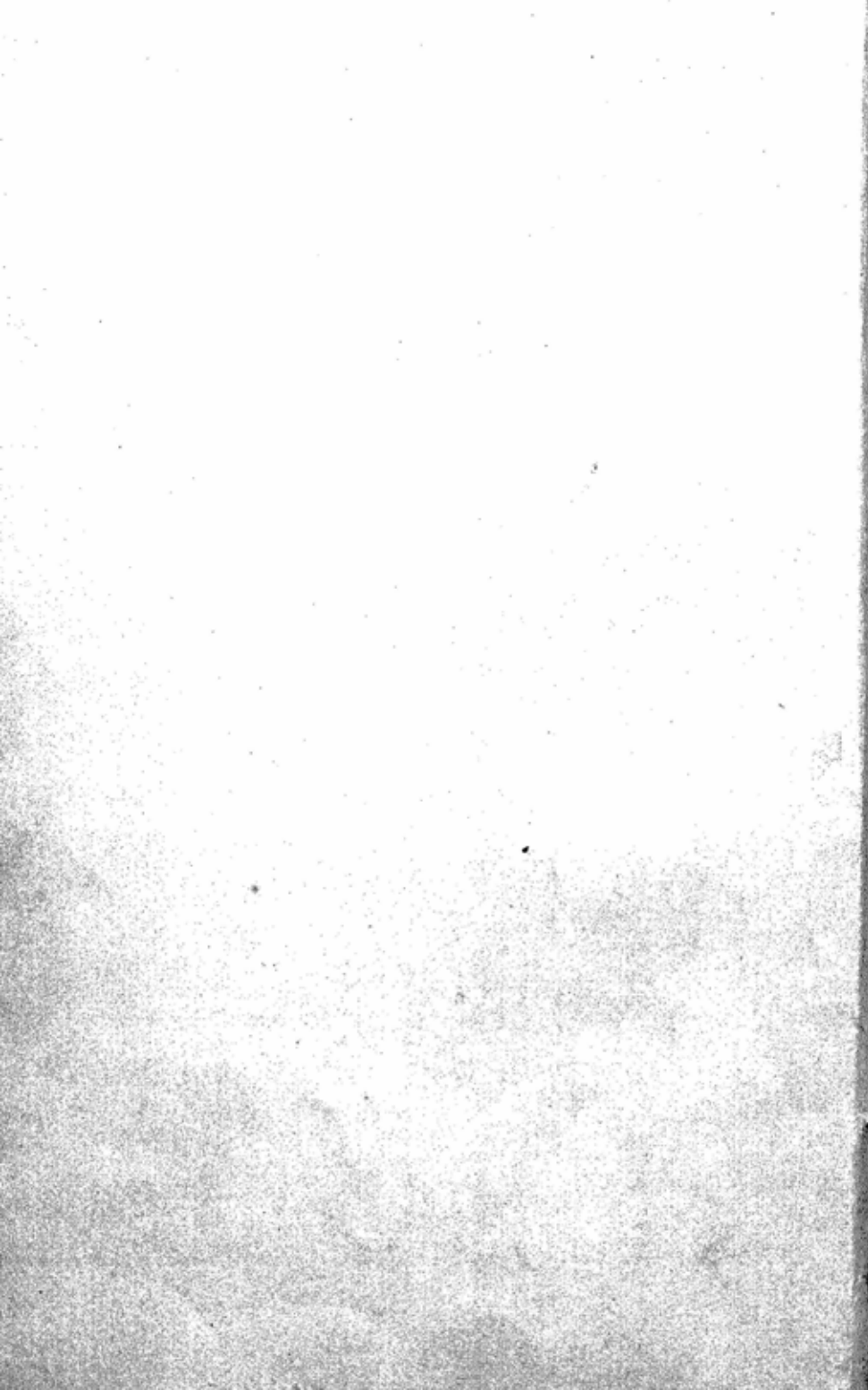


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NEW SEX VALUES

AN ORIGINAL WORK FROM THE EAST



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—DAYANAND VERMA

NEW SEX VALUES

AN ADAPTATION OF AUTHOR'S PUBLISHED HINDI WORK

Taun Vyavhaar Anusheelan

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I WANT TO SAY...

THAT THE MEANING OF SEX is understood to be quite vast today, so vast that wherever psychology is unable to find a plausible answer to the origin of an emotion-charged intense human activity, the motivating force behind that activity is conveniently dubbed as 'sex'. And this stops further thinking.

It is understandable that today's permissive attitude towards sex is only a strong reaction against the ideas of the last century when the society was engulfed in a harsh wave of asceticism and sex was considered as an unpardonable sin. Consequently, people were asked to avoid it. In order to remedy this imbalanced and lop-sided view of sex, the thinkers of that period vigorously propagated the idea that sex was an omnipresent force and that its influence could be seen in every human activity. As such, the society began to travel from one extreme to another. Today the society seems to have reached the other extreme and many of

the specialists are seriously considering putting to test the old values again.

In order to test these values, the first question that we have to put to ourselves is whether the fundamental force behind these activities at all is sex? If it is not sex then what is it? Not that I am trying to belittle the great force that sex is. What I simply mean to say is that it is not a 'fundamental force'.

As a matter of fact, the more I have read on sex, the firmer has grown my conviction that it is something other than the sex which not only determines our sex-behaviour but is also at the bottom of our other intense activities.

I have long been thinking over the matter and have reached the conclusion that behind this irrepressible force of sex there is another instinct which, for want of a more suitable name, I shall be calling 'the Instinct of Adaptation'.

Regarding the Principle of Adaptation, let me say, I have a sort of faith in it. The hypothesis might have its loopholes which may come up once it is put to test. But this doesn't deter me from putting it forward. I shall welcome, with an open heart, all suggestions of improvement upon the observations made and conclusions drawn in this book.

Throughout this book, I have taken it for granted that the reader is well familiar with the subject of sex. I have, therefore, avoided giving references to the already published literature on sex.

