

## Sex And Life: Oriental Concepts



Krishna Dutt  
Psychologist  
Asmita: A Center for Slow Learners and Mental Health Care  
18/444, Indira Nagar, Lucknow, UP, India  
E mail - asmita\_slc@yahoo.com  
Mobile phone number - 9415104155



Alpana Rastogi  
Psychologist  
Asmita: A Center for Slow Learners and Mental Health Care  
18/444, Indira Nagar, Lucknow, UP, India  
E mail - asmita\_slc@yahoo.com  
Mobile phone number - 9451990908

### Abstract

Sexuality is an integral part of human life. Sexuality is something that an individual learns through several sources, but for the ancient man resources were limited. However, review of ancient literature gives an insight to the concept of sexuality of ancient man. It also makes us aware about the evolution of sexuality over centuries. This review focuses on the oriental concept on sexuality of the ancient man.

### Introduction

Sex is the most fundamental instinctual desire of all creatures. So long as other creatures are concerned sex is only limited to the process of procreation but with human beings, it has also become the main source of recreation.

Human race has developed mental faculty as a result of which it has complicated the concept of sex. The great philosopher and pioneer of psychiatry Sigmund Freud claimed

“Anybody, who is abnormal, is bound to be invariably abnormal in his / her sex life”. We have made sex a potential source of pleasure seeking activity, at the same time, we all know that - as much as we try to indulge in it, so much so it goes on, the desire for it goes on increasing, as desires know no limits i.e. it is insatiable.

## Oriental concept on sexuality of ancient man

The ancient Indians were very thoughtful as they know that sex and survival are the most fundamental sources which motivated our continuous existence i.e. evolutionary processes through healthy intimate and close relationships with each other [1]. It may be argued that Indians pioneered the use of sex education in art and literature. ‘Kama Sutra’ by Vatsayan is an exemplary work considered as ‘science of love’ even today. The very term ‘Sambhog’ clarifies quiet healthy attitude explaining sex as mutual duty between a married couple where both participate equally in pleasurable activity.

Indian philosophers go deeper when they include sex as one of four purusharthas : Dharma, Artha, Kama and Moksha. They believed that without passing through the stage of Kama there is no liberation [2, 3].

The temples of Khajuraho depict another note worthy art form of sex where naked figures of copulating Mudras have been carved indicating

the basic concept that inner journey starts after overcoming the peripheral worldly desire (most fundamentally the sex desire).

There are two Indian schools of philosophy i.e. ‘Vedanta’ & ‘Tantra’ depicting sexuality in a contradicting way; the former advocates abstaining from sex was desires and the later propounds indulging and then overcoming [4]. One is the way of suppression but the other is the way of expression through detachment and understanding, in which sexual energy is sublimated and transformed into a higher form. It is just the way one learn / to handle the fire. Ultimately it has to be overcome to achieve salvation. This energy is the basic binding force (Maya) i. e. attachment to the mundane world of illusion [4].

## Conclusion

Conclusively, over indulgence in sex i.e. considering it as the only source of pleasure is a deviated habit pattern and is addictive in nature. One must not forget pious purpose of sexual intercourse. Enhancing the sexual capacity through artificial means is equivalent to that of giving rise to addiction or intoxication. It may be opined to draw pleasure through other healthy and sublime activities. If it pertains to spousal relationships, it is well known, that the humility, feeling, concern and sensitivity always carry more meaning than merely love making.

## References

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