Daniel Paquette

amoressa

Love, Sexuality & God

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Occidentalia

Amoressa – Love, Sexuality & God
Edition 2
version : 1.03
2016, 2017

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Legal deposit: 1st trimester 2017
Bibliothèque et Archives nationales du Québec and Library and Archives Canada

ISBN 978-2-924669-24-2 (2nd edition, 2017)
(PDF)

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INTRODUCTION

Life is about a few important things. As human beings, we live in a universe where time is paramount. The fact is that time is so central to our life for a reason. This reason, in my opinion, is that we have to make choices and move forward. I therefore see 3 major aspects to life that cannot be passed over:

1. we need to consciously accept God in the innermost recesses of our soul
2. we need to move forward as a person and bring the gifts that God has given us to their utmost fulfilment and our challenges to their resolution
3. we need to act in our lives as to bring about the Realm of God

The relationship between man and woman is a major factor in all of those 3 goals. There are reasons why men and women should not be alone. Marriage is neither a way of passing time or of having a good time. Marriage is truly the sacred path to God.

In this short essay, we will focus on our main goal as human beings: to accept God in our innermost recesses. Sexuality can hasten the “yes” we should eventually say to God’s presence in us. If we have already accepted God, sexuality will then deepen our relationship to Him.

Amoressa is “amor” and “essa”. The first for the love that should govern our lives and whose mystery surrounds our lives with a thin layer of suffering. “Essa” is for “essence”, which is first and is really the most intimate part of ourselves. It is therefore the essence of human love we are here trying to understand and that we will try to define.

Amoressa wants to put love back to the centre. Love must be in the centre of life as it must be in the centre of the human being. Without the presence of love in the centre of everything, life is dry, hard, without surprise and without movement. It is love that puts movement in life. Therefore no love, no life. Without love, everything becomes mechanical and predictable. We live in the illusion that we can control life. But this is false because love is always present whether we want to or not and love makes life dynamic, unforeseeable and always changing.

Love must be at the centre of our family, our work, our preoccupations, our ambitions and all that defines who we are and of all that we would like to accomplish.

This short essay will mainly discuss love in sexuality. The role of God in our sexuality will also be discussed in depth. Because without God, sexuality is aimless and loses its magic. Without love, sexuality no longer makes sense and it can no longer bloom in all its majesty and beauty.

If sexuality is to become sacred, it is because of love. Without love, sexuality remains at the body level. Unfortunately, this is not its ultimate goal. Sexuality is much more demanding than that and the key to success in our sexual life depends totally on love.

Amoressa is love of life as much as it is about love of self or love of others. It is also love for God and of everything that lives on earth and everywhere. As we will see, love is not an emotion or a passion but a movement that includes the visible and the invisible universe.

Sexuality cannot be separated from love because it is directly connected to love. It is love that allows sexuality to reach its finality. And the only finality for human beings is God.

It is through sexuality that Amoressa truly becomes meaningful. In fact, everything that drives our sexuality is based in LOVE. Sexuality without love cannot exist or survive. Life without love is an impossible illusion.

But, most importantly, life without God is a dangerous illusion. Not a faraway God, illusion of disconnected people but a personal, intimate God who makes his home in our heart if we ask him to. Sexuality is a prayer calling God to us where we can learn to know him and love him in order to see His infinite love for us and eventually invite Him inside our heart.

This is the essence of Amoressa.

PART I

THE DANCE OF LIFE

Human sexuality will never be able to realize its complete potential without love. The importance of love and how it transforms our sexuality will be the main subject of this short essay. Not only does love transform our sexuality but the expression of love itself is dependent on the love between man and woman.

Love is often defined as a passion, an emotion that prolongs itself in time. This is a view that is demeaning to love itself. But, most importantly, I believe it is false. Love is not an emotion or a passion but a movement. Love is the essence of movement. As we said in the introduction, without love there is no movement. Not a solitary movement but a group movement. Love is a movement that draws all that are close and puts them in motion.

In the context of Amoressa, sexuality is a summary of life. It is life in miniature, concentrated. Therefore, if we truly want to understand sexuality, we must understand life. As life is often defined by movement, we will try and understand the relation between life and love both of which are very closely related.

1. Being

There is in all human beings, an initial situation of need. God thus created us and this is who we are in the deepest aspect of ourselves. We are not born perfect. We are born incomplete, imperfect, to be improved. Even if we were to get all there is physically or psychologically, we would still be incomplete.

We are born lacking and all of our lives are spent trying to fulfil all the needs that define us. Those needs exist on many different levels. There are the physical ones: lack of food, of shelter, of money. Then, there are the psychological ones: lack of human contacts, lack of

friendship, lack of love. Finally, there are the spiritual ones. Those are the most important and those that drive our lives. Correcting our spiritual needs is totally essential to who we are but also to our eternal life.

Three main needs exist within each human being. Those are universal. We can partly correct them if we really try. But it is impossible to ever totally resolve them. This is not something we can ever achieve.

There is firstly a need related to ourselves which touches on our Identity as a person. Nobody really knows himself or herself completely. We all but have a very shallow understanding of who we are and we all have to learn and define our true identity.

