



Review Article

AN ATTEMPT TO DECODE FEMALE SEXUALITY IN THE HERITAGE OF KAMASHASTRA THROUGH AYURVEDA - A MYSTERY

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ABSTRACT

Ayurveda being a most ancient system of medicine has given a proper deserving position to women that is Stree, defining her as *Apathyanam Moolam* (the root cause of progeny). In Synch with this *Kamashastra* has portrayed women with esteem. Thus, stating the importance of female's reproductive role in procreating and sustenance of human rays. Female sexual identity and conduct, as well as the physiological, psychological, social, cultural, political, and spiritual or religious components of sexual activity, all fall under the umbrella of human female sexuality, which covers a wide range of behavior activities. This sexuality is encountered and revealed through thoughts, desire, belief, fantasy, and relationship. The pursuit of sexual pleasure is a key motivating factor in sexual activity. Classical texts of *Kamashastra* have captured this sexual pleasure and portrayed them with impeccable accuracy in both genders providing an ample sexual motivation for sexual activity. This sexual activity is considered to attain fruition when the partner reaches the epitome of orgasm, among these partners we have given more importance to the female as she is a being of multiple sexual orgasms. Hence the main aim of this article is to understand and analyze the female sexual orgasm, and different approaches to attain it. Thus, an attempt is made to decode the mystery of female sexuality in the heritage of *Kamasutra* through Ayurveda.

INTRODUCTION

Sex is an integral part of life. All things living on this earth fall under the umbrella of beings of sexuality. Human sexuality is the way people experience and express themselves sexually, this involves biological, psychological, physical, erotic, emotional, social, or spiritual feelings and behaviors.^[1] Understanding and analyzing this has been a mystery since ages. The sexual life of humans plays a very vital role in the maintenance of sexual health, where reproduction is the bottom line of evolutionary fitness. The act of sexual intercourse can be divided into 5 stages which include desire in the first stage, excitement in the second stage, plateau in the third stage, orgasm as fourth stage and resolution as fifth stage.

It is unsurprising that orgasm would be source of intense pleasure which is achieved by this act. This orgasm is considered as Mother Nature's way of regulating the hormones to keep an individual lively which has been discussed from clinical, ethological, philosophical, psychological, physiological, sociological, mystical, and spiritual way. Having an orgasm releases a powerful chemical cocktail that among the other thing reduces stress, tension, clears mind, increases concentration, and feels satisfied. Interruption to this makes the person restless, anxious, and irritable.

In humans and other primates, the ovulatory cycle has become spontaneous which does neither require any environmental trigger nor a male which suggests that women still can undergo the same hormonal changes as species with induced ovulation. According to the history, the environmental and male induced ovulation is found in earlier evolving mammals and spontaneous ovulation appears in later species. Another change which was documented was in earlier mammals, the clitoris, which is so often key to a woman's orgasm tends to be a part of vagina which

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assuring that intercourse stimulated this organ and kick-started ovulation. But in later species particularly primates the clitoris has moved farther away from the vagina. This shift in the position of clitoris is co-related with the loss of intercourse induced ovulation. So, this is typically but not always results from the rhythmic stimulation of body part which can be achieved by physical manipulation of genitals from body-body contact but sometimes can also achieved through vibro-tactile mechanical devices.

The nearest clinical entity to understand orgasm in Ayurveda can be under the shelter of *Kama*, *Maithuna* and *Skhalana*. *Kama* is one of the *Kriya* of *Manas*, *Manasika vyapara*, *Sankalpa yoni*, it is one art, *Purushartha* and it is *Lokapoojita*. It is also known by *Manmata*, *Kandarpa*, *Panchasayaka*, *Kusumasayka*, *Kama* and *Ananga*. This *Kama* can be co-related with human sexual arousal which is directly proportional to the physical and mental integrity and fitness. The basic initiation of sexual instinct is under the influence of psychological integrity. It is satisfied through the process of *Maithuna* which denotes the actual act of sexual intercourse leading to the root of *Skhalana* that is orgasm.

Physiology of Orgasm

A female orgasm can be understood as transient peak sensation of intense pleasure, creating an altered state of consciousness, usually with an initiation accompanied by involuntary, rhythmic

contraction of the pelvic striated circumvaginal musculature, often with concomitant uterine and anal contraction.^[2] Thus, giving the sense of euphoria to the female.

