

[MUSIC PLAYING]

PAT PARKER: Boots are being polished, trumpeters clean their horns, chains and locks forged, the crusade has begun. Once the game flags of Christ are unfurled in the dawn, and cries of soul saviors sing apocalyptic on airwaves. Citizens, good citizens all, parade into voting booths, and in self-righteous sanctity X away our right to life. I do not believe at some that the vote is an end. I fear even more it is just a beginning. So I must make assessment, look to you and ask, where will you be when they come?

They will not come a mob rolling through the streets, but quickly and quietly move into our homes to remove the evil, the queerness, the faggotry, from their midst. They will not come clothed in brown and swastikas, or bearing chests heavy with gleaming crosses. The time and need for such ruses are over. They will come in business suits to buy your homes and bring bodies to fill your jobs. They will come in robes to rehabilitate, and white coats to subjugate.

And where will you be when they come? Where will we all be when they come? And they will come. They will come because we are defined as opposite, perverse, and we are perverse. Every time we watch the queer hassled in the streets and said nothing, it was an act of perversion. Every time we lied about the boyfriend or girlfriend at coffee break, it was an act of perversion. Every time we heard, I don't mind gays, but why must they be blatant and said nothing, it was an act of perversion.

Every time we let a lesbian mother lose her child and did not fill the court rooms, it was an act of perversion. Every time we let straights make out in our bars while we couldn't touch because of the laws, it was an act of perversion. Every time we put on the proper clothes to go to a family wedding and left our lovers at home, it was an act of perversion.

Every time we heard, who I go to bed with is my personal choice, it's personal, not political, and said nothing, it was an act of perversion. Every time we let straight relatives bury our dead and push our lovers away, it was an act of perversion. And they will come for the perverts. And it won't matter if you're homosexual, not a faggot, lesbian, not a dyke, gay, not queer. It won't matter if you own your own business, have a good job, or on SSI. It won't matter if you're Black, Chicano, Native American, Asian, or white.

It won't matter if you're from New York, or Los Angeles, Galveston, or Sioux Falls. It won't matter if you're Butch, or femme, not into roles, monogamous, non-monogamous. It won't matter if you're Catholic, Baptist, atheist, Jewish, or MCC. They will come. They will come to the cities and to the land, to your front rooms and in your closets. They will come for the perverts. And where will you be when they come?

[MUSIC PLAYING]

ANNOUNCER: The following program contains language or images of a frank or sensitive nature, which may be considered objectionable by some. Listener discretion is advised.

[BED SQUEAKING]

[MUSIC PLAYING]

JIMMY:

Oh, yes, you've tuned in to *After Hours*, queer radio with attitude, right here on KPFT Houston, 90.1 FM. The crew of *After Hours* is ready to bring you news, interviews, dialogue, and music geared for gay, lesbian, bisexual, and transgendered people and their friends. Here at *After Hours*, we may be diverse, but we have one thing in common.

We are all out of the closet and urge everyone to come out of their closets. That means standing up for yourself, taking responsibility for your own life, and being proud of who you are. Realistically, we not everyone can do that because of age, job, or frame of mind. That's OK. We're here for you, too. So sit back, relax, and enjoy this week's edition of *After Hours*.

[MUSIC PLAYING]

Hello, Houston, and College Station, and the world. And welcome to *After Hours*, queer radio with attitude. I'm Jimmy Carper. And at 12 after the hour-- I don't know what that humming is. That's very bizarre, isn't it? OK, let's hope we don't hear it on the other end.

A couple of things I want to get to before we open the show with the first half of the show with GiGi, and Bi-Net, and an incredible interview. And, by the way, the second half of the show, Big Roy is doing a don't ask, don't tell military kind of thing.

And so first of all, I want to say, well, isn't Jack Walensky in the news this week? I mean he's just all over the place I get an email saying that *Lesbian and Gay Voices* is now changing, and it's changing to *Queer Voices*. *Queer Voices* every Monday night, 8:00 to 10:00 right here on KPFT Houston.

And also, Jack has resigned from the Pride committee as executive director. But my god, he's been there 20 years. Give the guy a break. Can he get-- can he take a rest?

