

## Evolution of the Sexual/Spiritual Connection: Mother Bonding and Sexual Love

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Abridged version published in *Spirituality and Sexuality*. Fall 2002.  
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*Woman loves with her whole soul. To woman love is life, to man it is the joy of life.*

*But where the body of the beloved person is made the sole object of love, or if sexual pleasure only is sought without regard to the communion of soul and mind, true love does not exist. Neither is it found among the disciples of Plato, who love the soul only and despise sexual enjoyment.*

*In the one case the body is the fetish, in the other the soul, and love is fetishism".*

Baron Richard Von Kraft-Ebing  
*Psychopathia Sexualis* (1866)

Von Kraft-Ebing draws attention to the conditions necessary for the true nature of human love to exist. Integrating the *body-mind* with the *mind-soul* through pleasure makes true love possible. Without this union of biology and spirit, "love" and/or "sex" become fetishes. One consequence of this moral dualism is dissociative pleasure, which results in sexual exploitation and violence. This dualism places *body-mind* and *mind-soul* in mortal combat with one another and of male against female, which makes the unity of spirituality impossible.

This moral conflict prevents the development of a true spiritual sexuality, which requires a higher consciousness that is formed from a foundation of neurointegrative pleasure that begins with the mother-infant/child relationship. Further details on the origins of hostility against the feminine and which has wrongfully excluded woman from the realm of spirituality can be found at:

<http://www.violence.de/prescott/women/article.html> and upon the biology of spirit at:

<http://www.violence.de> and [www.touchthefuture.org/prescott](http://www.touchthefuture.org/prescott).

**The Brain As Foundation For Mind-Soul**

I believe the union of the sexual with the spiritual can only occur with the development of the neurointegrative brain, which is dependent upon the integration of the emotional-social-sexual brain with the neocortical brain. This neurointegration is realized through pleasure bonding which begins with the mother-infant/child relationship and extends through teenage sexual affectional relationships. Tragically, the neurodissociative brain, rather than the neurointegrative brain, has become the dominant characteristic of modern human cultures that are known as the patriarchal, theistic “civilizations” that equate bodily pleasure with immorality and damnation; and pain/suffering with “goodness” and “salvation”. This moral dualism has created pathological violence against women and her children, which prevents the development of the true spiritual state. The dominant theistic dualistic religions of today represent a false spirituality and a false spiritual path where body/sensory pleasures, particularly sexual pleasures, become sins; and pain and suffering become virtues. This false morality and life philosophy was made clear in the statement of Pope John Paul II at the World Youth Day in Toronto Canada (25 July 2002) where he urged youth not to become “prey to the temptations of money, power and the **fleeting pleasure of the senses**” (Frank Bruni, *New York Times*, 26 July 02). *Emphasis added.*

Tragically, the politicalization of these punitive and minority religious values in the sexual moral education of American youth (which are supported with public funds) has provided a narrow and wrongful sexual morality of “abstinence-only” that promotes the denial of sexual affectional relationships which are crucial for normal teen sexual development.

Pleasure, as it is represented in the body and not as a mental abstraction, is the essence of somatic love and represents the highest moral good, as observed by Aristotle in *Nichomachean Ethics*, Book 7 (384-322 BC):

“Therefore, the highest good is some sort of pleasure, despite the fact that most pleasures are bad, and, if you like, bad in the unqualified sense of the word.”

Aristotle affirms the Universality of Pleasure as a moral good, while recognizing that the excessive consumptions of specific pleasures are social and moral defects. Pythagoras, earlier in history (circa 600 BCE), gave explicit gender morality to the concepts of body (evil) and soul (good). The body was equated with the feminine and evil; spirit (soul) was equated with the masculine and goodness. This unsubstantiated philosophy of human nature established the arbitrary moral dualism of Western

Civilization, which is in fundamental violation of millions of years of evolutionary mammalian biology where pleasure signals a good (attraction) and pain signals a danger to be avoided.

There are many reasons why the dualistic theistic religions, which preach a false dogma of the feminine and of the body, have become the enemies of science, evolution and the feminine. (Woman is the origin sin, and it is through her that we all die. *Ecclesiasticus 25:24*).