Types of Orgasm

According to different opinion there are 5, 11 and 24 types of organism which is generally consider but there are many more types of orgasm which are present yet to be discovered.

Few types of orgasm which are commonly known are:

- Clitoral
- G-spot
- Blended
- Anal
- Cervical
- Nipple
- Nape of the neck
- Breast
- Deep vaginal erogenous zone
- Multiple orgasms

The understanding of orgasm in Ayurveda is very wide, because our *Acharyas* have given personalized meticulous specifications based upon the anatomical, physical as well as geographical considerations and many more. To achieve the epitome of orgasm in female the following selective ideal classifications are enumerated below.

Skhalana Kala based on Stree Bheda^[3]

S.No	Stree bheda	Day (Most excitable days)	Time	
			Day	Night
1	<i>Padmini</i>	1,2,4,5	All four parts of the day	3-6 AM
2	<i>Chitrini</i>	6,8,10,12	Same as <i>Padmini</i>	6-9 PM
3	<i>Shankini</i>	3,7,11,13	Same as <i>Padmini</i>	6-9 PM 12-3 AM
4	<i>Hastini</i>	9,14,15,30	3 rd and 4 th part of the day	All the four parts.01

Pramana Bheda Rataavasthapana (Based on animals)^[4]

Anguli	Male (length)	Female (depth)
6	<i>Shasha</i>	<i>Mrugi</i>
9	<i>Vrusha</i>	<i>Vadava/Ashwa</i>
12	<i>Ashwa</i>	<i>Hasthini/ Karini</i>

Deshyopachara Prakarana^[5]

S.no	Desha	Stree likes and dislikes during intercourse
1	<i>Sourashtra and Kalinga</i>	<i>Sheetaalaya Preyasi</i>
2	<i>Vanga</i>	<i>Yatha Kanksha</i>
3	<i>Madhya Desha</i>	<i>Nakha Dashana Virakta</i>
4	<i>Teeramukta Desha</i>	
5	<i>Gouda Desha</i>	<i>Kila Kouli Keertita</i>
6	<i>Malava Desha</i>	<i>Bahya Sambhoga Hrusta, Karatalahati Tushta</i>
7	<i>Chola Desha</i>	<i>Sukha Vega</i>
8	<i>Gurjara Desha</i>	<i>Akashta Sambhoga Sakta</i>

9	<i>Sindhu Desha</i>	<i>Katinamadana Vega, Dukkhasadhya</i>
10	<i>Koshala Desha</i>	<i>Vishamasurata Paatri</i>
11	<i>Chena, Souveera, Dravida and Malaya Desha</i>	<i>Laghu Niduvana Sadhya</i>
12	<i>Tailanga Desha</i>	<i>Sakala Surata Daksha, Chandavega</i>
13	<i>Poundrakambhoja Desha</i>	<i>Suratara Savimardya Premavarthyaha</i>
14	<i>Laata Karnata Desha</i>	<i>Triptim Na Sheeghrum, Dravatim Na Sheegram, Chandavega</i>
15	<i>Kaashmeerabheera Gandhara Desha</i>	<i>Laghurata Nirata – in Parvateeya Nari Sakala Rasa Kalamodha Daksha– in Kaashmeerabheera Gandhara Desha Nari</i>

Stages of orgasm

The orgasm blueprint is the strategy to female orgasm which is a four-phase battle plan designed to release a women's orgasm. The blueprint is broken down into 4 phases and 5 distinct stages

Phases	Stages
Phase-1: Seduction - Arousal	Stage 1: Desire
Phase 2: Sensations -Excitement	Stage 2: Excitement Stage 3: plateau
Phase 3: Surrender - Erection	Stage 4: orgasm
Phase 4: Reflection- Ejaculation	Stage 5: resolution

Phase 1 - Seduction

Seduction is the enticement of a person to sexual activity this is first phase of orgasm which incorporate the stage of desire. This desire can be initiated with proper mindset (enjoying the journey rather thinking on orgasm or pleasure) of an individual or couple (female-female or female-male). This phase can be boosted up through seducing look, talks, music, fragrance, erotic look, chocolate, dressing, intake of alcohol, attractive places etc. when the women get boosted, she will be openly receptive to sexual stimuli and her body will be more responsive to the sexual techniques. This can be co-related with *Rathaarambha* as per *Acharya Vatsayana*.