So, anyway, Jack, thank you so much for all the years of your wonderful hard work. Gosh, there isn't anybody else, I don't think, who would have done it. And you, along with Carol and a whole lot of other people-- but you're the linchpin, Jack. You're the one who kept it going. And you sure have my admiration.

Now, a couple of other things. I want to tell you what you heard in the music because this is the first show of 2002. And I picked some music from previous years. The first one was Michael Callen-- no, last one was Michael Callen from his *Purple Heart* CD.

And that was the classic, "Living in Wartime." And before that was Houston's own Pat Parker doing her poem, "Where Will You Be When They Come." And underneath, I had some queer music by the Richard [? Odd ?] Symphonic Electronic Orchestra, which is Richard [? Odd ?] doing "Somewhere."

Now, I want to say hello to Randy, and Mike, and Paul, and Daniel, and Mike, and William. And I got a letter from Randy and a card from Junior. And Junior, I sure will get that stuff over-- those greetings over to Tara and the Hatch gang. And gosh, by your description, you sound pretty hot yourself.

And let's see. Randy, thank you so much. And I want to ask people that if you would like to correspond with a GLBT prisoner, give us a call right here, right now. 713-526-5738. 526-KPFT.

Because we've got several guys who write us regularly, and they're lonely. They listen to the show all the time. So the other thing is court voting. The Royal Sovereign and Imperial Court of the Single Star has voting, right, Jackie--

JACKIE: Exactly.

JIMMY: --going on.

JACKIE: Well, they had it today from 10:00 until 2:00. And it will be next Saturday from 10:00 till 6:00 at 500 Lovett, which is diagonally across straight from here, directly across the street from the Lovett Inn and the Houston Voice building.

JIMMY: Right.

JACKIE: From 10:00 in the morning until 6:00 in the afternoon-- or 6:00 in the evening.

JIMMY: And who's running?

JACKIE: The candidates for Emperor are Woody Steiner and Shawn Carter. And the candidates for Empress are Shelby St. John and Didi DeMarco.

JIMMY: Yes. I saw your email also.

JACKIE: OK.

[LAUGHTER]

You know who I'm supporting.

JIMMY: Yes, I know. I don't know that on the air we want to do that.

JACKIE: No. It would not be fair. But let me say this, though.

The two that I am supporting, I really, really feel that they are the best prepared. They really understand what the court's about. Their hearts' are in the right place as far as what they're doing and why they're doing it, why they're running for the position.

Because trust me, being Emperor or Empress of the Court is like having a second job. It's not a you back and everybody else does everything and bows down to you. You work your butt off.

JIMMY: That's right.

JACKIE: Barbara Walker, who is the current reigning Empress, who also works for the Montrose Clinic, has done a wonderful job this year. We have raised-- as of sometime in December, we had raised over \$50,000, which is \$10,000 more than any reign has ever raised.

JIMMY: Wow.

JACKIE: And so--

JIMMY: That's incredible.

JACKIE: --with coronation being paid for-- January 19 is coronation at the Sheraton Brookhollow. Doors at 6:00, starts at 7:00. Tickets are \$25 at the door regardless of whether you buy them at the door. I don't think they're available ahead of time. It's the same price anyhow. But all of the money that is received will go to the designated charities.

JIMMY: OK, great. Jackie, we'll be hearing more from you in the second half of the show, right?

JACKIE: Well, if Big Roy gets in here, yeah. [LAUGHTER]

JIMMY: That'll be the second half of the show, our Big Roy segment. But right now, we got to get to the bisexuals.

GIGI: Yes.

JIMMY: Thank you, Jackie. We'll see you later.

JACKIE: Oh, trust me, I'll stick my--

JIMMY: OK.

JACKIE: --my oar in the water here every once in a while.

JIMMY: OK, yeah. Because much later on, I'm going to make a tacky comment about the voice, so. But go ahead.

[LAUGHTER]

GIGI: Well, we've got Lorraine Hutchins waiting on line.

JIMMY: Oh, we do, do we?

GIGI: Yes, she is on line six.

JIMMY: OK.

GIGI: So why don't we bring her on? She is co-editor of *Bi Any Other Name*. And she's also-- I'll let her introduce her academia when she comes on. But she is really-- hello?

LORRAINE Hi.