Teilhard de Chardin, a Jesuit paleontologist, challenged this fundamental dualism of Matter and Spirit in Roman Catholic theology and metaphysics. He recognized the role of feminine spirit (goodness) in Matter and that the Flesh was inherently a spiritual good.

And where the spiritual power of the flesh and of the feminine are affirmed:  
At the term of the spiritual power of matter, lies the spiritual power of the flesh and of the feminine. (II. A New Moral Conception of Matter).

Teilhard de Chardin *The Evolution of Chastity* (1934)

According to Catholic tradition, "Flesh" equals "Matter" where "Flesh" cannot have "Spiritual" properties. The spirit-soul is in the domain of the masculine only. For this reason, divine love is a disembodied love, which is why Catholic priests are male and celibate, nuns are virgins, and sexuality threatens the divine and salvation. This wrongful shame-based theological view of human nature has damaged the role of women and her body in both nature and society.

It is within this context that the following statement attributed to Jesus Christ in *The Gospel According to Thomas* (Log. 114:21-25) makes sense in this ideological history:

See, I shall lead her, so that I will make her male, that she too may become a living spirit, resembling you males. For every woman who makes herself male will enter the kingdom of Heaven.

According to Robert W. Funk, Roy W. Hoover and The Jesus Seminar (*The Five Gospels: What Did Jesus Really Say?*, 1993), the above statement attributed to Jesus Christ-Log 114 is in error. They state:

**Male & female.** This complex is a brief anecdote that climaxes with Jesus' saying in v.3. The narrative frame was probably created by Thomas, but the saying may have circulated independently prior to the creation of Thomas.

The Petrine tradition is not notably kind to women. In 1Pet 3:1-6, women are given a subordinate role. In the Gospel of Mary and the Pistis Sophia, Peter is portrayed as critical of women, especially Mary. While some Gnostic groups were egalitarian with regard to the sexes, some were misogynist: **they identified the origin of evil and sin with the feminine.** (my emphasis)....

Peter's question, moreover, reflects a debate in developing Christianity over the place of women in the community, and especially concerning

their leadership roles. These issues do not belong to the ministry of Jesus, but to the Christian movement as it developed into an institution in a culture that did not accord women public roles. (p.532)(jwp, added text, 11/7/02)].

It is for good reason that the Vatican considered Teilhard de Chardin a teacher of heretical Church doctrine and banned the publication of his books for many years, as they have silenced other Catholic theologians over the years who have also chosen to depart from Vatican dogma concerning human sexuality and the role of the feminine in the spiritual.

The scientific data established over this past half-century by many life scientists has invalidated this false and erroneous theology of human nature and of the feminine, as Galileo and his associates had invalidated the erroneous Vatican moral theology of the physical universe some 500 years ago. The survival of *homo sapiens* will be dependent upon the success of this new moral revolution that redefines good and evil, male and female, and pain vs pleasure.

### **Developmental Foundations For Sexual Love and Spirituality**

The first human love is formed in the mother-infant affectional bond through the somatosensory systems and through the emotional-social-sexual brain (limbic-paleocerebellar-frontal cortical complex). Human love begins long before the infant/child develops the neocortical brain that is necessary for development of verbal language, and an abstract/rational definition and understanding of "love". The newborn/infant knows whether it is loved or not loved. Congenitally blind and deaf infants learn to love, which is proof that love is learned primarily through the emotional senses and not primarily through the cognitive senses of vision or hearing. See: <<http://www.violence.de/tv/rockabye.html>>

Scientific studies in both animals and humans have identified how early life experiences of sensory pleasure and pain form either the neurointegrative or neurodissociative brain. The neurointegrative brain is forged from the experiences of *somatic* (body) pleasure that occurs first in the intimacy of affectional bonding in the mother-infant/child relationship (mother love) and continues with the development of intimate sexual and affectionate relationships during adolescence and later. Emerging sexuality builds upon this first foundation of somatic love between mother and infant/child.