We also all have a need related to other people in our life which is related to Love. We are all looking for this unique relationship with another person that will really transform ourselves and help us grow as better loving people. Even while living with others, we are very alone, and we feel incomplete. We crave this special, transformative relationship.

Thirdly, we all live as human beings a want for God which is the most important one. This is related to the quest for meaning. We are all being deeply touched by the meaning of our short lives and we feel the importance of the sacred in our too short lives.

At some point in time, we all suddenly realize that the 3 quests have an identical root, a same need: the need for God. Nothing in life makes sense if we do not say “yes” to the divine presence in us. Whether it is for the quest of Identity, Love or Meaning, it is impossible to truly accomplish those quests without the loving presence of God within us.

Our Identity, in order to be complete, necessitates God within us since this is the only way to really become who we truly are. Love if it is to be real means that we are really searching for God as we look for others. Only Him can satisfy the infinite desires of our hearts: our thirst for eternal Love. Meaning without God is a search for the good, the beautiful, the truth but those are totally dependent on Him and meaningless without Him.

Even if, in reality, it is impossible to ever complete those quests and fulfil those needs, we are personally responsible for at least trying to complete those in our short lives.

This initial situation of needs defines us deeply, it is who we truly are. This is what philosophy relates to the state of being.

2. Action

We have the means of helping our being out of its situation of want. We must act, move in order to fill those three needs. The means to create the required movement is love (small caps). Love (upper cap) is an eternal thirst for the other and mostly for God. But love is an eternal dance. It is love that gets us moving and we need love if we are to reach true, concrete, permanent changes.

All movement, all change caused by the emotions such as fear, grief, anger or any other passion can never lead us very far or for very long. Only love has this power to achieve true lasting change. The realization of the three quests, the solution we must find to the difficult challenges we are faced with and the discovery of our path to God, all those depend entirely on love. Action is therefore truly expressed by giving. The end movement of love is giving.

Love is characterized by the fact it creates an expansion within all of us. It is this expansion that makes movement possible and that frees space for all that we need in order to get what we are missing.

Love is therefore an integral part of action. Love is required for action and action is love. It is love that drives us to resolve our needs and not to stay put.

3. Possession

But if we act, it is because, in the end, we want to get something. Life is characterized by action but also by possession. Possession is the end result of action. Once we possess, we can rest and indulge in our possession. Our possession makes us happy in the measure of its importance. The happier we are, the more the ecstasy is great, the more important is the possession.

This is important with sexuality since, as we will see, there are different types of ecstasy that relate to the goals we reach.

4. Pleasure, joy and happiness

The initial situation of need creates in us a drive to become whole. This in turn drives us to act. Action is possible only through love which creates an expansion that allows for movement. This movement drives us to acquire what we are missing. And the possession of what we were missing creates a special ecstasy which is proof that what we did was right.

Although the completion of the human quests through action driven by love is never done, each step forward is responsible for making us happier. Because, ultimately, it is our journey towards the fulfilment of the quests that makes

us happy. The happiness or ecstasy that is felt is therefore in relation to how well we are completing the three quests.

If we look more closely to this feeling of satisfaction that is felt, we can see that it is not a simple feeling but that it can be split in 3 different parts.

When we feel satisfaction or happiness, we are living either pleasure, joy or happiness or a mix of them. But those 3 feelings appear to be very different one from the other.

Pleasure appears to be more related to the senses. We speak of pleasure of the senses. Pleasure seems to be connected to the physical world and more specifically to our body. I have pleasure while eating food that I like, by touching or being touched, by looking at things that please me, by smelling nice perfumes or hearing music I like.

Joy appears to be more related to other people, to what we do while in the company of others. Human beings are gregarious and need to be with other people. That gives them joy.

Although our contact with others can sometimes be a source of grief or anger and create all kinds of emotions, the joy we find in the company of people forces us always to renew the experience. Pleasure touched more on our physical aspect. Joy appears to touch our psychological side. It does good to our soul and helps change us. Because joy is able to effect some change in us, we put more value in joy than in pleasure. But it can also create more aggravation and make us unhappy. This is one of the risks involved which we must accept.

Happiness is a totally different beast. Contrary to what we often think, happiness is not related to physical or psychological aspects. Happiness is related to the body and the soul only indirectly. Its main source is the spirit.

This is because happiness is directly related to God and not to ourselves as is the case for pleasure or other as is the case for joy. Happiness is mostly characterized by peacefulness, calm, an unshakeable internal tranquility.

All those ways of feeling good are connected to the well-known triad:

body
soul
spirit

where the body is connected to our senses, our ability to ground ourselves in the physical world around us. The soul is connected to our sensibility including our emotions and passions and has a direct link to others. The spirit then is in direct relation to God.

body = pleasure
soul = joy
spirit = happiness

If we look more closely to those three, we can see that there is a sequence. Pleasure is on the lower rungs of the ladder, joy is about in the middle and happiness is way up there. Moreover, the power of transformation of each is different: pleasure has little power to change us. Joy has some transformative powers but happiness can truly change us.

Pleasure, love and happiness thus belong to the realm of possession. It is when we fulfil our needs through action, which is possible through the expansion created by love, that we feel those deep signs of satisfaction which are proof that our actions were right.

On the opposite, the 3 basic emotions: fear, grief and anger are connected to the non-completion of our quests. Those emotions can be related to many different things but, at their most basic levels, they are related to our lacks.