HUTCHINS:

GIGI: Hi, Lorraine. [LAUGHS] You're on the air. I was just introducing you. And I still can't remember if you've gotten your PhD or just about to.

LORRAINE I'm Dr. Hutchins.

HUTCHINS:

GIGI: Ah, great.

WOMAN: PhD in what was it now again?

LORRAINE My PhD is in cultural studies.

HUTCHINS:

WOMAN: OK.

LORRAINE But that's the field, the broad field, the big umbrella. And in shorthand, I call it queer feminist sacred sex.

HUTCHINS:

GIGI: Mhm. [LAUGHS] And speaking of sacred sex, that's the title of our show tonight. We've done a little bit touch of it from the Vancouver conference. But I really wanted to do a--

LORRAINE I'm losing GiGi's volume voice. I can hardly hear you, GiGi.

HUTCHINS:

GIGI: Oh, I'm sorry. [LAUGHS] But Jeremy is working on the system here, so bear with us.

LORRAINE OK.

HUTCHINS:

GIGI: We covered a little bit in Vancouver on sacred sex, but I wanted to do a show a little bit more in depth. Can you tell us a little bit about what sacred sex is, what it has been in the past?

LORRAINE Yes. Yes, yes, yes. Sacred sex is one of those oxymoron-type of terms. If it really existed, we wouldn't need the term.

HUTCHINS:

And it's like a pizza pie in the sense that sex is sacred. And to call it sacred must mean that we're trying to bring something back together that was broken that we want to make whole. At least that's the way that Judaism talks about it in the concept tikkun olam, which is about healing the broken vessel and bringing back-- repairing and healing the world and bringing it back together again.

I don't mean that that's simple or that that's going to happen immediately. But I mean that it's about mind-body connection and about remembering what it was like as children when we knew that our bodies were holy and that we were, our bodies, holy, with the pun of how many ways there are to spell that word, and that they're all being right.

[LAUGHTER]

GIGI: Yeah, and I think growing up in a sex negative culture, we survive with a lot of wounds.

LORRAINE Yeah, yes. And it's a matter of finding our way back, and finding others, and helping each other.

HUTCHINS:

WOMAN: So how would sacred sex help with that?

LORRAINE It only helps with it if we do it from a sense of trusting ourselves, and having some guidance, and doing it in a way that feels right for us in terms of our own spiritual beliefs. I don't think that there's any magic special formula that can be imposed on one outside of one's beliefs. It has to be-- it has to work with what works for you.

That's why I looked, in my research, at many different ways of people who had sex positive, body positive, body affirmative senses of their own spirituality. I didn't look at one kind of thing called sacred sex, which most likely, in US culture when we think of it is tantra or the sexual yoga of the East, which is actually a very complex system of practices and beliefs from India that is nothing like what US tantra looks like.

[LAUGHTER]

WOMAN: Mhm, mhm.

LORRAINE But tantra is a short word, T-A-N-T-R-A, that can be used as a shorthand for people trying to get across the idea of a different approach to sex. And what you're asking about, healing, going back to our sense of before we were traumatized as children or got a sense that sex was bad or our bodies were bad-- and it had nothing to do with religion, which is a lie.

There are ways that people are doing that today that I studied in my research. Some good, some bad, some indifferent. But there are many ways that people are creating erotic rituals, doing sexual healing, integrating hands-on touch into some healing situations one-on-one, or in groups, or learning how to do it with a partner.

And some of them are more therapy-based. Some of them are more religious rituals. Some of them are more in a celebratory, partying way. Some of them are more in a teaching way. There's all different aspects. Does that give you a sense?

GIGI: Yeah, and you speak the word ritual. For you what does ritual mean, and what does it hold? Because that can be so tied up with so many senses of otherness or out-there-ness.

LORRAINE It's a broad word. I think it can mean-- to me, it means something about being intentional, and being mindful, and being conscious of how I'm moving, and how I'm thinking, and how I'm feeling in the world in connecting with the energies in the world and inside me. It doesn't have to be any particular form.

GIGI: Yeah.

LORRAINE But there are many forms that help from various spiritual traditions.

