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REVIEW ARTICLE

CONCEPT OF SEXUALITY IN AYURVEDA

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ABSTRACT

Sex is quite natural and during the course of evolution from unicellular organisms to human beings it has under gone to a series of changes. In the primitive organisms of the animal kingdom, the union of any two kind of sexual identities like male and female did not affect the is production. But even in the primary living being also the attraction and aversion to likes and dislikes can be noticed, they stick on the favorable situations this is a natural approved theory regarding the drives on basic instincts. Even though, an effort to make the environment favorable can be seen during the development of all living being. At last it is reached to human evolution; so far most advanced man manipulates the entire world itself for his own comfort for the time being. This is considered as the human effort for satisfaction by the action of mind and sensory faculties. Mind is considered as the most powerful equipment man does have which contributes to the human enquiry for pleasure.

Keywords: Ayurveda, Sex, Sexuality, Kama, Vajeeekarana

INTRODUCTION:

Sex or sexuality is neither a forbidden thing nor a vulgarity to avoid; while it is a universal phenomenon transformed to the present generation having, as a heritage, which has undergone multiple metamorphoses during the centuries passed by. It is diffusely extended to personnel life, human relationships, social life, spiritual thoughts, and cultural activities.

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on basic instincts. Even though, an effort to make the environment favorable can be seen during the development of all living being. At last it is reached to human evolution; so far most advanced man manipulates the entire world itself for his own comfort for the time being. This is considered as the human effort for satisfaction by the action of mind and sensory faculties. Mind is considered as the most powerful equipment man does have which contributes to the human enquiry for pleasure¹.

Regarding sex the approach of the person is playing a great role, which is, attributed to human mind that influence the experience in different ways of which he gets satisfaction and dissatisfaction. Due to ignorance, over control (forced celibacy)religious approach, and by indulgence of free sex he loses the God's gift of pleasure.

We can see in the study of sexology, the impacts of the above dialectical influence of these different approaches clearly of in a hidden manner, in different generations².

Almost all kind of sciences have taken the subject to study in their own perspective like philosophy, religions, psychology, psychiatry, anthropology, sociology, physiology, cosmetology, Gynecology, endocrinology, Ethologic nomology, (science of law) arts and literature.

What is sex?

Both words love and sex are very much familiar to us in day today life since centuries, but when we think to define it or to analyze it, during the attempt only identify the difficulty to do the same, why because of the physical, psychic, social and spiritual and behavioral influence on the experience. The

words we use verbally to explaining sex like copulation, coitus, intercourse, sexual relationship are not able to cover the apt meaning, it is something more than that³.

The basic meaning of sex is still indefinite and imperfect. It is not a mere act of coitus with or without the aim of reproduction. Man can live without intercourse but he is not able to continue life without the expression of sex in any way.

Sex and Sexuality:

In English language the word sex is used to indicate man woman relationship. But presently the word altered to sexuality to indicate the same and sex is popularly used to denote gender identity only. Now this concept is considered as more scientific⁴.

The word sex is derived from a Latin word 'Secare' means to cut and separate. In a Greek legend it is told that previously man was an awkward animal as a combination of man and woman having four hands and four legs which lived very much satisfaction. Seeing this Greek god Zeus became jealous and separated them with the propulsion of a lightning which he used as his weapon and drove them to distant provinces of the world. It is considered that since then the separated male and female are seeking their better halves due to the inspiration of 'love' in between them⁵. According to Holy bible the women are made up of male's ribs and the Hindu concept regarding this as the sovereign soul divided itself to be the male and female, everything shows the intrinsic attraction in between as made for each other⁶.

Human physiology also reveals the truth that in man presence of woman and vice versa. While being separate individuals, there are

several similarities and dissimilarities in man and woman. Even though the perpetual curiosity seen in them to join each other is considered as love that exists in all living being.

Why sex is important?

Continuity of mankind is through reproduction and the same is connected to sexual intercourse also. Even though sexual act is not meant for reproduction only, sexual act becomes inevitable only in the latest species of animal kingdom. In the primitive species like amoeba and bacteria it is entertained in other methods like self-division in to two independent organisms.

There is no discrimination like male and female also. That means without sexual instinctive and act itself generation can be continued, like wise without reproduction man and woman can enjoy pleasure of sex is also a fact. Normally sex is related with reproduction but the purpose of sex is not only reproduction but also it undergoes to other measures. The most common habit of masturbation itself questions the necessity of a female partner.