Fear is at the opposite end of pleasure. It is related to not knowing who I truly am, to having a shaky identity. Anger is located at the opposite of love and is related to the fact that we have not led this quest to completion. Finally, grief is the opposite of happiness and, at its most basic, is connected to not knowing God, to the refusal of His presence.

In summary, life unfolds in an eternal circle made up of:

being
action
possession

and, as we have seen before:

being is characterized by the need
action is characterized by expansion
possession is characterized by ecstasy

5. Love

All human beings want to feel good as much as possible. Many different roads are possible in order to reach those goals. But the roads that procure the most extreme satisfaction are those that lead to the fulfilment of our quests.

But what exactly is action and possession? We need to take a closer look to those two aspects in order to define them better.

We already know that action is dependent on love. Love creates inside of us a movement that is needed to search for our greater good and it creates the expansion necessary to create this movement.

But possessions are never sufficient to fill our needs as those are infinite. There is therefore no end to love. The other person always has more to offer us as he or she is different from us.

Love is the engine that motors life, the universe and all human beings. Love is an eternal impulsion taking us into an everlasting dance. But love is never the end because there is only one end and that is God. Love is a means. It is the universal means necessary to get us to realize our finalities, our quests.

We believe love to be an impulsion expressing itself in 3 different movements. Love is a magic dance with a 3-beat tempo:

Those 3 movements are:

1. *the call*
2. *the opening*
3. *the gift*

In the movement of life, our being is characterized by our needs that have to be fulfilled. Action is necessary in order to get whatever will fulfil those needs. Action is driven by the expansion of love. Action leads to possession which fulfils our needs and give us: pleasure, joy or happiness depending on the possession.

Being: *need*
human quests:
missing to self (Identity)
missing to others (Love)
missing to God (Meaning)

Acting: *expansion*: love
the call
the opening
the gift

Having: *ecstasy*
pleasure
joy
happiness

We equally noted that pleasure is closer to the body, to the material world, that joy is closer to the soul, to the psychological aspect and that happiness is not far from the spirit or the spiritual aspect.

6. Obstacles

The need that summarize all the needs and therefore is the most important to our present and future life is the absence of God in us. To possess God in one's heart is the final goal of human life and the person's most important possession.

God does not want to force Himself. The decision belongs to the person to say "yes" or "no" to His constant demand.

There are many obstacles to the realization of our being on earth. In a spiritual sense, all ways that refute God's existence or that believe in a faraway God can be

labelled satanic as they have the potential to keep us away from our ultimate goal.

All the approaches that demean the body in order to insist on the importance of the soul or the spirit belong to a platonic way of looking at things. Again, they can be labelled satanic in the sense that they can hurt us in our trying to reach for our ultimate end. On the opposite, our body was given to us in order to help us getting closer to God.

Sexuality is a privileged tool that was given to us by God in order to help with accepting His presence in our hearts. Through sexuality, man and woman can live the divine presence and accept or refuse it. We always have the choice. To refuse is to say “no” to life, to change and to love. Saying “yes” is fulfilling our biggest need.

As the final goal of our earthly passage is to accept God in our innermost self, sexuality is but one of the different means chosen by God to hasten the reaching of this goal and so helping His creature. Not living our sexuality as it were intended to be lived can therefore be an important source of suffering.

Living a sexual-free life is a dangerous illusion it is easy to fall victim to. Neither man nor woman can be in a good physical, psychological or mostly spiritual health if sexuality is not an important part of their lives.

Without an active and frequent sexuality, man closes himself down and become unable, even against his deepest wishes, to open up to woman and to further follow his path. The woman will develop physical and psychological frustrations that can only be resolved by frequent sexual relations.

When man and woman are lovers, they are always together no matter the distance between them.

Once we have agreed to God's presence in us, sexuality will be used to deepen our relationship to Him. A human life is never sufficient to receive all the gifts God wants to bestow on us.

The orient has long known about the link between sexuality and spirituality. In India. Tantra, with its different meanings (the way, the transfiguration) encourage people to find illumination through sexuality.

Human sexuality is one of the ways to meet God and allow him into us. Once we have gone through that first step, sexuality will deepen our relationship to Him.

7. Summary

In the love relation that connects man to woman, the call is the absolute first step, the opening is the deployment and the gift is the ultimate conclusion. Each of the three movements involves the body, the soul and the spirit and, often, a mix of the three.

In the 3 steps of love:

the call responds to the needs
the opening responds to the expansion
and
the gift is an answer to the possession

All of our lives and therefore the cyclical completion of our quests (which corresponds to fulfilling our 3 basic needs: ourselves, people and God).

It cannot be otherwise. The three movements of love we saw just above help us, as much as they can, to fulfil the quests we need to work on in order to ultimately obtain our greater good and reach our finality, God.

PART II

LOVE

1. Love and friendship

One of the biggest problem men and women face is in the definition of love itself. We all are lost at the true meaning of this cumbersome word and it is easy to feel guilty whenever someone tells us he or she loves us and we end up wondering what that really means.

For Amoressa, love has a different meaning than what Webster says. As with everything that characterizes real people, love is not static but dynamic. It changes, evolves and it has different meanings.