HUTCHINS:

GIGI: And I know, from following some of my pagan beliefs, we borrow a lot from traditions and from what little there is written about in the past from ancient traditions. And then we reinvent new traditions as we go along. And all of those can kind of--

LORRAINE Yeah, a lot of people are doing that. For instance, there's a ritual-- here's a good example. I don't know if your listeners, any of them, have been to Burning Man, the big celebration that's held in the desert outside Los Angeles.

GIGI: Actually, we have Burning Man Flip Side here in Austin--

LORRAINE OK. OK.

HUTCHINS:

GIGI: --that is very close to Burning Man in the desert.

LORRAINE Well, I don't know anything about what happens in Austin. I'm talking to you from my bedroom outside of Washington DC--

[LAUGHTER]

--with my candles lit, my red, green, and blue, and yellow candles. But I have heard from people who went to the Burning Man in the desert in Nevada that on Labor Day weekend the last several years-- Burning Man itself is a huge festival, OK. And there's a lot of stuff goes on. I'm not talking about Burning Man in general.

But within Burning Man, there's all these little sub-things, little sideshows. And one of them has been called the Temple of Love. And in that Temple of Love, there have been people interested in sacred sex who have done erotic ritual. So they've done it in a public way in the sense of inviting people to come.

And women have gone there and said, I'm an erotic priestess, I'm a sacred prostitute, I'm a harlot for the queen of heaven, whatever they want to call themselves and have made an invitation to worshipers, to devotees, to come and have an experience with them.

And this has not involved money in the sense that we usually think of prostitution as involving some exchange of money. But it doesn't have to exclude that. This is where it gets into a controversial area in terms of our capitalist economy, I'm sure. But--

[LAUGHTER]

--what I'm saying is there is a tradition developing of people doing rituals on the land, outside in nature, that involve ways of working with sexuality in a sense of creating an energy and a mood that is hypersexual or more than just sex. It's mystical that involves connecting one with one's partner as an expression of divinity.

GIGI: Mhm. And it kind of touches on an experience I've had in the past when I used to go body surfing down at Surfside or even at one of the local beaches here. And I'd take my-- I always wear this skimpy little bikini.

And since I'm in the surf, I take it off and I start body surfing. And just all of a sudden, this incredible sense of nature, and nurturing, and being in the sea starts building this eroticism. And the next thing I know, I'm riding waves of pleasure literally.

LORRAINE It feels better. Yeah, yeah.

HUTCHINS:

GIGI: And to me, that was a very-- it became a ritual each time I'd go to the beach.

LORRAINE Well, what made a ritual, GiGi?

HUTCHINS:

GIGI: I think several things. Several things I've found that make a ritual is going through a mindset, a cleansing, a purification, and then getting in touch with the power that's beyond just myself and going through certain steps that are pretty much, I guess, the same each time or similar, and kind of forming a pattern. And in a way, I kind of think of it in terms of mind. It's like you start driving a car for the first time, and everything feels-- especially a clutch. And all of a sudden, you think, oh my gosh, and you're hitting the clutch, and easing off it too fast. And the car's hopping.

[LAUGHTER]

And after a while, it smooths out and you don't even think about it anymore.

LORRAINE Yeah.

HUTCHINS:

WOMAN: A lot of it's automatic.

GIGI: It becomes automatic. And I think that's the purpose of ritual. That's what makes a ritual for me is when you go through the same motions repeatedly. And after a while, it just kind of sets that neural-net pathway in the brain, and hard-wires it into us, and you don't even think about it anymore. And all of a sudden, you become in tune with much more.

LORRAINE That's definitely part of it. The thing is that some rituals can be very body-centered, and some of them aren't. I

HUTCHINS: certainly was brought up as a child in church to sit still, and quiet, and up straight. And that was what worship was about unless we stood up to sing or kneel to take communion. And there was nothing about worshipping with my body.

GIGI: Yeah.

WOMAN: As a matter of fact, the body was almost a negative thing, it seems, in many traditions.

LORRAINE That's what we've lost. Not all of us. Some of us-- and then there's that whole kind paradox of Pentecostal kind of worship where I definitely see people who are in an ecstatic state working with some kind of erotic energy. But how you channel it, how you discipline it, how you define it, how you explain it can be sex-negative or sex-positive.

WOMAN: Mhm.

GIGI: Mhm. I think in our culture, we tend to get the sense that if it's spiritual, it can't be sexual.