Masturbation, adultery, erotic talks, lustful interaction, interest to pornography, normal sexual act during marital life, premarital sex, sex after menopause is never intended for reproduction.

Physiologists consider reproduction as natural commitment while Divine worshipers consider it as divine, some persons think it is meant only for reproduction very few persons induce so much importance to sex and consider it is providing the unbreakable binding to the social relations, some people sell sex for earning money same time some

use sex to promote their business and to achieve their ambitions.

One thing is definite, sex reduces mental tension, and satisfactory sexual experience provides a vision to approach problems in a more relaxed manner. It adds to wishful thinking and abolishes loneliness.

An active attempt, to understand even one other person, through love will be occurred. The close bodily relation will lead to deep and sincere love and sustained mental relation.

Concepts Regarding Kama (Sex):

The concepts about sexual matters are always developed from the society, parents, friends, and media. Then we assume the experience as our own and frame our concepts.

The resources of sexual drive like brain, physique, mind and concerned organs will be more or less unique in different persons but their sexual responses may be apparently quite different⁷.

Vatsyayana describes Kama as being of two types viz. Samanya and Vishesha. (Kamasutra II P12) The favorable kinetics of the five sense organs (Indriya) in their respective objects of perception (Vishayas) in association with the mind conjugated with the soul is referred as samanya Kama. actual responses may be apparently quite different.

The vishesha Kama is of two types. Apradhana and Pradhana. The pleasurable feelings experienced with help of sparsanendriya, by kiss, embrace, caress, etc of the cheeks, breasts, groin region etc is apradhana Kama. When such activity is prolonged for some time sperm ejaculation and climatic joy associated with it, is experienced. This is pradhana Kama⁸.

Why sex is important among purushartha?

Sex is only one among them but the continuity of human race is possible with that only, human existence in this world continues with procreation and it is the main part of life cycle. Jeevatma (Atma +mana) enters the body at the time of male female union.

Normal sexual function-Why dysfunction?

Sex is nothing but motivation both psychological and physiological, for behavior associated with procreation and exotic pleasure. The abnormalities related with sexual enjoyment are considered as sexual dysfunctions⁹. Sexuality is a complex entity involving several aspects, including desire, libido, pleasure, sexual life, intercourse, erection, ejaculation, orgasm, happiness etc. It cannot be defined easily. Actually the purpose of sexual function is connected with reproduction. But it is not meant only for procreation.

Normal sexual function

This might be different in each and every individual. This is due to the complexity of Human behavior. Sexuality is diverse and determined by a complex interaction of factors. Even though, William Masters and Virginia Johnson have framed a progressive time schedule for sexual response from the point of stimulation to the end of the response¹⁰.

Physiology of Male Sexual Act

A major share of the control of sexual function in both male and female begins with secretion of Gonadotropin Releasing Hormone (GNRH) by the hypothalamus. This hormone in turn stimulates the anterior pituitary gland to secrete two other hormones called gonadotropic hormones.

1. Leutinizing Hormone (LH)

2. Follicle stimulating Hormone (FSH)

3.L.H – Is the primary stimulus for the secretion of testosterone by the testis.

4.F.S.H – Stimulates spermatogenesis¹¹

Psychic factors that affect gonadotropin secretion and sexualactivity

Many psychic factors feeding especially from the limbic system of the brain into the hypothalamus can affect the rate of secretion of GNRH by the hypothalamus and therefore can also affect most other aspects of sexual and reproductive function in both male and female.

Physiology of sexual act in Ayurveda:

Susruta states that there are a total number of 500 muscles in the body of which 10 are in the vamkshana, 3 in guda, 2 each in vrishana and vastisira. There are one muscle each in medhra and sivani. A unique concept that ayurveda forwards in consideration of structural anatomy is, the seventh kala is called sukradhara kala.¹²

This kala is said to be spread all over the body and it is described that just as ghee is present in the whole of the milk and jaggery is present in the whole of the sugarcane juice sukra is all-pervasive in the body. It is expressed during sexual stimulation, collects two angula below and to the right of the bladder, and is ejected out through the urinary outlet. Gananathsen, in Pratyakshasarira, modifies this reference of collection on the right side alone as dvangule dakshinevame; implying that collection isat either side, Ghanekar is in agreement with this modification. The sukradharakala itself has been equated by him to the mucous membrane of the vesiculae seminalis, vas deferens etc. Susrutha describes 30-adhogami dhamani in the body of which two are responsible for the formation of sukra and two, for its expulsion¹³. Charaka

considers vrishana (Testicles) and sepha (Penis) as the moola of sukra vahasrotas¹⁴.