The power of mother love is reflected in its power to predict peaceful or violent behaviors in tribal cultures that I have studied over the years. Based upon the primate laboratory studies of mother-infant separation, which engenders depression and violence, I found that Basic Bonding (baby carrying during the first year of life) could predict with 80% accuracy the peaceful or violent homicidal behaviors in 49 tribal cultures distributed throughout the world. In later studies, I found that 77% of 26 tribal cultures whose weaning age was 2.5 years or longer were rated as low or absent in suicidal violence. Breastfeeding of this duration substantially prevents depression and suicide where it should be noted that only 2.7% of American mothers are breastfeeding for “two years of age or beyond”, as recommended by WHO and UNICEF and where depression and suicides are of epidemic proportion among our children and youth. Depression prevents the development of human love and a spiritual life. For details see: [http://www.tfuture.org/pdf/download/Prescott\\_ALD.PDF](http://www.tfuture.org/pdf/download/Prescott_ALD.PDF)

It is important to note that my tribal cross-cultural data demonstrates that impaired maternal/infant bonding can be partly compensated for if the culture permits youthful sexual expression. Unfortunately, it can also be reversed when youthful sexual expression is punished.

**Table 1** summarizes the social-behavioral characteristics of tribal cultures that support youth sexual expression. These data fully characterize such cultures are nurturing, egalitarian and non-violent cultures where a “high god” is involved in human morality.

Somatosensory affectional deprivation results when the baby’s brain is denied or deprived of the emotional body senses of touch, taste, smell and movement from Mother. The consequence is the development of the neurodissociative brain. The totality of these early sensory experiences from the female body (Mother) are first encoded, as a “brain gestalt”, in the developing brain of both girls and boys. This is where Intimacy with the female body is first learned, which later affects the capacity for sexual intimacy and sexual love. This intimacy is a necessary but insufficient condition for the development of a “spiritual sexuality”.

Although early touch and bonding are primary, it is imperative that positive cognitive (neocortical) values toward sexuality be developed which continue through puberty. It takes a particular kind of culture to promote and support a mother's ability to breast feed for two years or longer where these matrilineal tribal cultures also support youth sexual expression. The “high god” (a neocortical function), if present in

these nurturing cultures, is either benevolent or lacking in involvement with human morality or is absent in the culture. Violent gods are characteristic of the theistic patristic cultures that reflects the violence of the human culture.

In modern human cultures, such as America, impaired or absent affectional bonding results in the development of the neurodissociative brain. The primary behavioral manifestations are lack of impulse control, depression, suicide, and chronic stimulus-seeking behaviors such as drug dependencies and/or addictions as well as impaired affectional-bonding. The epidemics of depression, suicides and psychiatric medications of our children and youth confirm the magnitude of “Relational Disorders”, recently recognized as a national health problem by the American Psychiatric Association. In addition, abnormal sensory perceptions of somatic pain (self-mutilation) and somatic pleasure (tactile/sexual aversion) occur, which are commonly associated with sexual exploitation and sexual violence.

The opposite class of emotions and behaviors—joy, compassion, happiness, egalitarianism-- result from strong, somatic affectional bonding with mother. These psychological states reflect the neurointegrative brain, which provides the first foundation for the “brain gestalt” called *love*. This first “somatic gestalt” of love, or bonding with the female body serves as the foundation for a higher order “brain gestalt” of love, which continues to be encoded or formed during childhood, adolescence and adulthood through sexual affectional relationships. A brain so encoded is virtually incapable of violence against the female body, as my cross-cultural studies on tribal cultures have demonstrated. These findings have particular relevance for understanding male violence against the female and her children, which have been illuminated by the bonobo chimpanzee—the most peaceful primate on the planet.

As I have argued above, the concept of “Sexual Puritanism” is an ideological (neocortical) value in the human primate that equates sexual pleasure with evil and promotes the “virtues” of celibacy and virginity. This enforced “purity” not only violates millions of years of mammalian evolutionary biology, but also prevents a Unity of Consciousness between Spirituality and Sexuality. Cultures of Sexual Puritanism are violent cultures, particularly against children and women, which values pain over pleasure and divine love over human love.