LORRAINE Right, it's either or.

HUTCHINS:

WOMAN: Yeah.

LORRAINE Either or. [LAUGHTER]

HUTCHINS:

GIGI: Black and white, dichotomous.

WOMAN: I was just going to say I, interestingly enough, appropriately enough, just finished reading this book called *The Red Thread of Passion*--

LORRAINE Yeah.

HUTCHINS:

WOMAN: --which is about spirituality and the paradox of sex.

LORRAINE Yes.

HUTCHINS:

WOMAN: Have you read it?

LORRAINE Yes.

HUTCHINS:

WOMAN: Yeah, so I thought, wow absolutely appropriate for for what we're talking about.

LORRAINE Yeah, he interviews a lot of the same people that I know.

HUTCHINS:

WOMAN: Mhm.

LORRAINE David Guy.

HUTCHINS:

WOMAN: David Guy is the author. And unbeknownst to me-- I pick it up start reading-- and hey, there's Carol Queen. I said, I know the woman.

And so he kind of talks about this that in churches, sex is considered, at best, something that you just don't talk about and you just kind of do in the privacy of your own home, but don't enjoy it too much, in a sense. And at worst, of course, it's a very negative thing. So this concept of sacred sex is-- as you said, it sounds kind of like an oxymoron. And then all this stuff about rituals, and tantra, and holy harlots and all this stuff is a little--

LORRAINE Out there.

HUTCHINS:

WOMAN: Yeah, kind of strange. Well, the interesting thing is you're talking about tantra comes from the Indian subcontinent. And GiGi was talking about the pagan stuff. And this *Red Thread of Passion* guy talks a lot about Buddhist stuff because that's where he comes from.

But earlier, you had mentioned something about Judaism, which kind of surprised me. Because I was just thinking, I don't know of anything, really, in the Christian tradition-- not that I've really studied it extensively-- but that has anything like this sacred sex that I know of.

LORRAINE Well, actually, the concept I mentioned, tikkun olam, is not a sacred sex concept. I'm interpreting it that way

HUTCHINS: from Judaism just because it's about repairing what is split and what has been cast asunder.

JACKIE: The Old Testament is rife with sex and talking about it.

LORRAINE Yeah. Yeah, well--

HUTCHINS:

WOMAN: But not in a positive way.

LORRAINE "The Song of--" "The Song of Solomon" is either a beautiful sacred sex set of poems, or else it's only metaphor

HUTCHINS: about priests loving God. And that's not homoerotic, of course.

[LAUGHTER]

But what I found is that there is a secret sexual core to every religion. Every religion. It's the mystical aspects of the religion. It's often the suppressed aspect. It's often the ones that are kept secret and kept from the populace because they're considered dangerous or easy to misunderstand. And it certainly is easy to misuse or misunderstand. But that's part of what--

WOMAN: Well, actually, your discussion of Song of Songs-- and you said the priests and stuff did make me think of the mystic tradition. And if you read some of the stuff like Saint John of the Cross--

LORRAINE Yes, yes.

HUTCHINS:

WOMAN: --you just go, wow, man, this really-- they don't phrase it so much in an erotic sense, but there's definitely that powerful-- well I guess maybe they do kind of say erotically.

LORRAINE What about all the spirituals about Jesus come in to me and fill me? Mhm,

HUTCHINS:

WOMAN: Mhm.

LORRAINE There's ways that-- if we see sex as positive and not as shameful, there is ways that it can work on that level

HUTCHINS: that's beyond metaphor and into imagining.

GIGI: And I think it's in a bottoming book that I came across where some Christians used to use self-flagellation as a way to get closer to--

LORRAINE Yes, there's definitely the whole SM aspect of Christianity starting with Christ on a cross and the suffering, the

HUTCHINS: martyrdom.

JACKIE: Well, the other thing also is that my understanding is that a lot of the books of the Apocrypha that were left out of the canon were left out specifically because they were sexually-oriented.

LORRAINE Mhm. That may be. I found that there was an original temple in Israel that was destroyed way, way, way long

HUTCHINS: ago.

And I'm not a Jewish scholar, so I can't speak about this in the exact terms. But I read a Jewish scholar's article about how the original temple-- there's some evidence that it contained images of male and female lovemaking in its holiest of holy inner core. The same way that we know that there are these images on the temples in India that are much more--

WOMAN: Explicit.

