



“The physical is inherently inferior to the spiritual.”

This is one of “The Most Insidious Lies” because it introduced priests and politicians to the idea of shame, a weapon they have wielded for millennia with catastrophic results for the minds and institutions of man. The text below¹ explains some of the dangers of thinking that our physical bodies are intrinsically corrupt.

The Creating Consciousness expresses itself in a myriad of ways; the physical universe being one of them. Planes of existence vary in function and structure, but each is a part of God and no part of God is finer or denser, or better or worse, or higher or lower than any other part of God. To doubt that is to judge God; a risky action at best. The material world is simply one expression of the Great Spirit. Therefore, life in our physical bodies is to be appreciated, explored, enjoyed, and revered as much as life in any heaven.

Some readers will now be looking forward with much more pleasant anticipation to their transition, other readers will be disturbed by any talk that mixes sexuality with spirituality. I have given considerable thought to the question of why such an essential and pleasurable activity is so widely considered something to hide, something to cause shame. The answer, I believe, can be found in the world of politics.

Ongoing competitions for dominance are pervasive in the governing structures of most mammalian species — someone always has to be “top dog” and boss everyone else around. Wolves and pumas and puppies and such have a limited repertoire of control techniques; stronger jaws and quicker claws are about all that one can employ to dominate another. We humans are way different. Early on, we exceeded all other life forms in devising methods to gain and exert control over one another.

Even back when humans lived in small tribes, searching the jungle for anything they might eat, or that might eat them, aggression and strength were not sufficient for maintaining

power. No matter how tough you were when you took over the tribe, inevitably some young buck would come along and kick your butt out. It is not unreasonable to assume that the smartest chiefs quickly learned to postpone such involuntary retirement by controlling their tribes in other ways.

The way to get people to follow your commands is to constrain their ability to do something important to them. If you could, for example, ration the world’s air supply so that everyone had to please you in order to breathe, then your power would be beyond calculation. This, of course, is because air is mankind’s most critical natural need. Next in line is water, then food, and then a bunch of social and self-esteem needs, many of which involve sex.

Tribal chiefs couldn’t control the world’s air supply (although they might have forced the disfavored to sleep near the less fragrant sections of camp). Water and food, being available most everywhere, proved tough to commandeer (at least until agriculture was invented and some

¹ “The Politics of Sexual Shame,” chapter in *Sex After Death*, by Miles Edward Allen, 2015, pp.22-25.

chieftain had the nefarious notion that the land itself could be “owned”).

Upon first consideration, controlling sexuality might seem a daunting task, after all, social interactions are not commodities that can be monopolized or restricted. Folks are going to follow their urges, despite the urging of their leaders. Yet humans are endlessly inventive, especially when it comes to lording it over other humans. So, it likely didn’t take too long for leaders to discover that the key to keeping their subjects submissive wasn’t to prevent them from doing this or that, but to make them believe that doing this or that was shameful. Most folks call this practice “religion” but it’s really just sexual politics.

Politics is the craft of gaining and maintaining power over others. One of the most effective ways to do that is to utilize the coercive power of shame. Here’s why:

Shame lowers self-image, thus giving a relatively higher image to the leader. “The worse I look to myself, the better the chief looks.”

Shame helps convince people to accept their lot in life. “I have bad thoughts, so I am a bad person, and I deserve to be treated poorly by the boss.”

Shame is a feeling of wrongness that spreads throughout one’s psyche and undermines confidence. “If I’m wrong about this, I might be wrong about that, so I should not question my leaders.”

Shame causes confusion and uncertainty. “I don’t even know how I got so sinful. How can I be sure that any solution or program is good or bad? Who am I to make value judgements?”

Shame promotes feelings of impotency. “My inability to overcome my sinful nature shows that I am weak, proving that I don’t have the strength to fight the system successfully.”

Shame inhibits the interpersonal communication necessary to resist tyranny. “I don’t want people to notice me because they might notice my perversion, so I won’t speak out to protect my rights.”

Shame leads to isolation, so there is no strength in numbers. “If I join this organization or movement, my guilt may become known, so I’ll just keep to myself.”

In summary, people who are ashamed of their own actions, urges, or fantasies, can be uncertain, vulnerable, compliant, and isolated; making them more easily manipulated, misled, intimidated, and impoverished. Therefore, dictators, priests, and other sorts of tyrants work long and hard to convince each and every one of us that we should be ashamed of our bodies, of our desires, of our fantasies, of our very selves.



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