex, and Christian society in medieval Europe Tekijät James A. Brundage, American Council of Learned Societies

[http://books.google.com/books?id=SiGe-](http://books.google.com/books?id=SiGe-Zf0nTIC&pg=PA281&lpg=PA281&dq=huguccio+reservatus)

[Zf0nTIC&pg=PA281&lpg=PA281&dq=huguccio+reservatus](http://books.google.com/books?id=SiGe-Zf0nTIC&pg=PA281&lpg=PA281&dq=huguccio+reservatus)

Unde sepe alius reddit debitum uxori ita quod ipse non explet uoluptatem suam et e contrario in premissis casu [scilicet: ego habeo uxorem, instanter petit debitum] possum sic reddere debitum uxori, expectatiue quousque expleat uoluptatem suam. Immo sepe in tali mulier solet preuenire uirum et expleta uoluptate uxoris in carnali opere si uolo possum libere ab omni peccato discedere uoluptate mee non satisfaciens nec propagationis semen emittens

Huguccio is describing it as a means for the husband to pay his marital debt (give pleasure to the woman) without sinning. Note: coitus interruptus with ejaculation outside of the vagina is considered a sin (Onan in the Bible).

Peter/Petrus de Palude (Peter Paludanus), In quartum librum sententiarum: 4,

31, 3, 2:

Sex in the Western world Tekijät Jean Louis Flandrin

http://books.google.com/books?id=b_wYcbvC95wC&pg=PA142&lpg=PA142&dq=palude

Peter de Palude accepted coitus reservatus for poor people to prevent conception, on the condition that the wife didn't orgasm either.

This book says the practice of coitus reservatus would be wide in Europe:

Birth control in the modern world

[http://books.google.com/books?id=aPE9AAAAYAAJ&dq=coitus+reservatus&q=palude#search_an](http://books.google.com/books?id=aPE9AAAAYAAJ&dq=coitus+reservatus&q=palude#search_anchor)
chor

Noonan connects it with Cathars and courtly love:

Consuming passions Tekijät Merrall Llewelyn Price

<http://books.google.com/books?id=HDsoXe8aYE0C&pg=PA47&lpg=PA47&dq=palude+amplexus>

Contemporary Moral Theology Volume 2: Marriage questions (1963):

http://www.archive.org/stream/contemporarymora012987mbp/contemporarymora012987mbp_djvu.txt

Please note, this is a scanned text with poor OCR in places. I have corrected it in some important parts. Archive.org also offers PDF versions of the books and I downloaded a PDF to check.

AMPLEXUS RESERVATUS

On June 30, 1952 the Holy Office issued the following statement concerning the practice of amplexus reseivatus;

Admonition

The Holy See has noted with grave concern that in recent times not a few writers when treating of conjugal life have not been ashamed to go into the details concerning it frequently, openly and minutely; furthermore, that some of them describe, praise and recommend a certain act called amplexus reservatus.

Lest it fail its duty in a matter of such great moment, which concerns the sanctity of marriage and the salvation of souls, the Supreme Sacred Congregation of the Holy Office, at the express command of His Holiness by Divine Providence Pope Pius XII, seriously admonishes all the aforesaid writers to desist from such a way of acting. And it earnestly exhorts the Bishops to exercise careful vigilance in these matters and to make diligent use of appropriate remedies.

Marriage Questions

Priests, moreen or, in their care of souls and in the direction of consciences, must never, either of their own accord or when questioned, presume to speak as though no objection were to be made against the amplexus reservatus from the viewpoint of the Christian law. 5

We have already touched sufficiently on the question of hedonistic sexual literature and will here confine our remarks to the problem of amplexus reservatus.

Amplexus reservatus means intercourse in which penetration takes place and is continued for some time, perhaps a few minutes, perhaps for a long time, but neither party experiences orgasm before, during or after the act. The hypothesis is that the parties intend from the beginning that the act will take place in this way.