Françoise Parturier wrote in her book *La prudence de la chair* that "*It is a natural law to desire what is contrary to us but to get along with what is similar. Love implies differences. Friendship implies equality.*" Love therefore involves people who are complementary and thus different and must learn to live with one another. There are enormous differences to deal with and both must learn to do with the other. Friendship involves people who are more similar, more equal and that must work with the affinities that connect them.

Friendship requires affinities between the two friends. Resonance is needed between the two friends. On the opposite, love is not that concerned about affinities. A certain amount of resonance is necessary but love does not easily grow when the two spouses are too much alike. The reason for this is that friendship and love do not have the same goals.

Friendship is largely based on similarities between the two friends. They will share their common interests in sport, music, books, movies and more. While sharing, they learn about each other and find joy in the comforting presence of the other person while at the same time being reassured about their personal identity.

Very often, resonance is present. The friend basically tells us: “you are right to be as you are because, you see, I resemble you”.

The goal of love is entirely different. Love is always transformative, generative. It makes us into a new and better person. In that sense, love is more difficult to handle as it is more about confrontation and change. But changing is always difficult and we rarely do it willingly.

Love requires to give of oneself to the other and to open up in a movement whose finality is the gift. Therefore, love brings us to a different place, to a different way of seeing things. While doing this, love deeply transforms us and changes us in ways that would have been impossible by our own means. The lover basically tells us: “I am giving you everything I am. Take it and follow me.” Love is always demanding because it is asking us to climb where the other is in order to eventually reach God Himself.

Obviously, neither friendship nor love are totally pure. We will always find some friendship in love and some love in friendship.

Friendship is much less risky than love. Mostly because friendship is much less transformative and thus easier to deal with. Friendship causes much less suffering than love and can exist in a context where compromises and doubts are rampant. On the opposite, love refuses compromises and demand total integrity and fidelity. The risks of love are always high and without the promise of fidelity, it is impossible for the lover to open up to the other and give all that he or she is.

This is the main reason for having marriage that cannot be dissolved. In any relationship where marriage can easily be exited, the problems related to love will, in the

majority of cases, lead to divorce. Very few people can stand the transforming power of love. Any excuse is welcome if it can keep us from changing.

Whether the couple is aware of it or not, love is always a path where mysteries and surprises abound. This path, as opposed to friendship, does not aim to solidify what is common between the two people but to build something that does not yet exist. Ultimately love wants to transform, to reveal new aspects to the lovers and to the world and to bring us to God.

With love, it is necessary to open up if we want to get reborn. Love is a sacred path demanding an ever-present vigilance and is therefore very demanding. Its ultimate gift is achieved by walking together on a common path with the other person and with God.

In love, the capacities to adapt and to change of each spouse are stretched to their utmost. We therefore must not be surprised by the important shocks that can threaten couples. Mostly, those are caused by the confrontation of egos demanding change and who, like the telluric plates of our planet, are constantly repositioning themselves.

With a couple, the risks have to do with the limits to the capacities for change and receptivity of each of the spouses. We can see two dangers:

- if the differences between the spouses are too large, the couple will not make it because the required adaptation will surpass the limits of love and the couple will not be able to change together.

- If the differences between the spouses are too small, the couple will not make it because it will not be able to bring about the finality of the marriage about and each of the spouse will feel betrayed while love will sink in existential angst that cannot be rescued by any means.

The first case describes too great a difference between the spouses. As we have said before, a large difference is actually good if the spouses can take it. It requires great love but it can provide enormous gifts.

The second case is basically that of couples who are closer to friendship than to love. Those couples will find that life is quite easy.. for a while. Then, slowly, dissatisfaction will appear and grow until it becomes unbearable to live.

Both spouses must share a common ground that cover the main goals they want to reach in life and projects they want to share. But this is about as far as it can go. Beyond this, there has to be differences or love cannot exist.

Love moving towards full realization is therefore difficult and demanding That means, among other things, that it is totally normal for the two lovers to go through tensions and altercations. Nevertheless, it is also important for them to have moments of communion and satisfaction that encourage both to move forward. The more satisfying sexuality is, the easiest it will be to have a state of communion between the two lovers.

When friendship breaks down, it is very often because one of the friends has reneged on his or her duties as a friend: poor listening, no support, shattered confidence between the two, etc. Love has less to do with how the other is acting out but more with our own feeling that the relationship is not going in the right direction, where it should be going. This obviously has to do with having a common path for change which is in the nature of love.

We can therefore understand from what we said before that true friendship between a man and a woman can never lead to love. This is a common and tragic mistake where one perceives love as a prolongation of friendship.

This is false and leads us in a physical, psychological and spiritual dead-end.

Love is not a thing we can make real and put under the microscope in order to examine it closely and get a better understanding of it. As with all that belongs to life and to people, love is dynamic, always changing and impossible to define with precision. Love is not a subfield of mathematics but of music and dance.

Love is a movement we can divide in 3 basic categories that are:

a beginning
a middle
a becoming

The beginning is the call. This is more on the physical level although it can relate to the other aspects of the human being as well. The middle level is about opening up which is on a more psychological level dealing with sensibility, emotions and passion. The last level, the gift, is on the spiritual level.

Love is therefore a movement that starts in the body, continues in the soul but reaches its deepest potential in the spirit.