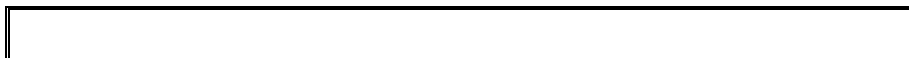
## **Adult Love and Sexuality-Spirituality**

Without this first foundation of mother-infant/child bonding through somatic love, all future love relationships are in jeopardy and the integration of sexuality with the higher neocortical functions that mediate Consciousness and Spirituality are impaired. Simply stated, the neuronal networks for integration are not developed when mother-infant bonding is prevented or incomplete. These neuronal systems are necessary for the later experience of sexual pleasure with the higher neocortical (abstract) images of “love” and respect for the feminine. The failure to form this brain gestalt of “sexual love” reflects the neurodissociative state. This results in poor sexual relationships and can be a downward spiral to sexual exploitation and sexual violence, which makes possible the emergence of pedophilia and other sexual crimes against both male and female bodies.

This developmental perspective places the highest priority upon society to support mothers being nurturing mothers and not forcing them to be custodial or caretaker mothers, as commonly results when mothers are prematurely forced into the external workplace and the infant/child into institutional day care where little or no bonding can occur.

It would be a serious omission not to mention that the genital mutilation of male and female infants/children (circumcision) causes traumatic pain and agony, which is encoded in those developing brain structures that are designed to experience pleasure. This encoding of brain structures that are designed for pleasure with pain constitutes the first assault against the “sexual love brain gestalt” that provides a foundation for later sado-masochistic behaviors and contributes to the failure of the male to realize the integration of sexuality and spirituality later in life.

As we must construct the encoding of the evolutionary and developmental earlier emotional-social-sexual brain for pleasure and peace, we must also construct the encoding of the later developing evolutionary neocortical brain for life ideologies that value the feminine and somatic love. The works of Bishop John Shelby Spong that has proposed the freeing of Christianity from the bondage of monotheistic theology--if humanity is to survive—is a rightful step in that direction (*A New Christianity For A New World. Why Traditional Faith Is Dying & How A New Faith Is Being Born*, 2001).



Therefore, the highest good is some sort of pleasure,  
 despite the fact that most pleasures are bad, and, if you  
 like, bad in the unqualified sense of the word

Aristotle 384-322 B.C.  
*Nicomachean Ethics*, Book 7

As the body is prior in order of generation to the soul, so  
 the irrational is prior to the rational. The proof is that anger  
 and wishing and desire are implanted in children from their very  
 birth, but reason and understanding are developed as they  
 grow older. Wherefore, the care of the body ought to precede  
 that of the soul, and the training of the appetitive part should  
 follow; none the less our care of it must be for the sake of  
 the reason, and our care of the body for the sake of the soul.

Aristotle *Politica* (c. 350 B.C.)

The following websites can be consulted for the scientific data that are supportive of this essay.

<http://www.violence.de>  
<http://www.touchthefuture.org/prescott>  
<http://www.montagunocircpetition.org>

**Table 1. Social and Behavioral Characteristics of Cultures That Punish  
 Adolescent Premarital Sexuality (% Communitarity of Cultures)**

<u>% Correct Classification</u>	<u>Sample Size # Cultures</u>	<u>Social-Behavioral Characteristics</u>
1. 89	25	<b>Intensity of sex anxiety is high</b>
2. 87	15	Societal complexity is high
3. 83	23	<b>Sex disability is present</b>
4. 81	27	<b>High god in human morality</b>
5. 73	80	Community size is larger
6. 71	58	<b>Extramarital sex is punished</b>
7. 71	28	<b>Personal crime is high</b>
8. 71*	24	Female income is low
9. 70	62	Extended family is small

10.	69*	35	<b>Torture, mutilation and killing of enemy captured in warfare is high</b>
11.	68	37	<b>Bellicosity is extreme</b>
12.	68*	31	<b>Incidence of theft is high</b>
13.	66	38	<b>Narcissism is high</b>
14.	65	66	Exhibitionistic dancing is emphasized
15.	65	37	Castration anxiety is high
16.	62	50	Postpartum sex taboo is longer
17.	62	114	<b>Kin group exclusively patrilineal</b>
18.	60	111	Class stratification is present
19.	59	176	<b>Slavery is present</b>
20.	54	114	<b>Wives are purchased</b>

All relationships are statistically significant ( $p < .05$ ) except for \* items ( $.05 < p < .10$ ). Variables ranked in decreasing magnitude of strength of association.

From: Textor, R.B. *A Cross-Cultural Summary*. HRAF Press. New Haven, CT and

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