257 Dariba Kalan,
Delhi-6 (INDIA)

DAYANAND VERMA

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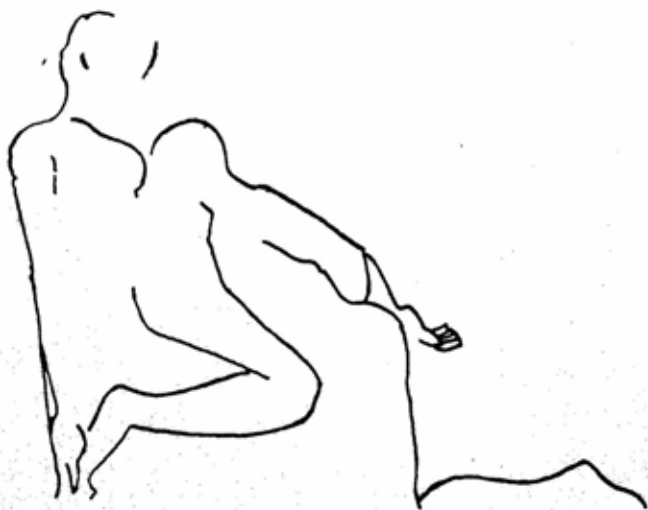
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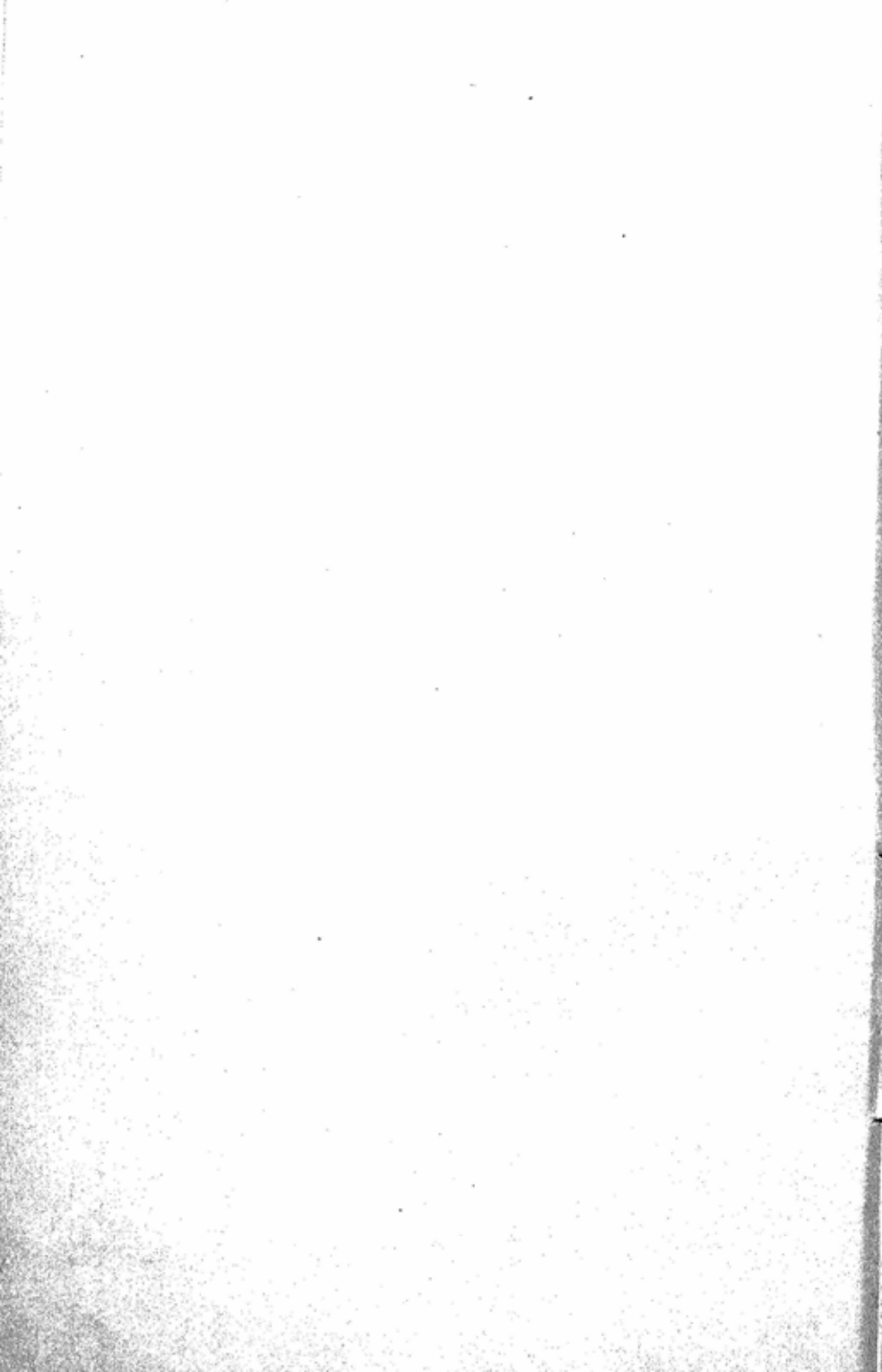
AN INTIMATE STUDY OF

SEX BEHAVIOUR

O

**UNDERSTANDING
THE PRINCIPLE OF
ADAPTATION**







WHAT'S IT?

A PERSON ON THE THRESHOLD of youth needn't be told that he has embarked upon a new phase of life. The world unfolds itself in an entirely novel way before an adolescent's eyes. He becomes conscious of a strange change in his personality and the things around him acquire a new dimension. Should you try to explain to a child certain things about sex, either he won't understand them or will refuse to believe them. But no sooner does he cross the pre-adolescent age, he develops a sudden desire to know about sex and begins to believe in the most incredible things connected with it. He feels as if he has developed an insight which enables him to look into and understand the various complexities of life. His entire being is pervaded by a sense of mystery. This mysterious force in him feverishly seeks an outlet, but is unable to find one. His body is like an insoluble puzzle. The unique changes of anatomical, biochemical and psychological

nature that have taken place in him are beyond his comprehension.

Why and how has it all happened? Where should the curious youth go and whom should he ask about it?

Physiology has an answer to this puzzle. Such changes are caused by sex glands which become active at a certain age. It staggers one's imagination just to know that these glands might control, to a large extent, man's sexual activities and his behaviour pattern. How puny and helpless does man appear in this context—man, who is the supreme creation of nature.

The next obvious question is: how are these glands controlled? What is it that galvanises hitherto dormant glands into action? Here psychology comes to our rescue. It says that every human being has certain fundamental inherited instincts. Out of these there are two main instincts, one of self-defence and another of procreation. The first one keeps him alive in this desperate struggle for life. The second one enables him to create a being after his own image. That is how the cycle of life goes on. Not only man but all living creatures, including semi-living ones, procreate and acquire a unique sense of fulfilment in the process.