Susruta considers vrshana and stana (breasts) as the mula of sukra vahasrotas, trauma to which causes klaibya, chiratpraseka, or raktasukrata. Medhra, along with vasti, is considered as the mula of mutravaha srotas by Susruta. Trauma to these sites is supposed to cause stabdamutrata.

Role of mind in sex:

The object of human mind is infinite: i.e., all that thinkable, is its object; there is no boundary¹⁵. Here thinking includes all sorts of higher mental activities such as contemplation, evaluation, deduction meditation and imagination¹⁶. Our Acharya have described Kama as manovikara. Susrutha says that, Krodha, Soka, Bhaya, Harsha, Vishada, Irshya, Abhyasooya, Dainya, Matsarya, and Kama are manovikara. Ashtanga Hridaya simplifies them as mental diseases caused by external factors (Aganthu).

Dealing with sexual aberration, measures of their choice the sukra vahasira of these subjects swell up and dilate due to excitement, pleasure and stimulation, resulting in erection of the penis¹⁷. In a different context, Susrutha says that ejaculation of sukra occurs when the mind is happy and pleasurable, and the body is engaged in sexually stimulating congress with a desirable woman (S.Sa 4/45)¹⁸. Charaka says that ejaculation during coitus is a result of chesta as well as sankalpa. Thus it is evident that the mind plays a paramount role in sexual gratification. Charaka has listed Daurmanasyam as the first cause for causing avrshya, and sankalpa as the foremost among vrshya¹⁹.

In reality, the two indriya that maintain proximate relationship with the physiology of erection are the mind and the penile organ itself.

The intermediary or vehicle that establishes connection between the mind and the sense organ is the principle of vata, says Susruta²⁰. Since the experience of climatic sexual joy is essentially tactile, the role of tvak and sparsana cannot and should not be overlooked. In fact, sparsanendriya is the gateway for all sensory perception²¹. In garbhavakranti sarira, Charaka says that sparsa, sparsnam, preranam, dhatuvyuhnam and chesta are vayvatmaka²². Tvak is the seat of vata and sparsanendriya. Here, it would do well to remember the observation of Susruta in Nidana sthana that vitiation of Vata in the tvak causes supti where tactile response is dimmed. It is said that the mind cannot function without tvak. Therefore mind cannot function effectively if tvak is affected as in supti. When vata vitiates is Sukra it leads to apravrtti or vikrta pravrtti of the dhatu. Vitiated vata in the organs of sensory perception cause indriyavadha²³.

The beauty of this description is that it is totally compatible with the basic mechanics of erection as recognized by the modern day physiologists. They believe that erection is initiated as a psychogenic even owing to various stimuli that go on to cause dilation and filling of lacunar spaces by blood leading to erection.²⁴

Susruta, however, has mentioned in passing that during sexual congress the vayu produces teja, and that vayu and teja act in tandem to express sukra into the yoni²⁵.

Reasons for ejaculation of Sukra:

Ayurveda enumerates 8 factors responsible for the ejaculation. They are described under:-

1. Harshath: Excitement (sexual fantasizing which may lead to erection, Production and ejaculation of sukra)

2. Tharshath: Passionate strong desire for sex (women)
3. Sarathwath: Fluidity of semen
4. Paichilyath: Sliminess
5. Gouravath: Heaviness
6. Anuthwath: Atomicity
7. Pravanabhavath: Tendency to flow out
8. Druthawath Maruthasya: By the force of Vayu, which will help in the flow of semen.²⁶

In the analysis of the above 8 factors it can be noticed that 3 to 7 factors are clearly the quality of semen and the 1,2 and 8 are the propagating factors. Hence, when these 3 factors become abnormal that cause to premature ejaculation..

For the details of the involvement of Manas and Vayu in the matter of ejaculation

It is responsible for the functional format of mind. The control and the stimulation are the bipod activity of same initiation, which is antagonistic in nature.