True love is not about what the other says or does but about whom the other IS. That means that true love is concerned about being and not its manifestations. Love therefore lives in the absolute and not in the relative. Love is all about who the other is, deeply, truly whether the other is a person or is God.

2. Love and dependence

Dependence between the lovers is a necessity in Amoressa. This dependence must not be viewed negatively. On the opposite, it must be encouraged. Obviously, there are many negative forms of dependence that must be avoided.

But both man and woman cannot be truly happy without a degree of dependence in their lives. The modern idea that it is possible and beneficial to look for independence is, at least to me, totally false. Total Independence is an illusion. We can never be truly independent, it is impossible.

We all live in a dependency web that is very dense. The food we eat, the energy we use, everything we consume, all of that exist because of dependence.

In anyway, human beings are totally dependent on God whether they know it or not.

All of our desires and needs very often require the participation of other people. In the case of Amoressa, a dependence between man and woman is absolutely necessary. We will see why this is important later on but, quickly, dependence is needed by the lovers and will help with their fusion.

PART III

THE DANCE OF LOVE

This love dance that exists between the 2 lovers is not a punctual happening but a cycle that will keep on repeating itself with always higher levels of intensity. Each partner looks to the other for what is essential to her or to him and that only the lover can give.

1. FIRST MOVEMENT: THE CALL

A. Man is looking for beauty

The man is usually, and normally, the initiator of the love relation. If things are that way, it is because the start of the loving process is the eye. The eye can look across space and has no need for social or physical contact. Most relationships where the woman is the instigator are more fragile or simply do not work out.

It is therefore the admiration of the man for the beauty of the woman that is at the very beginning of the love relationship. This admiration of feminine beauty is mostly related to the body of the woman but equally deals with all 3 aspects of the human being: body, soul and spirit.

The woman's beauty is, for man, the first stimulus. Beauty of the body but also of the feminine soul as we said before. Man is fascinated with the woman's beauty and nothing in the whole universe fascinates him as much. This fragile beauty, man would like to catch it, touch it, make it his forever and stamp it to his name. As a fragile object that must never break, man wants to own it and make sure it is always there for him.

As we said above, although the physical aspect takes up a very big place for man, it is not only plastic beauty that matters to him but truly the human and spiritual qualities of the woman which he can guess at in her eyes, her voice, her way of carrying herself, her attitudes, her moves and all that

is her. At first then the man will offer the woman his admiration for her beauty.

B. Woman is looking for strength

If the woman responds to the man's advances, she will feel reassured in her feminity. But her love for the man takes a whole different form. The woman is first impressed by the man's strength. This strength can express itself in a number of different ways and is not only physical. As the man, she will be touched by the body, the soul and the spirit of the man.

His moral strength, his generous spirit, the strength of his intellect, his willpower and other aspects are the starting point for the love of the woman for the man as she wants to make sure he will be able to support a family.

This first movement of the dance between the man and the woman puts into place a stable and powerful sexual attraction.

The man's desire for feminine beauty and the woman's for masculine strength has no other goal than putting into place a grounded and permanent sexual desire. It is this sexual need that will be the basis for the next step, the opening of the man and of the woman.

2. SECOND MOVEMENT: THE OPENING

A. Man is looking for harmony

The woman's reaction to the man's masculine strength will comfort him in his identity and bring along a deep opening on his part. In this second movement of love, it is

as if the universe would suddenly uncover all of its treasures. The man will feel closer to the woman. The whole universe and all the people in it will suddenly appear more interesting. In opening himself to the woman, he is at the same time opening himself to the whole world.

This expansion of his being, man owes it totally to the woman he loves. It is as if, all of a sudden, his sight goes much further than usual. While living this expansion of his being, man discovers a world that is much more fascinating than he ever believed.

At first, this opening movement focuses on all that is around, the universe and the people. The more this movement lasts, the more it slowly returns inside and allows man to enter in an intimate and silent communication with the woman he loves. While continuing to evolve, this movement allows the man to grow more and more attached to the woman he loves. This is the start of real seduction which is really, as we will see below, a healthy state of fusion between the two lovers, without any loss of identity on one side or the other. This movement will be a source of great pleasure in both lovers.

In this opening, man goes through a lessening of his natural egotism. He suddenly becomes much less centred upon himself and more ready to take care of others.

What he then looks for in a passionate manner is harmony. Harmony is a complex phenomenon in man. This harmony is to him a source of peace and tranquility. But this is not all. Man wants to take care of the woman. Inside of himself, he is looking for a relation of dependence that can give meaning to his life. This dependency of the woman to him is deeply calming and satisfying to him. He then feels in total harmony with her and the world.

While the woman is opened to others and mostly to God, man is opened to the world. The man wants to lead and decides. The physical world is his domain and he feels able to take the right decisions. Even while the relationship between the spouses is on an equal footing, man truly wants the woman to depend on him. This is not to demean women in any way. It must be a recognition for the woman that both lovers are happiest if they can realize their deepest desires.

B. Woman is looking for sharing

Following the man's opening, the woman will feel deeply comforted in her love for the man. This will allow her to open up to him. As the man, she goes through an expansion of her being that opens her up not only to the man but also to the universe. She will feel that she is going through something much bigger than herself and will feel deeply moved. In this second movement of love, she will go through an expansion of her whole being towards all that is external.