What is the force at the root of this powerful instinct which gives it impetus and action? In other words, what is the fundamental force behind this fundamental instinct? The question might strike a bit odd, but then isn't it odd for a bird to bring up her youngones? A bird feeds its youngone as many as hundred times a day. But will it ever do anything for its mother? Will it take care of her or add glory to her name? Never. No sooner does it learn flying, than it goes away and forgets her. Why then does the bird care so much for her so ungrateful an off-spring? Should we interpret her behaviour as parental love, then what is it that makes a spider

weave its web, a bird make her nest, a mouse gnaw at things, a bee collect pollen and a child break things? What is the force or instinct which prompts these and other creatures to get busy in various activities? Certainly they haven't heard of Bhagwat Gita's *Nishkam Yoga* (selfless service).

Had we been dealing with religion, we could have answered this question easily with one word—that's 'God'. Similarly, had the subject been that of science, the matter could have been settled by substituting the word 'God' with 'Nature'. But do these answers satiate our curiosity? Curiosity in itself is a gigantic always-on-the-move force. It was curiosity that enabled us in our hoary past to preserve and propagate our race. It is the insatiable curiosity that always tries to reach the fundamental in a thing. Let me state at this juncture that race propagation is not a fundamental instinct in itself, the fundamental instinct was the instinct which first put the spark of life in an entirely lifeless and chaotic universe.

How did life emerge? How did it acquire various forms? Religion and philosophy have emerged to look into these questions with deep insight and find plausible answers to them. A detailed answer to such a question is beyond the scope of this book. Suffice it to say here that a living being's first and most natural instinct is to go on living. Life must go on throbbing, beginning its first throb in the bundle of lifeless elements. This first throb is never to cease, it is to go on. And the instinct that keeps it going constitutes our desire to live.

A living being's desire to go on living!

It is a somewhat ridiculous statement should we examine it deeply. It means that man considers himself something superior to an automaton while in actuality he is nothing more than a machine activated with life and thrown into the orbit of nature and revolving there

unceasingly on the axis of pre-determined characteristics of a vast racial culture. This life force is ever extending itself, assimilating the elements around it. Man can no more interfere with the motion of this force than earth can slacken or increase its speed of going round the sun.

What is this desire to live? It is merely a continuation of the rhythm of the first life-throb. It, therefore, comes natural to us. For life goes on pulsating and throbbing ceaselessly. Since it is natural, it is pleasure giving. It is natural for a machine in motion to keep in motion. Should it stop, it will be contrary to the natural course. To increase the speed of an object already in motion shall require less force than what might be required to stop it. When life first vibrates in a body and the process of metabolism catches speed, pulsation also gathers speed and strength. The cessation of this pulsation goes adverse to the nature of an organism. The name of this adverse condition is death. Since it is a painful experience, man's most natural instinct is to escape it.

This desire to escape death operates only as long as life goes on pulsating with a steady and undisturbed rhythm. In the event of its slackening or being disturbed, as happens during periods of severe illness or old age, there emerges a desire for death which is the net result of a rhythmless pulsation.

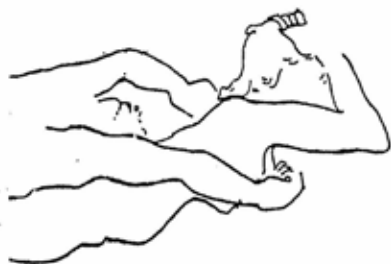
Pulsation or activity, therefore, is the basis of life of an organism. A hen is laying eggs, a bird is singing, a moth is dancing, an amoeba (the primitive single cell organism) is dividing its body. Thus life pulsates in different forms. The basis of this rhythmic pulsation is intake of energy (food) and energy output (work).

These activities differ with different species. It is this difference that is responsible for different colours,

shapes and sizes among the various species. Amoeba is a single-cell organism, hence unable to discharge excreta. Consequently, its mode of excretion is different from that of other multi-cellular organisms. After reaching a particular stage of growth, it divides its body into two perfectly independent and alive units. The amoeba thus adapts itself to the required conditions. Had it been unable to divide itself, it might have reached a size bigger than that of a dinosaur.¹

To return to the subject, rhythmic pulsation of life is based upon the cycle of intake and excretion. Once the rhythm of pulsation is set, this cycle is set in motion automatically. This automatic motion in psychological terminology is known as 'fundamental instinct'. Thus to keep on living may be a fundamental instinct, but race propagation is certainly not one. There is another instinct working behind the instinct of race propagation which we shall discuss later as 'Instinct of Adaptation to Energy'. It is this instinct that determines our sexual behaviour. The way it operates is the subject of our next chapter.

1. The huge animals of the prehistoric age had at one time actually belonged to that class of amoeba which had become incapable of dividing itself and thus unable to shed its extra energy.



HOW DO WE ADAPT TO ENERGY?

As PULSATION IS THE BASIS of life, it always requires a certain amount of energy to go on. And as life pulsates in our body, there is also a constant output of fresh energy.

In an organism's body, the first thrust that sets the pulsation in motion is inherited. This basic thrust doesn't carry a lasting force and a fresh supply of energy is therefore necessary if the pulsation is to continue.

For this, it is necessary that a part of this inherited energy first be spent and then regained by the intake of food. Once this process of gaining and spending of energy or of intake and excretion is set, the cycle of life goes on without interruption.

The new born babe first sheds its inherited energy in the act of weeping. This weeping also acts like a thrust

for setting in motion the various systems of the child's body. In order to replace the energy spent in the first thrust, whatever the child consumes out of nature is known as its food. Food is that element of nature which an organism can absorb and assimilate. According to this definition, everything in nature is somebody's food.

The absorption and assimilation of food in our body takes place through the working of the digestive system. As a result of the first intake of food, once the digestive system is set in motion it goes on working throughout life. Sometimes if there is not enough food to keep the digestive system working, there arises a feeling of hunger. Still if we don't take food, the digestive system doesn't stop. It begins to digest the food that has already become a part and parcel of our body in the form of flesh, fat and blood.

A certain amount of moisture is also needed in our body which creates a feeling of thirst and for this we require liquids. After having absorbed the needful amount of liquids, the excess is discharged in the form of urine, perspiration and vapours. After the discharge there again arises the need of intake and thus the cycle goes on.

The gross parts of the food are responsible for the development of various organs of our body and the subtle ones maintain the body temperature in the form of energy. There is a limit to the energy that the body can absorb. A particular stage of the density of this absorbable energy is called vitality or life-force. It is a function of the body to discharge the energy in excess of that density.

The gross parts of the food beyond absorption are ejected in the form of faeces, urine, perspiration, hair, nails and menstrual flow. The subtle ones are converted into energy which we spend in our daily routine.

The discharge of both the refined and the subtle parts

of the excess food is a pleasure giving experience should it be in the proper mode and of required amount. As such there is a desire to repeat the pleasure giving discharges and a man in due course grows habitual to the modes of such discharge. On the other hand, man avoids those modes of discharge that go against his nature. Consequently he is unable to adjust himself to them.