LORRAINE --verifiable because they exist now.

HUTCHINS:

JACKIE: I think a lot of the problems that Judaism had was the fact that a lot of the Philistine and the other pagan religions were very sexually-oriented, Astarte and the rest of that. And so therefore, they tried to get away from, in some respects, the sexual aspect of it or at least minimize it.

LORRAINE Yeah.

HUTCHINS:

WOMAN: Mhm.

GIGI: I'd like to kind of change tracks here a little bit and look at the modern world and what's happening currently. If someone's interested in starting to learn more about sacred sex, what would be some rituals or practices they could try out to learn more about it?

LORRAINE Well, I think it's good to find teachers if you can, or at least to do reading with each other and create groups.

HUTCHINS: Because it's really hard to do it-- well, no, let me take that back. The best way-- one way to do it on your own, if you have a good relationship with your body, is through self-touch, through masturbation, through what Betty Dodson calls solo sex and through what Joseph Kramer, the founder of Body Electric, the erotic massage school for men-- he calls it so-loving or solo loving. There is a lot-- like you were talking about your body surfing.

GIGI: Yeah.

LORRAINE There are ways in nature or with oneself to make the experience of pleasuring oneself an experience that

HUTCHINS: connects one with the rest of the universe and is beyond just a short getting off and more of a deeper renewing, nurturing experience. So there's definitely that.

But I think what you're asking me is what kind of techniques I found that people-- some of the common elements of erotic ritual that I found that people were doing around the country and the different groups that I studied. And there are basic things like using sound, chants or music, something with a rhythmic build that builds energy to a peak. There's definitely breathing. I can talk more about that.

But it's basically paying attention to how you use your breath in ways that build your energy and release your energy. And there's movement, different ways of movement, and there's visualization. And then there's interaction in all the ways. Those are common elements that I see in every kind of different erotic ritual that people do.

GIGI: I want to kind of simplify it a little bit.

LORRAINE OK.

HUTCHINS:

GIGI: And what would an actual ritual look like? What would someone experience for the first time doing a ritual, and what would it involve?

LORRAINE You mean by yourself?

HUTCHINS:

GIGI: Either by yourself or with a partner.

LORRAINE It's all in your mind and in how you touch yourself and any other. You may already be doing loving sacred sex.

HUTCHINS: There's no magic formula.

WOMAN: It would probably be different for everybody. It'd be hard to say. That'd be like saying what would a religious experience be like?

LORRAINE Yeah.

HUTCHINS:

GIGI: I guess what I'm asking isn't to plot out the prescribed way to do it, the right way. There's no right way or wrong way.

LORRAINE No, but it is about-- it is about unlearning. It is about letting go of shame, and embarrassment, and fear.

HUTCHINS: Definitely.

JACKIE: Do you think that basically, it's a sense of giving and receiving, whether it's an individual thing or whether it's with a partner?

LORRAINE Definitely. And interesting that when you said that, I got this image of breath again. Because the in and the out,

HUTCHINS: the inhale and exhale of breathing, is about receiving and giving back, and receiving and giving back. And it's hard to not overemphasize-- it's hard to under-- it's hard to explain breath on the radio.

GIGI: Yeah. [LAUGHTER]

LORRAINE Except that it's the medium by which we're communicating. But I'll say this one thing. I was part of a women's masturbation circle that filmed a video that's available that you can order. It's called *Self-Loving--Portrait of a Women's Sexuality* seminar that Betty Dodson did.

Now, what I'm going to describe to you is not on the video because it was edited out. But I'm going to describe it to you anyway because it involves the sacred sex aspect of it that was kind of beyond the sex education part of it that they wanted to aim at. But it was basically-- we watched one of the women in the group come entirely with breath.

She did not touch herself, and no one touched her. She is a yogini. She's a dancer. She's very in touch with her body. GiGi watched the same woman, right?

GIGI: Oh, yes. I was in that workshop.

LORRAINE She did a workshop this summer in Vancouver.

HUTCHINS:

GIGI: It was incredible.

LORRAINE But she knew how to give herself an orgasm by controlling her breath. And it was beautiful to watch because there was this incredible energy that came through her, and she was connecting with all of us. We were all feeling it.