Yet, the first consequence of the woman's opening will be a will to share all with her lover. She will try and share everything she owns, all she lives with him.

This will to share with the man, the woman feels it deeply in herself. Above all else, she wants to be seduced. But what she wants is permanent seduction. The meaning of seduction to her is:

1. an invisible but powerful and permanent link
2. the creation of an Eden on earth

Woman is firstly seduced by a connection, a relationship with man. She wants a permanent connection to her lover, a getting together. She wants, even through space,

to feel the love of her man. This connection she calls seduction. The most important concept in this is: presence. This is because to her, presence implies a permanent connection that nothing can disturb or destroy. The seduction potential of a man is therefore related to his capacity in creating and maintaining a connection to the woman. The deeper and more permanent the connection, the more the woman will be seduced. Truly, for the woman, love is in direct relation to proximity. She will never be really able to let herself go during the act if she does not feel this physical and social closeness she craves.

This proximity which is really an always deeper fusion is part of the evolution of love between the lovers. It is in the last movement of love (that is the gift, discussed in the next section), where each must give his or her self to the other that this convergence will really take place between the two lovers. Seduction is therefore for the woman the promise of future togetherness with her lover.

In this second movement, woman needs for man to create an Eden for her. She wants and she needs man to make daily life less hard for her to get her Eden. This need touches on physical, psychological and spiritual aspects. She wants to be protected, feel secure and share a common project with her man. This project, no matter what it is, is always related to the creation of the Realm of God on earth. The spiritual qualities of man, his courage, his temperance, his strength, his virtues are what will allow him to seduce the woman. The help that man is able to provide the woman in daily life where he is better equipped than her to solve life's problems is important but much less than the seduction part where permanent sharing and communion are what is really needed.

3. THIRD MOVEMENT: THE GIFT

A. Man is looking for a welcome

Once the woman is opened, man will feel comforted in her love. Now, he wants her to welcome him. This is obviously not a regular welcome. What the man truly wants is for the woman to let him in her heart, that she unconditionally accept who he is. This welcome is the most important aspect to man. For the woman, this movement is necessary as it precedes the welcoming of God in her heart seeing that the 2 movements are very similar.

What man wants in the welcome is the total opening of the woman on all levels: physical, psychological and spiritual. He wants the woman to let him in her, not only in the sexual way but in all of her secret parts. He wants to possess her totally.

B. Woman is looking for impregnation

Following the opening of the woman, the man will feel comforted in his love for her. He will then be able to offer her the impregnation she desires and looks for. For the woman, impregnation means she is touched by the man on all levels: physical, psychological, spiritual. To her, life without impregnation is meaningless and incoherent. She will never be satisfied without it.

The capacity for impregnation of the man is part of what we call virility. But it must be understood that before virility is expressed in bed, it must be expressed in daily life.

The man’s capacity for impregnation is mostly dependent on his capacity to transform the woman, her body, her soul and her spirit and to transform her life. As

man wants to possess the woman, the woman really wants to be possessed.

In sexuality, the woman looks for a high degree of coherence in that she wants her body, her soul and her spirit to share into the relationship and to be touched by this relation. Although he is less aware of this, man is also looking for coherence. His closeness to the woman will help him realize it.

The third movement of love, the gift, is related to a total togetherness of the two lovers. When man gives himself to the woman and the woman to the man, there is a state of fusion that gets created where identity of both is preserved. With time, this fusional state will become more and more permanent. Its deepness will obviously depend on a number of different things such as daily life. This gift will allow the woman to be totally seduced and therefore, in the sexual act, to bring man to sheer ecstasy and happiness.

The love between a man and a woman is thus defined on the 3 axis of call, opening and gift.

On the call axis:
for man: beauty
for woman: strength

On the opening axis:
for man: harmony
for woman: sharing

On the gift axis:
for man: welcome
for woman: impregnation

PART IV

THE KEY TO FEMININE OPENING

1. Control

Amoressa is centred upon the woman's opening. This is because it is this opening that allows God to manifest Himself in her. The more the woman is able to open herself to the spiritual dimension, the easier it is for God's presence to inhabit her soul. This Presence makes itself known through an indescribable happiness that shakes the woman through and through and that takes man in tow. Real sexuality is therefore a threesome: the woman, the man and God. This divine Presence made possible by the woman's opening can totally transform both lovers and put into place a true and eternal love.

But in order for this sexuality to exist in the couple, there is one important condition. This condition is related to the man's control. If the man is unable to control himself in all the ways we saw in the 3 movements of Part III, the feminine opening will not happen.

Man must be able to control himself for the woman to feel secure she can lose control of herself without any danger.

The man must be able to totally control the different aspects of his sexuality. Amongst others, he must control his excitation, his desire to touch the woman, his will to impose his rhythm, his orgasm.

It is only if those conditions are met that the woman will be able to let go of control. This loss of control is important because it is the only way for the woman to totally open herself.

But before any of this can happen, something else must be in place.

This condition is trust. Both the man and the woman must feel they have total confidence in their partner.

For the man, the woman's confidence is demonstrated by her admiration for him. To him, this admiration is the biggest sign of confidence that the woman can give him. This admiration can be at any level, this is not important. But the woman must admire her man in certain of his aspects and she must tell him.