The spent energy must be replaced by the intake of food. This is a natural demand of the body and that is why it is the primary pleasure. After the absorption of the required amount of food, the excess must be let out. There is no place for it in the body. Hence the excretion of waste products becomes another type of pleasure. If the energy produced by the subtle portions of food exceeds beyond a particular stage of density, it also creates an adverse condition in the body. Therefore, the discharge of the excess energy through intense activities is the third type of pleasure. It is not necessary that these three types of pleasure should be properly balanced in a person. Should one be accustomed to a certain type of pleasure because of environmental factors, one just loses interest in other types of pleasures which are then adopted as supplements to the prime pleasure.

Any type of discharge is impossible if there is no energy in the body. Consumption of food is the main source of energy. Although energy is spent in the act of eating and digesting the food but the amount of energy gained therefrom is far greater in proportion. The intake of food therefore is considered to be the means of gaining energy.

Now the means of gaining energy is only one, that is, the intake of food. But the modes of its discharge are various. Whatever a man does, he spends energy in doing it. If he remains idle and does nothing, even then there is loss of energy. The only difference is that

we spend more energy when we are active, a little less when we are idle and the least while we are asleep—a time when the vital force withdraws itself from the various parts of our body and rests in the most tender places.

A question might be asked here. If a man shirks hard work, will he save energy and consequently will there be an increase in his vitality? The answer is 'no'. To have more energy in the body than the capacity to absorb it creates adverse conditions in the body. According to the Principle of Adaptation, the energy should be gained and spent in equal proportions. Either a man shall have to reduce the means of gaining energy or the excess energy gained shall be automatically spent in some way or the other. If he doesn't undertake physical activities, there will be an increase in his mental activities such as thinking, brooding, worrying, repenting etc. If he is unable to spend energy even this way, he might become insane and lose the energy through the medium of insanity. If this doesn't happen he might suffer from obesity. In that case the energy will be converted into layers and layers of excess fat.

Another probable question is: "If a person doesn't eat, would he be able to keep on spending energy through normal channels?"

The answer is 'yes'. The vital force will go on shedding energy till the time it is finished. As has been said, man constantly keeps on spending energy whether he sits idle or remains active. This process of discharge goes on throughout the life. The modes of discharge differ with age. The children, the adults and the old ones, all have different ways of discharging energy.

Once a mode of discharge becomes customary for a person belonging to a certain age group, society seldom approves of his adopting a different mode. Here is the

explanation regarding adoption of different modes by people of different age groups.

Infantile Age

The body cells are new and fresh in this age. They have greater absorption power. Thus a considerable amount of energy derived from food is spent in the growth of the body. There is not much energy left for discharge. A child sleeps for a longer period than he keeps awake and thus saves its energy, since during sleep far less energy is spent. But some energy must be spent if the life is to go on pulsating. The child therefore spends energy in the acts of crying, weeping, laughing, feeling afraid and trying to be free from the gravitational pull of the earth (throwing his hands and kicking his feet).

Childhood

Consumption of food increases during this period and the amount of energy stored is accordingly greater. The child spends energy in playing, studying, quarrelling, breaking things, making mischiefs and in senseless talks etc. The absorption power of the cells is still strong enough as also is the greater part of the stored energy still spent in body growth.

Adolescence and Adulthood

Food consumption increases further and consequently there is greater output of energy. Body cells reach their limit of consumption, so also the growth of body reaches its limit. Therefore the absorption of energy becomes less. The youth is now more familiar with the world around. Hence there is less mischief and less senseless talk. He begins to understand his liabilities towards the society and avoids needless





Laxman Temple, Khajuraho
Photo Courtesy : Ramesh Chander

quarrels and brawls. The playful activities almost cease. He has to earn his living now and face various other responsibilities. Consequently he doesn't spend as much energy as he stores and thus the density of energy begins to increase. When this density reaches an explosive stage, it begins to activate certain glands. As a result the youth now begins to see the world from an altogether new and different angle. There grows in his body a strange type of tension. This tension must be got rid of by spending the greatest amount of energy in the least possible time. This aim is achieved by means of excitement.

How does this dense energy activate the glands? The answer will require a good deal of thought and experimentation which is something to be left to future.

The intense mode of the above mentioned energy discharge has been termed as excitement. I have refrained from using the word 'coitus'. The reason being that coitus is a means to satisfy sexual excitement. But there are other types of excitement apart from that of sex which will be referred to later.

Youth discharges energy through thinking, reasoning, working and entertainment also but these means of energy discharge aren't so universally accepted as the means of asexual excitement.

Middle Age

Though the absorption power of the cells begins to decrease at this stage, yet it becomes difficult to leave the modes of energy discharge which were adopted in youth. Consequently, the output increases in proportion to the intake. At this stage man uses his stored up energy to achieve the required standard of adaptation. Thus the proportion between intake and output remains balanced.

Old Age

This is the stage when the stored energy finishes. The capacity to gain energy from the intake almost comes to an end. The rhythmic pulsation of the cells begins to decrease. Just as a bicycle coming on fast speed keeps in motion due to previous momentum even when it is not paddled, so does an old man go on living because of the age-long practice to live despite the disturbed balance between the intake and the discharge. At any time when this imbalance between the intake and the output increases, the cells stop working and the body dies.

Infantile age, childhood, pre-adolescence, adolescence, adulthood, middle age and old age—all these stages aren't so much related with the number of years as with body's capability to adapt itself to the circumstances. The signs of middle age may appear even in youth should the energy discharge be in excess of its production. Similarly, in middle age there are signs of old age due to lack of stored energy. Even a child may sometimes develop symptoms of old age.



WHAT OUR BODY DOES WITH THAT EXCRETA?

IN DISCUSSING ABOUT EXCRETA WE are not digressing from the main subject of this book which is sex. We are mentioning it because the appearance of hair in adolescent male and the starting of menstrual cycle in adolescent female are based upon this instinct of adaptation to excreta.

As a rule, nothing extra can remain inside the body. When the body has absorbed those portions of food which in due course will either be adding to its energy or bulk, the rest are excreted in the form of phlegm, mucus, perspiration, urine, faeces etc. The body ailments arising out of irregularities in the excretory processes are subjects of experimentation for medical science. We aren't going to discuss them here. What we are concerned with is the discussion of only those types of excreta which

regulate sexual functions in the body of human male and human female.