GIGI: Yeah. And when we did the workshop, what she did was she had us breathe forcing air in very deeply and sighing it out or yawning it out so that you're not hyperventilating. And then what she also had us do was work on our kegel muscles.

LORRAINE Yes, thank you for mentioning that.

HUTCHINS:

GIGI: Working those.

JACKIE: Well, the thing about it is I think a lot of people don't realize that the brain is the largest or the most--

LORRAINE I can't hear you, Jimmy. What's the largest what?

HUTCHINS:

JACKIE: Yeah, well it is the-- it is the most effective sexual organ in the body is the brain.

LORRAINE Yes, yes. Yes, yes, yes, yes. The other thing GiGi was just saying kegeling or kegeling--

HUTCHINS:

GIGI: Yeah.

LORRAINE That is often, in sacred sex circles or new age tantra circles-- it's talked about as sacred-- relation to the sacred

HUTCHINS: spot in either women or men. And it basically is contracting the same muscles and releasing the same muscles that we do when we urinate. That's real oversimplifying it.

[LAUGHTER]

But it's something that, in fact, is taught to elderly people or people of any age who are having urinary incontinence to help us strengthen our muscles so that we can control our bladder. Well, it also relates to pleasure, and it also relates to, perhaps, pain control. There's some research being done.

But in terms of erotic and sacred sex issues, we all have muscles, either in our vagina or in the area between the scrotum and up the perineum into the anus. And we can contract and release those muscles and get a better sense of how that relates to our arousal and our connection with satisfaction, and pleasure, and feeling everything around us.

GIGI: And I'd also like to mention, while we're on this subject, that when you start exercising these muscles on a daily basis, it really feeds your whole sexuality, with your sexual muscles, with blood and oxygen and really builds up those muscles. And you get much more intensity and feeling because you're exercising it.

LORRAINE Who's doing it right now?

HUTCHINS:

[LAUGHTER]

WOMAN: Yep, actually. There you go. We're thinking about it.

[LAUGHTER]

Can you tell?

GIGI: And what's nice is I do it when I'm doing dishes, or riding on an airplane, or--

LORRAINE Sitting at the stop sign waiting for the light to change.

HUTCHINS:

[LAUGHTER]

GIGI: And ugh, it gets so incredible when I squeeze those little muscles.

[LAUGHTER]

WOMAN: No wonder you like doing the dishes so much. I always wondered.

[LAUGHTER]

GIGI: And what's really nice is I have a pond right outside our kitchen window, so I can do exercises while I'm listening to the fountain.

WOMAN: There you go. Get all that interaction going on in there.

GIGI: Oh, yes. But back to the ritual she was talking about with the deep breathing, what she had to do is do these deep breathings for about 15 minutes while we were practicing our kegel exercises. And then she had us tense our buttocks, in her abdomen, and every other muscle we could, but especially the buttocks and the abdomen muscles, hold it for about 30 seconds, and then release. In this way-- there's over 30 to 50 bisexuals in this room all going into kind of simultaneous orgasm. It was something that just was so incredible.

WOMAN: Sounds like fun.

LORRAINE And her name is Barbara Carrelas.

HUTCHINS:

GIGI: Yes.

LORRAINE And she is a pleasure activist.

HUTCHINS:

GIGI: And she works with Kate Bornstein.

LORRAINE Yes. Two tall blondes, they call themselves.

HUTCHINS:

[LAUGHTER]

And what she teaches-- and that last thing you described about the tensing up and the releasing is sometimes called the big draw. And it's also the same thing that Body Electric teaches in their workshops and that they have adapted somewhat from some Daoist and tantric teachings that they've learned. And it's basically to try to help people-- particularly men but all of us-- get the orgasm or the pleasure out of the genitals and spread to the rest of the body. They talk about full-body orgasm.

GIGI: Oh, it was, definitely. [LAUGHS]

JACKIE:

Let me ask you a completely different thread on this thing. Of course, going back to the idea that the brain is the major sexual organ in the body, what effect does the Puritan aspect that has come down through the American public, contrasted with, let's say, the European, much more open-minded as far as sex is concerned-- whereas the North American, United States is very, very uptight about sex. How can we get--