This phase can be boosted through *Ashta Maituna*, under which *Keertana* (pleasant music), *Prekshana* (erotic look) and *Guhya Bhashana* (seducing talks) and other elements like *Gandha* (fragrance), *Shrungara* (dressing) which is one of the acts of *Navarasa* which is beneficent to procure seduction.

As per *Acharya Vatsayana* concept of seduction is known as *Rathaarambha* wherein he explains the tactics to be followed to seduce the female and lure her into having sexual intercourse. He has explicated initially that the male should try breaking the ice by cracking jokes and conversing about the subject which the female likes, through which he lights up the curiosity in her for him. When he senses her favourable reception to his cues *Acharya* has propounded to take it a step further by osculating i.e., touching. Henceforth the same stratagem should be followed to succeed in *Rathaarambha*.^[6]

Phase 2 - Sensations

A physical and mental feeling or perception resulting from something that comes in contact with the body is considered as sensations. This is a large section which covers two distinct stages excitement and plateau.

• Stage 2 - Excitement

The tools like gentle massage over nape of neck, ear, head, foreplay, touch, kiss, cuddling, breeze-rain, fantasy, watching movie which include nudity etc will carry out excitement. This stage can be co-related to *Prahanana*.

In this stage of desire or arousal, the women initiate or agrees to sex, and as it commences, she finds herself focusing mainly on sexual stimuli. Blood begins to engorge the clitoris, vagina, and nipples and creates a full-body sexual blush. Heart rate and blood pressure increases. Hormones like testosterone and neurotransmitters such as dopamine and serotonin are involved in these processes.

Acharya Vatsayana while describing about the ways to achieve *Surata* i.e., mutual sexual intercourse talks about *Prahanana* as well as *Seetkarana*. Wherein he enumerates *Prahanana* as *Pranaya Kalaha Roopa* stating the jovial couple fights which ultimately strengthens the bond physically, mentally and emotionally thus leading to *Surata*. The effect of *Prahanana* can be achieved mainly in the spots like *Skanda* (shoulders), *Shiras* (head), *Sthananantharam* (between the breast), *Prushta* (back), *Jaghana* (thighs) and *Parshwa* (flanks) thus causing the sexual excitement.^[7]

Stage 3: Plateau

As a precursor to orgasm, sexual tension rises. The outer one-third of the vagina becomes particularly engorged with blood, known as the "orgasmic platform". All other sensations become muffled as the focus is on sexual impulses, yet heart rate, blood pressure and respiration continue to increase. This stage can be co-related to *Seethkarana*.^[8]

This can also be considered as *Purvaroop* of *Skhalana*. During the intercourse when the female osculates (lip to lip), contracts her thighs, perspires, cuddles tight, moans and panting fast indicates that she is nearing the climax.^[9] Later She reaches the state of rhapsody wherein she closes her eyes thus will be at the verge of orgasm.^[10]

Stage 4: Orgasm

A series of rhythmic contractions occur in the uterus, vagina, and pelvic floor muscles. Muscles all across the body may contract as the sexual tension brought on by lovemaking or self-stimulation dissipates. A feeling of warmth usually emanates from the pelvis and spreads throughout the entire body. This stage can be co-related to *Skhalana*.

During orgasm, the lady attains a euphoric state where she loses the firmness of the body, closes her eyes and feels the lightness.^[11]

Stage 5: Resolution

Blood draining out from the engorged genital organs allows the body to relax. Heart rate, respiration and blood pressure return to normal. This can be understood as *Skhalanatha*.

After *Skhalanatha* the lady experiences excess perspiration, floppiness of the body, feels to finish the act by covering the body and wishes to take rest.^[12]

DISCUSSION

Sexual instinct is the motivational component of human sexuality. Sexual Intercourse is considered as an exchange of energy among two individuals out of which the female act as the main powerhouse without whom the sunlight will be lacking its warmth. In the vast course of sexual fantasy there are infinite ideologies amongst which this ideology discussed here stands out like a cherry on top.