The body functions properly should the food taken be suitable to its nature. In case it is unsuitable, it reduces the body's capability for adaptation. Most of us are unable to take the food of required type or standard, as such, even after regular passing of excretory matters. Certain waste products are left in the body which the body can neither digest nor excrete. Such residue elements are called foreign matter. When the foreign matter is scattered all over the body, it doesn't cause any harm, but should it concentrate at one place, it comes out of the body in the form of boils, pimples and fever etc. In a way the body is cleansed after such minor ailments and thus takes care of itself. Gradually we come to acquire a sort of faith in the body's capability to keep itself fit and adaptable to environments. But this faith of ours is shaken momentarily when the human female conceives.

We know that the male sperm as well as the ovum of the female, both are too small to be seen with the naked eye. Yet when the two copulate inside the woman's womb, the fertilised ovum grows into a child weighing from seven to eight pounds. The child's body is a part of the woman's flesh and blood, it has not come from anywhere outside. The woman thus gives a part of her body to the child. An average woman can thus conceive more than a dozen times in her life, always parting with her flesh and blood and giving it to the child. The miracle is that despite all this, no apparent loss occurs to her body. To all appearances she has as normal a body as any other woman who has never conceived in her life.

The mother's responsibilities continue even after giving birth to the child. She feeds it with her milk and

thus constantly keeps on giving to the child something out of her body. Despite so much discharge of energy she keeps healthy and fit.

We may therefore conclude that there is a system in our body whereby we can always retain some extra energy. Had it been otherwise, a woman should have ruined her body because of the repeated conceptions and the energy lost thereof. While on the one hand the nature has burdened the woman with the responsibility of bearing and delivering the child, on the other hand, it has provided her with a system whereby she keeps on receiving extra energy and fat. A woman's vertical growth stops as soon as she is able to conceive. But the food she takes goes on converting into energy and flesh. What she loses in height, she gains in the form of fat which begins to accumulate round her genitals and mammary glands.

The first layer of flesh is deposited over the buttocks and they become round and fleshy. This is for the safety of the womb. The second layer forms over the breasts. The rest comes out in the form of menstrual blood which keeps on flowing periodically till menopause. When the ovum and the sperm copulate, the menstrual flow stops as if it has found a basis to stay in. At this time the menstrual blood flows inwards and helps in the multiplication of cells which ultimately form the child's body. When the child comes out of the womb, the same menstrual flow assumes an upward direction and is turned into milk which the child sucks out of its mother's breast. When there is no inward or upward flow, the menstrual blood resumes its outward flow and the woman again starts to have her periods.

When the body is in a state to absorb and assimilate the menstrual flow, it gives the body a certain amount of energy and strength and its outflow at that time is

injurious to the woman's health. Similarly, when there is no place in the body for menstrual flow or the body doesn't need it, its status is changed into foreign matter and it is desirable that it flows out.

A woman's quality to discharge menstrual blood makes her capable of conceiving. It is because of this quality in woman that man has longevity and his reproductive system is different from that of other organisms whose span of life is rather shorter.

It has been established by the latest researches made in the field of medical science that the increase in the height of the body depends upon the function of certain glands. Experiments have showed that by manipulating these glands the body height can be increased or decreased. It is not my aim to question the capabilities of these glands, my stand is that it is the instinct of adaptation to excreta which controls the activities of these glands. When the density of extra excreta or extra energy in our body crosses a certain limit, it effects the working of the concerned glands. This process whereby it happens is not explainable in ultimate terms. As such, this is merely a hypothesis based on observation and not on experimentation. Some questions can be raised here. For example, when further increase in a woman's height stops, the energy thus left unused is consumed in developing the reproductive organs. The portions of energy still left over take the form of menses. But there occurs no such development in a man's reproductive organs nor does he menstruate. Why is then his height checked in the post-adolescence period?

By way of an answer, I suggest that man also discharges a substance akin to menses and this substance is his manly hair. When a girl discharges menses for the first time, at the same time the adolescent boy begins to grow fine manly hair. When the capability of the body

to grow is exhausted, the left-over energy in a woman is discharged in the form of menses and in a man in the form of manly hair.

The theory about this growth of male hair is also supported by *Ayurvedic* philosophy when it says that "hair is the excretion of the sperm". *Ayurveda* doesn't offer us anything more on the subject than this brief hint. But after having given it a deeper thinking, I have begun to believe that this hint has a deep meaning.

Usually semen is considered to be the synonym of menstrual discharge in male. But it is far from being so. From the view point of reproduction, the ovum and the sperm are the synonyms of each other and not menses and semen. Semen is a secretion of certain glands and a carrier of sperms. The ovum is an egg which doesn't need any fast conveyance to be carried along. It has to stay near uterus and wait for the sperm. When the sperm fails to arrive, the menstrual discharge carries away the useless ovum. Thus the semen and menses perform different functions.

Another question can be asked here. If the male hair is a synonym of menses, how are we to explain the presence of hair on the female body? Infants and adolescents, men and women—the skin of all is full of fine small hair. Why should then we treat hair as something exclusively belonging to the male? The answer is that men have longer and denser hair than women. At certain places the hair of both men and women are equally dense and long, such as in armpits, head, and around genitals. While thinking about the male and female hair we shouldn't forget that the bodies of both are made of the same elements. The difference is only of their being less or more. That is why in some form

1. An ancient Indian Medical System.

or the other a female possesses male organs and vice versa. In place of a woman's full breasts, men possess teats. Similarly female also has her quota of hair which is generally considered a manly asset.

Hair is that foreign matter of the body which could neither be digested nor thrown out as a waste product. This foreign matter is present in all mammals. Thus the growth of hair is natural. But here the emphasis is on those hair which exclusively adorn the body of a male adolescent.

All persons having an elementary knowledge of physiology know very well that the root of every hair is planted deeply in a layer of fat. This fat is responsible for the growth and the good health of hair. Ordinarily this fat isn't enough to make the hair extra dense and long. They get the same amount of nutrition which other normal hair receive. When hair in a particular portion begin to receive extra food or fat only then they become long, strong and dense.

In youth a man consumes more food and this produces extra energy. When the energy increases foreign matters also increase. These matters, in a woman are consumed in the growth of the foetus or are discharged in the form of menstrual blood; but in a male body there is no such arrangement. Therefore, the extra or foreign matters in a male body feed the hair of those portions which in a woman's body are fed and grown fleshy by menstrual blood. If a woman's breasts develop in youth, there appear dense hair on a man's chest. If the buttocks, phalanages, shoulders and cheeks of a woman fill out, man's hair in these portions begin to get longer and thicker.