It is to be distinguished: from coitus interruptus, in which the man withdraws before the completion of the act and finishes it outside; from so-called "Karezza," in which the woman experiences orgasm but the man has no orgasm either before, during or after the act; and from those ex-

S.AAS, 44 (Aug. 1952), 546. About three years later (April 21, 1955) the Holy Office used strikingly similar language in another connection. In a private letter addressed to certain Ordinaries, after condemning in forthright and unequivocal terms the use of contraceptive diaphragms as intrinsically evil the letter spoke of the husband who "cooperates materially only" with a wife using such a device. The letter says that "Ordinaries shall not permit the faithful to be told or taught that no serious objection may be made according to the principles of Christian law" to such material cooperation. As in the case of the *Monitum on amplexus reservatus*, the language used here amounts to a strong warning to confessors against the unqualified exculpation of material cooperation on the part of the husband, but avoids any explicit declaration that it is always and in all circumstances immoral. See, "Notes on Moral Theology," *Theological Studies*, 13 (1952) 79-80 (Kelly); 15 (1954), 96-97 (Ford-Kelly); 23 (1962), 259-61 (Lynch); A. Boschi, "Suffuso del matrimonio" *Perseus*, 36 (Mar.-Apr. 1961), 154-59; id., "Brevi note sul decreto [?] del S. Ufficio circa la 'Cooperatio viri in actu pessarii occlusivi ex parte uxoris/' " *ibid.*, (Oct., 1961), 555-61.

[214]

Special Problems of Conjugal Intimacy

ceptual cases in which the man experiences orgasm without any ejaculation or at least without any external ejaculation. In all of these latter three cases orgasm takes place without any true marriage act, and accordingly these practices are objectively grave sins. *Amplexus reservatus* is also to be distinguished from intercourse in which the woman has several orgasms while the man, deliberately delaying, has only one. In this case there is a true marriage act; we will discuss its morality later.

The practice of *amplexus reservatus* was known to the ancients and has been discussed by moralists for hundreds of years. But the occasion for issuing the admonition was apparently the publication and widespread dissemination by Catholics in France and Belgium of works which went into minute detail about sex techniques in marriage, and extolled the practice of *amplexus reservatus* as a legitimate means of avoiding conception, and also as a means of achieving a more perfect, more spiritual kind of conjugal love. Hedonistically protracted pleasure is also the purpose at times.

6 Apparently a very few males are capable of deliberately cohibiting ejaculation while experiencing orgasm. Cf. Joseph J. Fanahan, S.J., "Notes on Moral Theology," *Theological Studies*, 16 (1955), 267, citing Kansey et al., *Sexual Behavior in the Human Male* (New York: Saunders, 1948), pp. 158, 159. Besides, as a result of prostatic surgery, or as a result of injuries, some males experience orgasm with no external ejaculation, or an ejaculation much reduced in quantity. In these cases the

takes place internally and is said to be retrograde. It goes into the bladder. Orgasm without ejaculation, therefore, at least without external ejaculation, is a medical fact. Ejaculation without orgasm also seems to take place in some cases, in the sense that a discharge or flow of semen takes place with little or no indication of the normal phenomena of sexual tumescence and detumescence. If a man were able to achieve this latter kind of semination in the vagina, perhaps with artificial, prosthetic help, it does not seem certain to us that his act would not be a marriage act. For a medical appraisal of such a device, see Pendleton Tampion, "Infertility Due to Faulty Intromission Successfully Treated by Prosthetic Device," *Journal of the American Medical Association*, 172 n. 1 (1960), 103-53.

[215]

Marriage Questions

One of its proponents asserted that among the couples with whom he had discussed this matter roughly one third were unable to learn the practice, another third were unwilling even to try, and another third were capable of it and were using it to avoid the sin of birth control and to avoid conception at the same time.

Even before the issuing of the admonition, the Holy Office had taken steps in this matter with regard to the works of Paul Chanson (a Catholic layman, not to be confused with his brother, A. Chanson, a priest and well-known writer) :

Already in 1950 the Archbishop of Paris had asked Catholic magazines and weeklies not to announce or in any way publicize the two books of Paul Chanson; he had also asked the Editions Familiales de France to withdraw any mention of the *Impri-matur* (cf. *L'Ami du Clerge*, Febr. 9, 1950, p. 96).