The normal function of vata leads to.

- a. Chestavegapravarthana
- b. BudhiHridayendriyaChithadhruk
- c. PrayaSarvakriyastasminprathibaddha etc.

All the sub components of vata have influence on physiology of sukradatu. Out of the five-sub component of vata, prana, udana, vyana and apana have direct connection in the psycho - physiology and haemo dynamics of the sexual response cycle in the male.

1. Prana – Mano dharana, Budhi dharana (holding proper intellect and mental function)
2. Udana carrying out excitation so it is responsible for the recollection, imagination, fantasizing etc. along with a control over the

stimulation so prana and udana united make the cognitive aspects of sexual response.

3. Vyana and Apana – By considering the location, activity and other features of vyana vayu the above description is suitable for explaining the haemodynamics in the mechanism of erection.

At the peak level of continuous stimulation, vyana vayu itself responsible for the emission of sukra, which is controlled by sympathetic activity. The further steps of ejaculation, i.e. antegrade ejaculation with forceful spurts and bladder neck closure is controlled by apanavayu, apanavayu is responsible for the Nishkramana of sukra, moothra etc²⁷.

Normal Sexual Function in Male:

Normal sexuality is difficult to define. Sexual behavior is diverse and determined by a complex interaction of factors. Sexual response is a true psycho physiological experience.

William Masters and Virginia Johnson observed the different physiological responses during sexual response. It includes four stages viz. excitement, plateau, orgasm and resolution.

DSM IV consolidates the Master's Johnson excitement and plateau phase into a single excitement phase. In the plateau phase high levels of sexual arousal are maintained and intensified potentially setting the stage for orgasm.

Details of various kind of sexual act:

In Ayurvedic concept of sexual act, fore play should be performed which may have soft caressing, hugs and kisses through that all mental tension and dislikes between partners will be relieved and released. This may make each of them happy and will make each other in a sensual mood. While describing foreplay the

author of kamasutra says the male partner should have a gentle approach in sexual matters i.e. the embrace (Alingana), kissing (chumbana), Nail pinches (Nakhachedas), softbites (Dasanachedas), thrashing (prahanana) and grunting (silkritha) would have to be performed slowly and softly to increase Raga (Raga sandhukshanartha). Vatsyayana, advises many methods, for sexual expression and sexual intercourse. He divides it into 8 anga- each contains 8 steps- totally it is 64, these 8 anga are, Alingana, Chumbana, Nakhacheda, Dasanacheda, Samvesana, Seelkritha, Purushayitha and Auparishtaka.

The first 4 angas describes 32 types of fore play and the rest of three describes the performance during actual sexual intercourse and the last eight type is regarding oral sex.

Ignorance Related to Sex: Even in educated people also sexual knowledge is very less. Especially in a country like India this ignorance is very crucial. In the educational institutions also sexual education is not provided promptly.

Ayurveda is a collective wisdom, a large body of knowledge gathered from innumerable sources, mainstream or otherwise. Inputs from little known health care systems, prevalent practices in isolated pockets, folklore medicine etc. that do not come under mainstream ayurveda.

The sex-act itself, for better understanding, has to be broken up into its three basic components

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viz. foreplay, coitus, and after play. A critical analysis would reveal to anyone that though classical Ayurvedic treatises have dealt with the latter two aspects, the aspect of foreplay has not been sufficiently addressed, even if that is advised.

CONCLUSION:

Even in this century, misconceptions regarding sex are prevailing in the society, which causes severe deviation from the proper practice of sex. The importance of sex is never ending; still it is the base of ever-unbreakable family set up and social living. Proper sex reduces mental tension; it adds to wishful thinking and abolishes loneliness. The resources of sexual drive like brain, physique, mind and concerned organs are almost alike in man but the response is individually different. Ancient Indian books like Kamasutra provides a bulk of knowledge and vision for better practice of sex. Mind and its attributes play the major role from the point of initiation (arousal) to the end of sexual act (orgasm). Analysis reveals, mind and Vata have the supervisor and employee role on sexual act. Modern scientists give more importance to physiological and neurological responses; hence mind and its role are ignored generally in sexology. Sexual dysfunction and abnormal sex are different; first is the functional problem second is the deviation from normal function.

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