At this point our attention is naturally drawn to the hairy skin of the animals. As a matter of fact we shall not be able to establish our point should we not take into

consideration why animals grow such thick and dense hair. We all know that both male and female animals, have comparatively more hair than human beings. One plausible reason of this phenomenon is that animals consume all sorts of edibles along with the seeds, leaves and rind which are full of vitamins and other nutritive elements. Undoubtedly, such food produces greater energy, but the portions of the undigested food are also great in amount. These come out in the form of dense rows of hair. Such abundant growth of hair helps in cleansing the inside of the animal's body, and at the same time acts as an apparel for protecting it against the cold and the heat. There are two places where human beings have more hair than animals, these are the head and the face. It is a special quality of the human being which he has earned as a result of the long practice of wearing clothes.

This use of clothes has in its background a history of millions of years of struggle on the part of man. From the very beginning man has been physically weak than most of the animals of his age. His digestive system has also been comparatively less strong. We cannot imagine our ancestors of the pre-historic age eating foods of less hard variety, or peeling off the tough skin of the eatable before consuming it or more probably cooking it. Consequently, like animals the primitive man wouldn't be having much undigested food in his body resulting into the scarcity of hair on his body. As such he certainly would have faced great hazards in standing up to the vagaries of weather. He could cover his body only with the hide of other animals, thus compensating the scarcity of hair by an outer covering. This outer covering must have broken the contact between his body and the nature and would have resulted in further decrease in the hair. The pressure of foreign matter would have increased in

the small pores left uncovered, and as a consequence the hair at those places must have grown longer and thicker. In the case of woman, because she could get rid of the foreign matter through the discharge of menstrual blood, the excretion in the form of hair should have been confined mainly to head, armpits and secret organs. Since man lacked any such facility his face got covered with dense hair.

The difference between the absolutely hairless face of the female and the hair infested face of the male wouldn't have been that pronounced in the beginning as it is now. Although its foundation was laid in the hoary past and later on, in making this difference more marked and deep, both the male and the female would have found in it the reason for their mutual attraction.

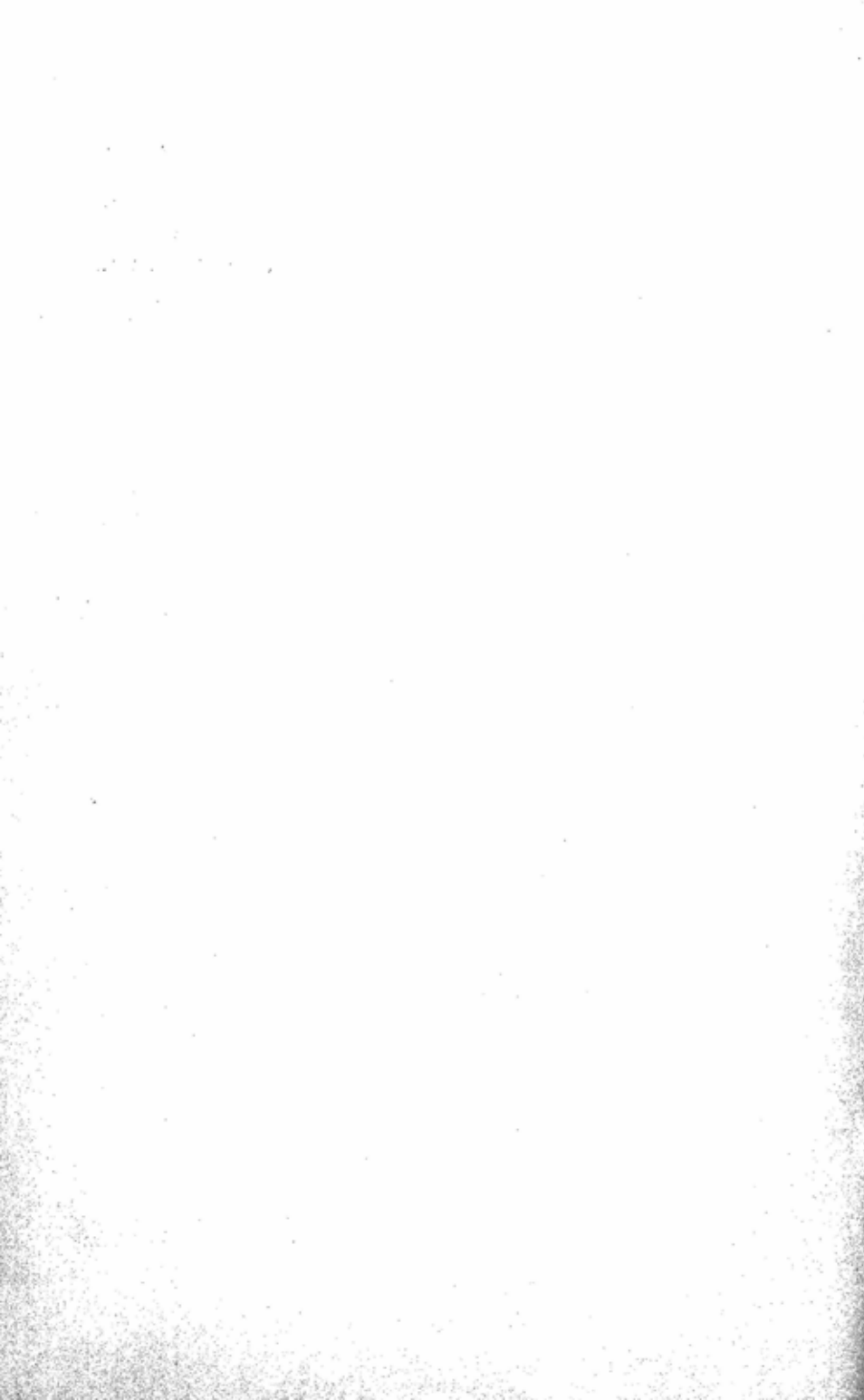
It can't be said with certainty that the growth of hair in the human male and female has followed the exact pattern as envisaged above, but nevertheless it remains a fair possibility.

When we start dealing with a problem it is very difficult to take into consideration all its aspects. The exceptions are always there. For example, there are women who don't have menses and men who are hairless. There are women with abundance of manly hair on their bodies who are fully capable of conceiving. Some women don't discharge menstrual blood and yet they conceive. Women are also known to have menses while breast feeding their babies. These are all exceptional cases.

How animals grow thick and abundant hair on their bodies is of course a phenomenon demanding our attention. Without considering this aspect we can't substantiate our above mentioned theory about adaptation to excreta. But the difficulty we face here is that man has taken into his control all animals.