On September 30 of the same year, *La Semaine Religieuse de Paris* published the following notice: "In a letter dated August 12, 1950, the Sacred Congregation of the Holy Office informed us that the works of Paul Chanson: *l'Art d'aimer* (Paris, 1950), and *Art d'aimer et Continence Conjugale* with a postscript by Father BL -M. Feret: *Art d'aimer et vie spirituelle chrétienne* (Paris, 1950), should be withdrawn from commerce, and that no new edition or translation should be authorized because of 'the general orientation and particular advice* which these works give.

We have advised the authors of this and, at the request of the Sacred Congregation, we hereby inform the faithful of it" 7

M. Chanson also published other works on this topic in

7 Jules Paquin, "L'Étreinte réservée" *Sciences Ecclésiastiques*, 5 (1953) 81-106, at p. 81, note 1,

[216]

Special Problems of Conjugal Intimacy

1950 and 195L S Then in 1952 the Holy Office issued its admonition.

Let us briefly summarize three opinions which have been held with regard to the morality of amp/cxus reservatus.

The first holds that it is licit, chaste, and generally commendable without qualification; in other words that there are no objections to it from the viewpoint of the Christian law. The Holy Office undoubtedly considered that the works of M. Chanson defended this view. This view is condemned by the Holy Office.

The second view holds that it is not illicit in itself (i.e., by reason of its immediate object), but only by reason of its end or its circumstances. These make it, or can make it sinful, either gravely or venially. For instance, it would often involve the parties in situations where they would be running an entirely unjustifiable risk of orgasm outside the marriage act. This would be gravely sinful Or it would often involve them in an exaggerated or exclusive concentration on sensual pleasure which would be venially sinful, or at least inordinate. We agree with this second opinion which is by far the most commonly held by thecl^hns. past and present.

The third opinion holds that it is venially or mortally sinful in itself, i.e., by reason of its immediate object as an intentionally incomplete act of intercourse. Very few theologians hold this opinion. The only one we know of who still holds that it is intrinsically and gravely sinful is Hyacinthus M. Hering, O.P.

A confrere of his at the An;cT:ci University in Rome, Mario Castellano, O.P., points out what was the scope of the statement of the Holy Office:

L'accord charnel (Paris, 1950); L'Étreinte réservée: témoignage des époux (Paris, 1951). ^

[217]

Marriage Questions

The second and third opinions are not touched by the moni-

tum; the Holy Office intended to reprove only the first so at least it seems to meand to put an end to the dangerous habit of certain writers and confessors of praising and advising the use of amplexus reservatus as permissible and commendable. 9

Fr. Castellano gives this merely as his personal opinion, but since he was a consultor of the Holy Office and one of its principal officials, he was in a position to have a particularly well-founded opinion on this point.

It is not our purpose to discuss here the reasons which lead us to adopt the majority view, or the reasons which we believe conclusively refute the opinion of Fr. Hering. These points have been sufficiently explored elsewhere. 10

The most complete and informative exposition of the various opinions and the reasons set forth by their proponents is to be found in the article by Jules Paquin, S.J., cited above. His bibliography of moralists who have treated this topic for hundreds of years contains about eighty names. As to the argument from authorities he concludes:

The incomplete conjugal act [amplexus reservatus] does not involve in itself grave malice (the common and morally certain opinion), and it does not even involve [in itself] any venial malice (the common and solidly probable opinion today). 11

Fr. Paquin's clear exposition of this entire matter avoids

Mario Castellano, OP., "Adnotationes ad Mpnitum S.S.C.S. Onicii de 'amplexu reservato, 1 " Ephemerides Juris Canonici, 8 n. 4 (1952), 341-45; cf. Ford-Kelly, "Notes on Moral Theology/ 1953," Theological Studies, 1 5 (1954), 52-102 at 101, 102.

M Cf. Gerald Kelly, S.J., "Notes on Moral Theology, '1952/ " Theological Studies, 14 (1953), 31-72 at 59; F. Hurth, S.J., "Inquisitio Critica in Moialitatem 'Amplexus Reservati/" Periodica, 41 (1952), 251-69; Jules Paquia, art. cit., see notes 7 and 9 supra.

Art. cit, p. 88.

[218]

Special Problems of Conjugal Intimacy

both the Scylla of severity and the Charybdis of laxity, illustrating vividly the practical reasons for the pastoral prescriptions of the admonition.

