

The Second Virginit

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A Second Virginit

The “Second Virginit” refers to the opportunity for people whose sexuality has been affected by trauma or addiction to discover an organic, spontaneous sexuality underneath the level of trauma and addiction based sexuality.

Sexual trauma survivors and recovering sex addicts who have moved beyond traumatic and addictive patterning report that the experience of sex and of relationships shifts dramatically when old patterning no longer predominates. They report a new sense of aliveness to sexuality, of connection to themselves, and connection to their partners.

In intimate relationships as well, partners who have “played by the rules” in their relationship discover a new freedom and precious form of connection when they relax the rules and roles and wait for “what wants to happen” next, rather than set an agenda for partnership. Bringing all of themselves to the relationship, including those parts of themselves that reside outside the implicit rules and roles of the relationship, results in a vibrancy not experienced before.

We call this a Second Virginit because in these unscripted moments when we truly enter the Sexual Now, it is as if it is all happening for the very first time. And indeed, it is frequently truly the very first time since unremembered childhood that a person has experienced their own sexuality, versus a version of their sexuality revised by trauma, cultural norms, or addiction. The beautiful discovery in this moment is that all along, underneath the various distortions and layers of required sexuality, has lain the precious seed of one’s own organic sexual self, ever available and awaiting the opportunity to grow and flower.

Supporting the Second Virginit

The Second Virginit can be experienced at any time. In some cases, clients we have worked with who were placing no attention on this area of their lives, suddenly reported a breakthrough moment where they felt completely present and unselfconscious in sex for the first time in years, or ever. At long last, they enjoyed rather than endured sex.

The Second Virginit can also be supported – yet importantly, it cannot be forced. Attempting to “make something happen” is the essential sexual trauma. Thus, the

healing action is that of increasing receptivity and space – making space to receive and respond to internal sexual impulses as they arrive. Many practices can assist in this:

- Self-forgiveness and dissolution of negative beliefs, roles, and rules
- Somatic awareness practices and habits: getting to know the body
- Meditation and visualization
- Sensual pleasure: good food, good smells, comfortable clothes
- A period of celibacy from sexual activity and cueing behaviors
- Authentic movement practices: “being danced” vs. “dancing”
- Sexual art: fingerpainting, fairy tales, food art
- Creating an internal safe space for younger parts to stay when sexual
- Sensation-oriented masturbation, “making love to myself”
- Conscious exploration of fantasy, as a means of discovery
- Conscious exploration of appealing sexual myths and archetypes
- Slow sex . . . even slower . . . s l o w e r . . . s l o w e r . . .
- “Letting your skin talk” through you as a partner touches you all over
- Dating to know and be known, rather than to secure a partnership
- Curiosity about the experience of the partner

All of these practices have at their heart an intention to relax expectations. Over and over again, in the person’s work with these practices, the urge to make something happen will tend to arise – we are so scared of sexual freedom and what it might do to us that we keep feeling the need to control and manage it. Likewise, over and over again in therapeutic interactions about these practices, both client and therapist may find themselves entering into agenda and expectation. This is tragic, for the experience of the Second Virginitly is exactly the absence of expectation – and the presence of what is, now, occurring sexually. The Second Virginitly is truly Sex in the Now.

The body is the reference point for all these practices. Its wisdom and knowing, not the ideas and concepts of the mind, can help one to know when these practices are truly nourishing and helpful vs. merely one more set of “supposed to” sexual prescriptions.

Remembering Grief

Joy, love, passion, tenderness are often a part of the experience of one’s own sexual self. And very often the discovery of one’s organic sexuality is accompanied by grief. Grief over the years, usually decades, spent living sexually from templates prescribed by trauma, addiction, and a variety of “authorities” on what constitutes good sex, from television all the way to the therapy office. Grief is a natural response to this loss that is only known deeply when we have recovered that which we lost and experience it for the very first time. Suddenly we feel how deprived we were of good sex and romance all those years. Allowing and supporting this grief allows us to deepen ever more into authentic and conscious response, deepening the richness of the new sexual experience even further.