For the woman, the security she feels in the company of the man is a sign of her confidence in him. The woman needs the man's presence. He must be present to her at all times.

As we said above, marriage is important not for the reasons we think but mostly because, without it, it is difficult for woman to open up totally and to lose her control. In order to achieve those ends, she must be totally certain that the man will always be there.

2. Feminine pleasure

Woman can never find true pleasure by looking for it. On the opposite, the search for pleasure has the effect of blocking it. To feel pleasure, she must let go of it, she must be able to let herself go the most completely possible, she must lose control of herself.

The woman must rather look for authenticity in pleasure. That means she must truly be herself and react to her feelings, her needs, her desires without expectation and without any guilty feelings.

The masculine organ helps the woman to open itself up. It must never force its way but, on the opposite, follow life wherever it goes. The masculine organ dynamizes the

feminine opening and allow it to reach levels of opening that would be impossible without it. The woman must follow the man's drive towards life that will help her become more and more alive. Resting or slowing down will allow the male organ to feel all that the woman's organ are doing to it.

In the act, there is therefore a twin movement: firstly that of the man's organ, the friction. But there are also periods of waiting, of no movement that are necessary for the woman to ground her opening, to make it stronger in order to bring it further. During those periods, the feminine organ will exert pressure on the masculine organ., this is the second movement: pressure. Those twin movements demand a subtle and loving attention from the man who must be able to control himself.

The man must never go further than what the woman is able to take. He must not go too fast or too slow so as not to lose the feminine rhythm but stopping whenever it is necessary in order for the woman to rest and be able to pass on to the next level.

Finally, when the woman's opening is at its maximum and that her pleasure is at the top, the work of the man's organ has been completed with success. At this point, he reaches the end of the woman's organ and his organ is being caressed all over by the woman's loving embrace.

PART V

THE DANCE OF SEXUALITY

Feminine sexuality is a complex dance made up of several movements and needing a perfect choreography. Feminine sexuality starts far away from the conjugal bed, in the daily life where the lovers must succeed in meeting each other's needs.

Feminine pleasure usually happens according to the steps we have identified above: the call, the opening and the gift.

1. The External Call

Firstly, woman look for a contact, a relation to the man. The main stimulant of the woman's libido is daily life with its sharing of chores, tasks and projects. This sharing is a powerful source of excitation for the woman because it allows her to connect to her lover. This contact allows her to make sure that love is present.

This sharing we called seduction is the source of her libido. This implies that man must maintain a contact as permanent as possible with the woman. This is vitally important for her. The eyes meeting, the bodies almost touching, the exchanged words, the common thoughts. All of those have a profound impact on her.

The woman is looking for a sincere contact, a reassuring presence, more friendly or paternal than loving. The willingness of the man to share with the woman, his readiness to listen, to "travel" along the woman set her afire. What she wants above all is to walk along the man. She wants a relationship that allows for co-creation with the man she loves. The Eden she desires most starts from this sharing in the material life.

The traditional masculine way of loving is through helping. This is not what the woman is ultimately looking

for. What she wants is always to feel the man's love for her, his desire for her but also his calmness and his control. This is what she finds most helpful in daily life. It is what helps her most in meeting life's daily problems. In this way, man is creating an Eden in which she will want to live forever. She wants a magical life in which the man she loves always thinks of her, is always there for her and loves her.

In this context, it is important for the man to be truly virile. But this virility is best expressed as a capacity to restrain his desire, to stay in control and to offer the woman a robust basis in the material world. For the woman, man lives in an unreal, mechanical world. She wants nothing of this lifeless world. She has no interest in that world. What she expects from man is his capacity to transform this world for her, to make it magical.

2. The Internal Call

Following this transformative passage through matter, the woman can be reborn to herself. Masculine assurance as described above: seduction, reassuring contact and the new life's magic, all of that allows her to forget her fears, her doubts and to be reborn. She then becomes a virgin again with no knowledge of love and its games. All then becomes new for her and is a renewed source of pleasure. Her excitation heightens to a level where a simple look can disturb her. All of her senses are at a very high level and they want action but without pain and without rush.

Prude and shy, everything she feels is in space on the edge of her physical being where her body almost touches that of the man. As a closed flower, she wants to open up but slowly so as not to feel pain. Vulgarity and brutality are powerful deterrent. She discovers new aspects of herself and of the man. Quick movements or speech can scare her. She must take the time to tame the masculine presence.

During that time, the man must remain in control and always be there. He must maintain contact with the woman while providing a reassuring presence.

3. The External Opening

If the man gives her the time and the space to tame her new virgin state, she will then be able to transform again. In this third step, she discovers who she truly is. From virgin she now becomes betrothed. She now is more adult, more sexual. She sees her own attractiveness and the effects it has on man. But the betrothed cannot yet proceed to marriage without being totally convinced of the worth of her fiance. She must be certain she can totally trust him.

As mentioned before, the man can express his virility by not giving in to her charms. This would destroy her trust in him. He must be stable, grounded and not take advantage of the situation. His emotions must be under control. Soft kisses, words and looks are all that is allowed. The fiance must wait until marriage before consuming the union. If the fiance is able to be true to himself, the betrothed will lose her inhibitions and live great excitation.