Fortunately this case does not appear to be presented too frequently in the confessional, at least in this country. When it is presented, either by way of accusation, or by

way of consultation, the confessor should make sure first that there is really question of amplexus reseirafus ? in which neither party experiences orgasm before, during or after the act It might easily be confused with similar practices (mentioned above) from which it is morally altogether distinct. But penitents who seriously declare they are capable of this kind of intercourse are to be believed. It is not impossible. It is a question of fact. The penitent is the only one who can testify to the fact. Once the fact is established the first duty of the confessor is to make sure that he does not "presume to speak as though no objection were to be made against amplexus reservatus from the viewpoint of the Christian law/*

What are these objections? We have already mentioned the gravely sinful, unjustified risk of orgasm, and the venially sinful, or at least inordinate, hedonism. Furthermore, the partners might sin in this practice by neglecting their affirmative duty to procreate. Or one of them might sin against the other by forcing, or practically forcing the practice on a reluctant partner. Relations of this kind are not part of the duty imposed by the nature of the marriage contract Finally, according to some physicians the practice is psychologically injurious to health; but other physicians deny this.

The confessor, then, should ordinarily deter penitents from this practice because of the moral dangers it involves and because his aim is to lead all his penitents, according to

[219]

Marriage Questions

their capacity, not only to avoid sin, but to live lives of Christian self-restraint, self-discipline and mortification. Excessive sensual gratification brings on spiritual deterioration. But he should not accuse of mortal sin except where there is clear mortal sin. In a particular concrete case, probably of rare occurrence, it is possible that the practice could be legitimate in its object, end and circumstances. When this occurs the confessor cannot object to it even as venially sinful.

COPULA DIMIDIATA

Copula diimdiata means intercourse in which there is partial (e.g., one third or one half) penetration of the vagina, with semination taking place in the vagina. It is not to be confused with copula appositiva in which semination takes place just outside the vagina, and which, therefore, does not seem to be a marriage act. Copula dimidiata ful-

fills the minimum essential requirements for a marriage act as set forth in a reply of the Holy Office. 12

So the statement of Holy Office was interpreted to mean that coitus/amplexus reservatus contains a risk of orgasm outside of intercourse and hedonistic indulgence. It's not a sin in itself. They probably assume that the couple using it want to prevent pregnancy and so would resort to coitus interruptus, if the man failed to maintain continence.

Another comment from a catholic discussion forum to the Holy Office statement:

The Vatican admonition of June 30, 1952, by Pope Pius XII, of which you may be familiar, advised bishops to quell the increasing chorus of publicists, particularly in Belgium, who were urging couples to practice "amplexus reservatus" in order to skirt the Church's teaching on birth control. The reason for the admonition was not, however, because of the grave immorality of a successful act being performed, but because so few (approximately one-third) of couples could actually manage its performance without failure, in which case they would have engaged in an objectively grave sin. He was not ruling that the act was an objective sin, but that spiritual directors who recommended it were not dissimilar to someone who knowingly gave street directions to an alcoholic that insensitively passed through the red-light district of town.

Albigensians etc. and amplexus r., also Alphonsus Liguori talks about amplexus r.:

Innocent ecstasy Tekijät Peter Gardella
http://books.google.com/books?id=VV_GNSx-vy4C&pg=PA16&lpg=PA16&dq=amplexus+reservatus

Couldn't find better info on this: The term *asang* in courtly love, get into bed naked but don't "consummate the act":

Conjunctions and Disjunctions Tekijät Octavio Paz, Helen Lane
<http://books.google.com/books?id=qyxR4QMPN3EC&pg=PA116&lpg=PA116&dq=cathar+reservatus>

The term *drudaria* is also still a bit hazy to me:

<http://www.ceiberweiber.at/index.php?type=review&area=1&p=articles&id=1265>

(Hexagramm hat sexuelle Bedeutung, ebenso das Dreieck, Lingam und Yoni; es gab auch in Europa eine Form des Tantra in der mittelalterlichen Drudaria (der Mann sollte der Frau mehrere Orgasmen verschaffen, durch die er ihre Energie aufnimmt, ehe er zum Samenerguß kommt - auch die Gnostiker praktizierten etwas wie Tantra)

Machine translation:

there was in Europe a form of Tantra in the medieval Drudaria (the husband of the woman should give multiple orgasms, which he absorbs their energy before it comes to ejaculation - The Gnostics practiced something like Tantra)

Islam /arabia:

Paschal Beverly Randolph Tekijät John Patrick Deveney
<http://books.google.com/books?id=153GxmaC9g0C&pg=PA392&dq=coitus+reservatus>

(interesting book..)