If ejaculation were not frequently followed by an orgasm, the human population would likely be significantly lower than a thousand. This attainment of orgasm has been the prima facie of our classical texts of *Kaama shastra*. Though they have given equal importance to both genders in attaining the ultimatum the female juts out with the ability to achieve satisfaction for self as well as for partner. This has been Decoded by ancient humans as evidence of which we have our own vast collection of *Kaamashastra* literature.

This ideology seems to be farfetched contrary to which it has been dealt in depth and also has been the object of curiosity since the advent of civilization.

When we explore the beauty of nature and female, we will get lot of unfold information which make us to understand in this manner. When we understand the anatomical combinations based upon length and depth of the genitalia *Acharya* describes the *Samarata* and *Vishamarata*, where in *Samarata* is of 3 types and is considered to be *Sarvottama* including the combination of *Shasha Purusha* and *Mrugi Stree*, *Vrusha Purusha* and *Ashwa Stree*, *Ashwa Purusha* and *Hastini Stree*. While elaborating *Vishamarata* 6 combinations are told which are again divided into *Uccharata* which includes *Vrusha Purusha* and *Mrugi Stree*, *Ashwa Stree* and *Ashwa Purusha* and *Neecharata* which includes *Shasha Purusha* and *Ashwa Stree*, *Vrusha Purusha* and *Hastini Stree*. *Uccharatarata* includes *Ashwa Purusha* and *Mrugi Stree* and *Neecharatarata* includes *Shasha Purusha* and *Hastini Stree*. Practically such combinations are difficult to find thus *Acharya Vatsayana* tries to mend the gap of coital dissatisfaction among them through the play of sexual positions like in case of *Uccharata*, *Jaghanavishaalayantiiva Samveshana*, in *Mrugi Stree* and *Vrusha Purusha* i.e., complete spreading of the thighs which allows the proper penetration of the penis into the vagina. In *Neecharata*, the combination of *Hastini Stree* and *Shasha Purusha* will be satisfied with *Avahlasayantiva Samveshana* i.e., closing of thighs to attain satisfaction. In case of *Samaratha Samaprushta Samveshana*, neither spreading nor closing of thighs to attain orgasm is mentioned. One more mode of satisfaction which is mentioned for *Neecharata* is with the use of *Apadravya* i.e., the use of sexual toys.

Currently our haphazard lifestyle has ruined the cat of its curiosity, the main reason being perversion, ignorance about this concept, easy accessibilities to the alternate ways for sexual satisfaction. This has become the monotony of day-to-day life to rectify which we have to again dig through our history, where in the path of rectification mainly involves the awareness among the female race thus accomplishing the concept of *Sushikshita* or *Daksharata*

Taking all of this into consideration the act of satisfying a female seems to be an arduous task in the present era, thus the male has the necessity to learn the art of love making which has been lavishly explained by *Acharya Vatsayana*. The measures like *Nakhakshata*, *Dashana*, *Aalingana*, *Chumbana* etc provide a route to achievement of orgasm. While analysing this we realized that *Acharya Vatsayana* has taken the types of orgasm in different spots as different stages of sensual satisfaction, so that by the

time the couple consummate half the range is scaled and by the time of orgasm both of them will reach the summit with spasme genetique in synchronized rhythmic harmony.

CONCLUSION

How much ever we try to explore-understand-analyze this concept it is still a mystery equivalent to depth of the sea. In classical Indian historical books, we have found stories and lots of information regarding orgasm, but it still needs to be understood and analyzed. *Manusmruti* one of the ancient script has explained this concept with scientific and forward minded approach, wherein he has spoken about the sexual act, function, exchange of feelings and emotions, hormonal changes and till the neurotransmitter level of understanding. He has also talked about perversion, age, food, environment etc. Thus, giving special attention to understand old scripts helps us to treat patients in better way and correct the society by using beautiful concept of orgasms. The state of orgasm can be co-related to *Skhalana* where in the *Acharya* describes the lady attains a euphoric state. The act of coitus is considered to be an emotion in motion whose fruition is achievement of orgasm. This pleasure can be experienced only through the wholehearted participation of both the partners. Any discrepancy in this might lead to disharmony in the sexual relationship. Now days incidence of outspoken sexually unsatisfied females has become a pressing priority, The discord among this female population might affect the consonance of the society if timely intervention is not provided. This article is an attempt to decrypt the coded information through contemporary parlance and bridge the gap between the sexually unsatisfied females and orgasm.

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