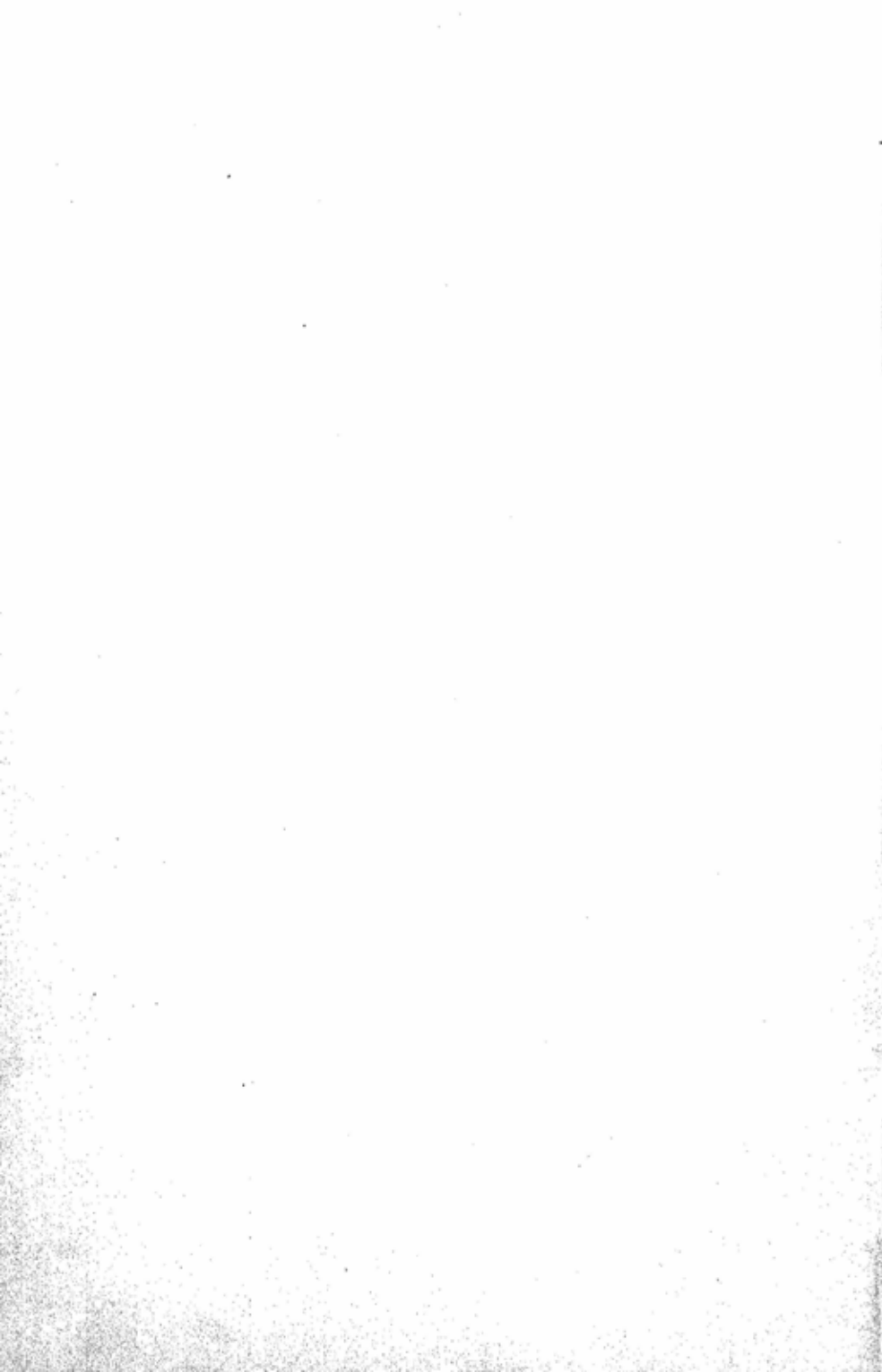
As a result of having acquired extraordinary knowledge

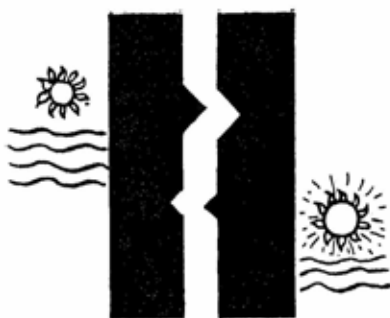
in the field of matter, man has snatched from all animals their strength, vitality, and age, thus increasing his own life span and reducing theirs. He has castrated animals and has used their virility and strength for his own use; he has milked them dry of their life blood; he has robbed them of their vital and warmth-giving wooly hair; he has reared them and then consumed them solely for the purpose of eating their flesh. Man, because of his selfish nature, has contaminated all the animals who have kept his company for millions of years. As such it is very difficult to put the animals to test on the basis of a given set of principles.



WHAT'S SEX-ATTRACTION?







THE BASIC FACTORS OF ATTRACTION

SO FAR WE HAVE BEEN discussing about some reasons responsible for the difference between the male and the female anatomical structure. In this chapter we shall be dealing with more such reasons.

An organism is made up of elements.¹ If an individual organism is lacking in an element, then to make itself whole it is attracted towards a unit of its own species which has that element in excess.

We can guess that in the first phase of creation some

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1. According to Indian philosophy there are five fundamental elements—Ether, Air, Fire, Water and Earth. An organism is made of these five elements plus the soul. The modern science doesn't recognise ether as an element and the rest of the four it has already proved compound. But we can continue our discussion even without trying to prove what is compound and what is fundamental.

units of life might have become forceful, extra energetic and others remaining rather calm and passive. The forceful unit must have become unable to contain its basic cell. This inability must have made its physical structure to cause self-division. The basic cell must have found better environment to grow in the passive unit. Its physical structure consequently must have become receiving type. Two units of the same species but with different qualities and of complementary physical structures must have created a state of mutual attraction. The yielding type and the receiving type—the two organisms with these different systems, must have been later on named separately as 'male' and 'female'.

In the beginning, the difference in the physical structure of the female mustn't have been so much pronounced. Later on, say in the next few phases of creation, this difference must have started getting prominent. Man's shoulders must have become broad and his muscles and bones tougher because of hard work and fighting in the wars. Woman's breasts and buttocks must have grown fleshy because of the presence of milk in the upper portion and placement of uterus in the lower portion. Since woman's field of work was less extensive her muscles and bones must have been less hard. The growth of hair on her body would have been different because of the different media of adaptation to excreta.

The thick-haired and hard-muscled man must have grown curious about the woman with her light hair and soft body; likewise the woman must have equally been curious about man because of the opposite physical characteristics. This must have brought both of them nearer to each other.