So some traditions (hadiths?) claim Mohammed had practiced coitus reservatus to spare his vital energy. Original source: The cradle of erotica.

Muhammad ibn Zakariya al-Razi (or Rhazes 860-921) in a section of his Quintessence of Experience describes coitus reservatus as a method of birth control.

Encyclopedia of birth control Tekijät Vern L. Bullough
<http://books.google.com/books?id=XuX-MGTZnJoC&pg=PA154&lpg=PA154>

Bauls: Bengal hindu/muslim mystics:

Holy people of the world Tekijät Phyllis G. Jestice
<http://books.google.com/books?id=H5cQH17-HnMC&pg=PA110&lpg=PA110&dq=sufi+coitus+reservatus>

Beni Udhri (Udhra) "sons of virginity":

Body magic Tekijät Benjamin Walker
<http://books.google.com/books?id=nH09AAAIAAJ&pg=PA89&lpg=PA89&dq=%22coitus+reservatus%22+arabic>

Udhrism elsewhere:

http://www.islam4all.com/new_page_98.htm
Udhrism, the famous style of love poetry, traveled from Baghdad to Spain.

Mentions of Beni Udhra I found (ctrl-f find on page the word udhra):

http://www.blurty.com/talkpost.bml?journal=mentors_circle&itemid=1657
<http://www.fircrestbookstore.com/3436.html>

http://www.wollamshram.ca/1001/Payne/tnon/p02_Footers.htm
Mr. Payne (ii. 227) translates "Hawá al-'Urzi" by "the love of the Beni Udhra, an Arabian tribe famous for the passion and devotion with which love was practiced among them." See Night dclxxxiii. I understand it as "excusable love" which, for want of a better term, is here translated "platonic." It is, however, more like the old "bundling" of Wales and Northern England; and allows all the pleasures but one, the toyings which the French call les plaisirs de la petite ode; a term my dear old friend Fred. Hankey derived from la petite voie. The Afghans know it as "Námzad-bázi" or betrothed play (Pilgrimage, ii. 56); the Abyssinians as eye-love; and the Kafirs as Slambuka a Schlabonka, for which see The traveller Delegogue.

Bundling = no penetration.

Il est vrai que ces guerriers jouissaient du privilège dit schlabonka 1, qui ne leur permettait que des liaisons passagères et incomplètes.

Le schlabonka permis aux guerriers est un acte qui nous est inconnu, et que la réserve m'interdit de définir autrement que je ne l'ai fait lors

de l'explication que j'en reçus de mon Cafre Houahouaho.

Zulu language: ukuhlobonga or ukusoma. Means the act doesn't involve penetration.

The book Body Magic also says: "eleutherian sects such as Brethren of the Free spirit, practiced ars amandi "love art", modus specialis "special method" of sexual union.

The same technique was adopted by a sect of the Familists and some Perfectionists

Perfectionism was a term invented by Noyes.

On Familists:

<http://en.wikipedia.org/wiki/Familist>

[http://en.wikipedia.org/wiki/The_Family_of_Love_\(play\)](http://en.wikipedia.org/wiki/The_Family_of_Love_(play))

http://en.wikipedia.org/wiki/Heinrich_Niclaes

Another interesting page from the book:

<http://books.google.com/books?id=nH09AAAIAAJ&pg=PA15&lpg=PA15>

A number of eleutherian (free-love) sects of the European Middle Ages, such as the Brethren of the Free Spirit advocated what was known as acclivitas (Lat. 'ascent'), which was described as the upward movement of the soul during sexual intercourse. This variation of spiritual eroticism involved the 'direction uphill' of the participants during coitus, and was usually practised in association with coitus reservatus, or sex without emission. Medieval esotericism referred to the ros* or brain fluid as tending to seep downwards and get dissipated, and the objective of acclivity was to make the seminal essence ascend and combine with the ros.