4. The Internal Opening

The next step is that of marriage. In that step only is true kissing allowed. The bodies can also be naked. But man must maintain his control and not allow himself to lose it. The woman perceives any such lack of control as a trust issue.

In the marriage, man must be attentive to the woman. Seduction must always be there meaning contact is maintained on all levels. The woman is now willing but she wants to be considered a whole person. Therefore, the man must be careful not to focus his attention on any specific

parts of her anatomy but to caress her everywhere. If not, the woman will feel she is not being understood and she is being abused.

So all the woman's body must be stimulated by the man. The pleasure the woman now discovers will remove any shyness and she will then truly become a woman. In the security of marriage, she can allow herself to let go. She therefore then becomes a tease.

As before, the man must remain in control and soft. The kisses must be light as the touching and the looks. All vulgarities must be avoided in order to avoid the woman closing down. It is only in that step that the man's body becomes truly attractive to the woman.

The woman will then linger on the masculine organ, softly and slowly stroking it. The man must never force himself on the woman. He must wait until the woman is ready and signal her willingness for penetration. The woman must be opened physically, psychologically and mostly spiritually.

The more the woman is opened, the more her pleasure, her joy and her happiness will increase. The man then truly becomes king. He has conquered all and reached all the goals. But his role is not over yet. There are still three rooms to galvanize. This is because, supersensibly, the woman's organ contains those three rooms which are invisible to the eye but still real, and need to be opened.

If the man is able to take control of those 3 rooms, he will then be able to bring the woman to unknown levels of pleasure. It is through movement and non-movement that man can make sure he becomes master of those three rooms. He must vivify each of the rooms while taking care not to go too fast or to go slowly from room to room. So,

his organ must not completely enter right away. It is a progressive work.

5. The External Gift

But marriage is not the last step. If the love between the couple is strong enough and that the woman is opened enough, she will eventually get to a fork where the only choices are either to abandon herself to man or to God. If the woman chooses the second option and decides to relinquish herself to God, the couple will go through a separation where the woman decides to be, figuratively, impregnated by God rather than by man. Which side she will choose will depend on her capacity for letting go of her sexuality.

If she chooses divine impregnation, the couple's separation is, obviously, not permanent. It is only a temporary stop where the woman, when in the divine space, will draw the man back to her.

The more the woman is able to let go of her avidity for the man, of her wish to make him come, the easier it will be for her to choose the path that leads to God. But this is not an easy choice for the woman. It is an enormous responsibility that deeply impacts her.

The woman is torn between her wish to welcome man and be a receptacle for the masculine seed which is life or to welcome God and become a receptacle for the divine Presence which is Life. In this last step, the woman will find much suffering in choosing between letting herself go to man or to God. But the choice must still be made. If she follows her avidity, pleasure will fill her as 3 interlaced waves starting in her sacrum and going up to her occiput.

6. The Internal Gift

If the woman lets go of her avidity and choose divine impregnation, she will then feel in her innermost heart this presence of God that will give her a superlative happiness. This is the last step, that of the final and eternal reconciliation.

She then becomes a conduit for the divine. She becomes separated from the man in this moment of supreme ecstasy; she needs to draw him in her space so they are together in this unique space. The presence of God she feels in her is then transferred to the man. The state of fusion in which the two lovers are is responsible for this communication and this supreme exchange. It is the final reconciliation of the woman and the man in God and it gives to both of them the summum of what sexuality can give to both men and women.

7. Unification

Ultimate happiness is therefore in unification of being not with oneself which is obviously impossible because as we have seen at the beginning of this essay the presence of God in our heart is necessary in order to become who we truly are. This unification is with our lover and with God. This is a way that woman must show to man but both must dance this dance in order to bring it to conclusion. But this really has no end. It is an eternal spiral where the unification of the lovers in God always gets deeper and deeper while at the same time always getting stronger and going on forever.

CONCLUSION

Everything that exists has a finality. Without this finality, nothing would go anywhere. Without this finality, beings would not go anywhere. For human beings, the ultimate finality is the possession of God within one's heart, within our most intimate self. Human life on earth must have a reason for being because without reason, it simply would not exist.

Sexuality has a finality apart from making babies. It is one of the means of meeting with God and of accepting His presence in our soul which is the greatest possible good. Finally, as a consequence of the meeting with God, immense happiness is given to the couple.

The goal is the presence of God in us. Christian mysticism has always said that the finality of the person is to possess God in one's heart.

Obviously, sexuality is not the only means to achieve this presence of God in us. Many other ways exist that are as valid. But it is a royal road that will totally transform both lovers and give them a happiness they can never know otherwise.

The desire of the man for the woman knows no bound. This desire is in the image of man's and woman's thirst for God which is also limitless.

Amoressa transforms both man and woman making them into more balanced and healthier people but mostly transforms them into more saintly persons. The happiness given by Amoressa is perceived by the appearance, the walk, the joy of living, the maturity, the balance in the couple. The man is the image of the vitality, of the health of the couple. The woman is in the image of the man's vitality.

Stepping into Life and for life, the 2 lovers give themselves to each other eternally and are thus able to live eternal total happiness. They will never be alone.

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ISBN 978-2-924669-24-2