On page 88 is mentioned a middle eastern practice, imsak. I found another reference, but not proper original references:

Vedic Sexual Code

<http://books.google.com/books?id=TWYNgYFKvvoC&pg=RA1-PA205&lpg=RA1-PA205>

http://members.ozemail.com.au/~docsyd/pp_myth3.htm **(this link starts immediately to redirect, you have to press ESC or the browser's stop sign to make the page stay)**

The Society of Familists:

Heinrich Niclaes of Amsterdam (died, 1581) introduced an esoteric love rite that was celebrated in his mystical Temple of Love. He stated that whereas Moses had only entered the forecourt and Christ the inner temple, he had penetrated the Holy of Holies. Under persecution, he fled to England and founded The Society of Familists (Family of Love) which survived into the 1600s. The Family was frequently attacked in the broadsheets of the day (Walker, 1985).

Notice the page also mentions this sect, which is what Huxley refers to as Adamite heresy in his essay:

The Alumbrados:

The Alumbrado sect (Spanish: 'enlightened') came into prominence in Spain in the fifteenth century and peaked in the sixteenth century. They dispensed with holy images, giving birth and titled privileges as well as opposing the ownership of private property. In the early years, the sect attracted many orthodox theologians. A 'syballine woman', Francisca Hernandez, who led an extremist branch in Toledo practiced a form of sexual mysticism. A disciple interrogated at his trial stated that he had 'learned more wisdom after intercourse with her than if I had studied twenty years in Paris. For not Paris, but only Paradise can teach that wisdom' (Franger, 1952). Many later sects can be traced back to this sect.

http://en.wikipedia.org/wiki/Francisco_Hern%C3%A1ndez_de_Toledo

Also other stuff on the page, worth a look.. for example on Eleutherians:

Coitus reservatus was advocated as a sublime forepleasure. This form of eroticism is said to have been practiced by Adam and Eve before the Fall. This is called 'activity' and equalled ascent to God in sexual union.

On Brethren of the Free Spirit:

At the beginning of the thirteenth century, a mendicant organisation arose in France, Holland and Germany. The sect reappeared in the Netherlands as the Brethren and Sisters of the Free Spirit. In the fourteenth century, it appeared as the Beghards (a fraternity of men) and the Beguines (women) of definite Catharist sympathies. They advocated nudity and encratic [**encratic comes from a greek word that means "self-control."**] love (without experiencing climax).

Shakespeare, Spenser, Donne, Author Frank Kermode

http://books.google.com/books?id=nmIz8Fk_7soC&pg=PA27&lpg=PA27&dq=%22Brethren+of+the+Free+spirit%22+%22modus+specialis%22

The Brethren of the Free Spirit claimed to possess 'modum specialem coeundi, non tamen contra naturam', identical with that of Adam in Paradise. According to Wilhelm Fränger's study of Bosch's connexion with this sect (The Millennium of Hieronymus Bosch, 1952, p. 129) this modus specialis was the practice of coitus reservatus, which has persisted in later sects, and now enjoys the advocacy of Mr. Aldous Huxley. But in the 'Hell' part of Bosch's triptych there is, according to Fränger, an attack on rival sects in which the Adamite doctrines had degenerated, and he leaves us in little doubt as to the nature of their secret sexual practices.

<http://danassays.wordpress.com/collected-essays-by-aldous-huxley/aldous-huxley-essays-appendix/>

From Huxley's essay "Appendix":

In the West the theory and practice of Tantra were never orthodox, except perhaps during the first centuries of Christianity. At this time it was common for ecclesiastics and pious laymen to have "spiritual wives," who were called Agapetae, Syneisaktoi or Virgines Subintroductae. Of the precise relationships between these spiritual wives and husbands we know very little; but it seems that, in some cases at least, a kind of Karezza, or bodily union without orgasm, was practiced as a religious exercise, leading to valuable spiritual experiences. For the most part, Noyes's predecessors and the Christian equivalents of Tantra must be sought among the heretics — the Gnostics in the first centuries of our era, the Cathars in the early Middle Ages and the Adamites or Brethren and Sisters of the Free Spirit from the later thirteenth century onwards. In his monograph on The Millennium of Hieronymus Bosch Wilhelm Franger has brought together much interesting material on the Adamites. They practiced, we learn, a modum specialem coeundi, a special form of intercourse, which was identical with Noyes's Male Continence or the coitus reservatus permitted by Roman Catholic casuists. This kind of sexual intercourse, they declared, was known to Adam before the Fall and was one of the constituents of Paradise. It was a sacramental act of charity and, at the same time, of mystical cognition, and, as such, was called by the Brethren acclivitas— the upward path. According to Aegidius Cantor, the leader of the Flemish Adamites in the first years

of the fifteenth century, “the natural sexual act can take place in such a manner that it is equal in value to a prayer in the sight of God.” A Spanish follower of the Adamite heresy declared, at his trial that “after I had first had intercourse with her [the prophetess, Francisca Hernandez] for some twenty days, I could say that I had learned more wisdom in Valladolid than if I had studied for twenty years in Paris. For not Paris, but only Paradise could teach such wisdom.” Like Noyes and his followers, the Adamites practiced a form of sexual communism, and practiced it not, as their enemies declared, out of a low taste for orgiastic promiscuity, but because Complex Marriage was a method by which every member of the group could love all the rest with an impartial and almost impersonal charity; could see and nuptially know in each beloved partner the embodiment of the original, unfallen Adam — a godlike son or daughter of God. Among literary testimonials to Male Continence, perhaps the most elegant is a little poem by Petronius. Long and inevitably disgusting experience had taught this arbiter of the elegancies that there must be something better than debauchery. He found it in physical tenderness and the peace of soul which such tenderness begets.

Foeda est in coitu et brevis voluptas, et taedet Veneris statim peractae. Non ergo ut pecudes libidinosae caeci protinus irruamus illuc; nam languescit amor peritque flamma; sed sic sine fine feriati et tecum jaceamus osculantes. Hic nullus labor est ruborque nullus; hoc juvit, juvat et diu juvabit; hoc non deficit, incipitque semper.

Which was Englished by Ben Jonson, as follows:

Doing, a filthy pleasure is, and short; And done, we straight repent us of the sport; Let us not then rush blindly on unto it, Like lustful beasts that only know to do it; For lust will languish, and that heat decay. But thus, thus, keeping endless holiday, Let us together closely lie and kiss; There is no labor, nor no shame in this; This hath pleased, doth please and long will please; never Can this decay, but is beginning ever.

<http://community.livejournal.com/thelema/119036.html#cutid1>

More from the The Great Book of Tantra by Indra Sinha:

Among the Eleutherian gnostics, marriage was considered an imperfect state, a selfish bond, which could not lead to the heights of spiritual ecstasy. Men and women, they believed, were created to share one another's bodies. Married persons should make their spouses available to all. The clear implication here is that spiritual bliss was generated only in a special, skilled kind of sexual union. Those who were skilled in the art should be encouraged to share this ecstatic experience and its techniques with as many others as possible. People lucky enough be married to a sexual adept should not selfishly try to prevent this. The special sexual skill practiced by the Eleutherians seems to have been a form of coitus reservatus known as 'acclivity', or ascent to God in sexual union. It was also known as the 'upward flowing Jordan.'

The Peratae, founded by Euphrates (circa 100 C.E.), had a mystical system which interrelated the various parts of the body with one another and with the stars and planets. Like Tantrics, they worshipped a male-female divinity; this divinity having five angelic emanations which corresponded with various body centres and an interior landscape.

They saw the human body as a microcosm of Egypt, their symbol for death and decay. Their sex rites were a symbolic re-enactment of the flight of the Israelites (their symbol for the soul) from Egypt (the corrupt material world), through the Red Sea (The waters of corruption) into the desert (the asceticism of self denial), where they faced the danger of snakes (the temptations of the flesh) to a final crossing of the Jordan (attainment of gnosis). But the Jordan had to be crossed when its waters were flowing upward.

Sinha goes on to say that the flow of the river is a metaphor for the emission of seed, a natural enough idea for people familiar with the annual gush of Nile floodwater which fertilized and renewed the fields. The downward flowing Jordan was the normal flow of seed, which resulted in human birth and death (the Jordan ending its journey in the bitter, lifeless waters of the Dead Sea). The upward flowing waters however, represented the conservation of semen during intercourse and its transformation, via dhyana, into spiritual energy. This energy - the energy of ojas - in Tantric practice then ignites the kundalini which begins its rush up the cakras of the spine and into the blissful state of consciousness associated with the crown cakra.

To bring this about, however, is not just a matter of withholding the orgasm during intercourse. In Sinha's words, it is a process of continual preparation and purification, of exercises and visualisation, of sexual energy raised in union, charged through prayer, channeled in solitary kundalini meditation. In the climb through the cakras, which can take years, the adept must confront every part of his being. The ritual of the five-fold sacrament is in a sense a journey back through time, in which gnosis is conceived and grows like a foetus in the womb, uncoiling through all the stages of its religious evolution.

http://webstarter.netbenefit.com/users/www.talismanick.com/index.php?f=data_return_to_the_archetype&a=0

Thomas Vaughan in the 17th century also taught that alchemical transmutation is nothing other than spiritual regeneration, the mystery of Palingenesis via Divine Mind which Hermes Trismegistus reveals. The backward or counter-movement is the way of return to the Archetype: the 'ripening' or 'maturation' of which the alchemists spoke is not any kind of 'evolutionary' process but a spiritual return Ad Fontes to the Noetic World of the Golden Age just as the philosopher-magi of the Renaissance envisaged, a movement 'against the current' which paradoxically accelerates the cycle by the magical power of the Ignis Innaturalis and reverses it in total transcendence. The exalted teachings of Hermes Thrice Great make clear reference to this going 'against the current':

'Suffer not yourselves then to be borne along down stream by the strong current, but avail yourselves of a backflow [<lit., "back-current" or "up-current">], those of you who are able to reach the haven, and cast anchor there, and seek a guide to lead you to the door of the House of Gnosis. There you will find the bright Light which is pure from darkness.' (Libellus VII, Corpus Hermeticum).

In the vertical plane this connotes mystical ascent, the reversal of the current: just so we find in the Gnostic mysteries the cryptic teaching about the 'backward-flowing Jordan' or 'upward-flowing Jordan'. It is related that when St. John baptised Christ in the waters of the river Jordan and the Holy Spirit

descended, at that moment the current of the river was reversed and flowed backwards to its source, i.e. the current of consciousness, light and spirit ceased to descend into manifestation in the lower world of death, sleep, time and mortality but instead was redeemed, reversed and ascended upward into the eternal Kingdom of Light: this comports both a profound arcanum of Gnostic soteriology and an inner secret of the Erosophy of the Hermetic initiates.

Thomas Lake Harris

Biography of the guy, there is no online preview available:

A Prophet and a Pilgrim: Being the Incredible History of Thomas Lake Harris and Laurence Oliphant; Their Sexual Mysticism and Utopian Communities Amply Documented to Confound the Skeptic

Authors: Herbert Wallace Schneider, George Lawton

<http://www.hollyfeld.org/heaven/Usenet/Tantra/Misc/history.cy>

Harris did not practice Karezza by that name nor did he practice it in form. He, like many others, followed the lead of Henry [wrong: it's John Humphrey] Noyes of the Oneida Community and practiced "Male Continence." In this tantra-like sexual system, female orgasms are allowed and encouraged.

Fountaingrove became a popular place for single and widowed women to visit while touring California as Harris believed in free love and sexual satisfaction for women. He was apparently very cultured, charismatic, well-read, gentle, spiritual, and loving. He delivered inspirational lectures about the power of love and he did not believe in playing favourites with his affections. He devoted a lot of his poetic efforts to his conception of female goddesshood or queenhood. Few have spoken ill of him over the years. He lived well but simply and seems not to have stolen his disciples' money or done anything rash. He and the other men at Fountaingrove simply fucked the brains out of any willing woman who chanced to visit the place.

Breath of God with Man

<http://books.google.com/books?id=OZiVeKnmU4sC>

William James said in Varieties of Religious Experience that Harris is "our best known American mystic".

The other side of salvation. Author: John Benedict Buescher

<http://books.google.com/books?id=QgbTzUrbIBcC&pg=PA80&lpg=PA80>

^Mentions the use of divine respiration during intercourse.

Troubadours and Cathars, page 74:

Love in the Western world Author: Denis de Rougemont, Montgomery Belion

http://books.google.com/books?id=fqY12D__tLkC&printsec=frontcover&dq=Love+in+the+Wester+n+World