Thus getting nearer and nearer to each other these

two different units of the same species must have experienced something new and this new sensation must have been giving pleasure. Consequently the hard muscled man must have yearned for the tight embrace of the woman's soft body and also the hard body of man must have given great pleasure to woman. In trying to develop these opposite characteristics and carrying them to the extreme, the anatomical structure of both must have become totally different.



ATTRACTION VERSUS FASHION

FASHION LITERALLY MEANS—A POPULAR trend. In every field of life we find various trends followed by people. Here we are going to discuss the popular trend concerned with the development of sexual attraction.

No fashion is without basis. Every fashion approves of some basic needs of the human body. At the base of all fashions popular for enhancing the beauty of women, there can be seen woman's maternal instinct. The external signs are the well developed breasts and round buttocks. The third characteristic is a protruded belly. But if round hips and heavy breasts enhance the beauty of a woman, her round belly isn't looked upon with favour in some societies. The reason perhaps is that pregnancy in a woman is a temporary phase. A woman

who is pregnant now, shall regain her normal physique after some time. Man keeps on seeing a woman in and out of the state of pregnancy. Thus he has the alternative to like anyone of the two forms of woman. But like her belly, the shape of her buttocks and bust doesn't alternate. After crossing a specific age limit, these parts grow fleshy in every woman. Man cannot imagine a woman without ripe breasts and a round bottom. Therefore the developed form of these parts has been accepted as essential for the standard female beauty. But out of the two states of woman, that is when she is pregnant and when she is not, the latter state is preferred by man. One reason is that with a flat stomach, the back and front portions of a woman appear more projected. Another reason is that when the foetus is growing inside a woman's womb, she doesn't show that much interest in intercourse as she does when she is not pregnant. Man will naturally like woman to be in the form in which she is an eager bed-mate.

As a result of increase in population, motherhood is no longer the sought-after characteristic in a woman. Still efforts for the development of the organs related with motherhood are going on. Whether she is pregnant or not, her buttocks should be as solid and heavy as that of a pregnant woman; the breasts may or may not contain milk but their size mustn't be less than breasts that are heavy with milk.

It is man who is the inspiring force behind determining the various trends of the female fashion.¹ As man's body is comparatively more flat, he isn't attracted towards a flat body structure. He is interested in a body with hollows and elevations at appropriate places.

1. A detailed discussion on this subject can be found in '*An Intimate Study of Sex Behaviour*' by the Author.

Consequently the woman begins to endeavour for acquiring a curvacious figure in accordance with man's liking.

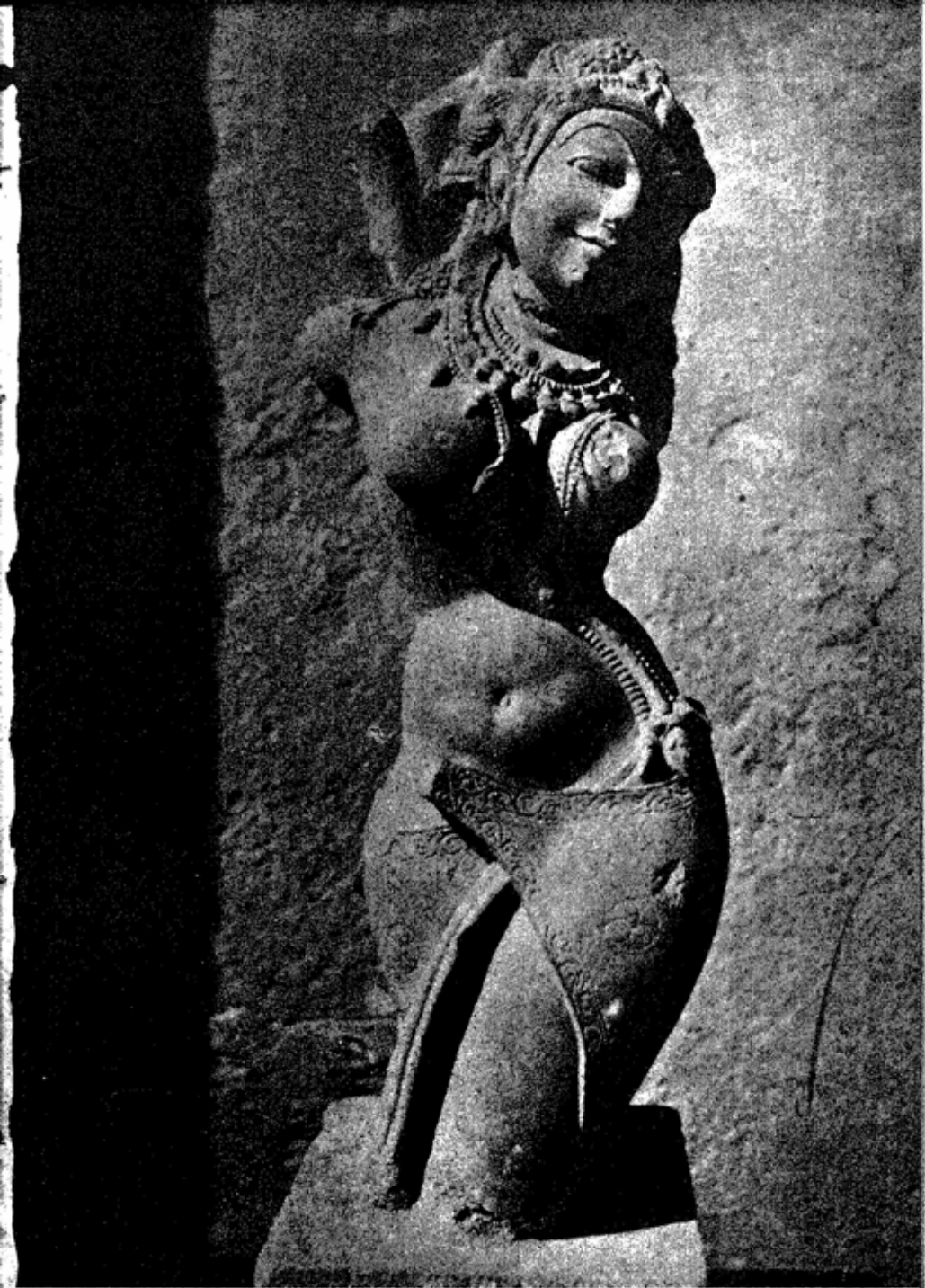
Just as man's liking decides the trend in female fashion, similarly women can also have a hand in determining male fashions but they don't get a chance to declare openly their likes and dislikes.

As it happens in wars, a man may abduct a woman after defeating his enemies, or may win her in a contest of skill or fighting as it happened in old times, or may persuade her to marry him by means of his reputation, wealth or pedigree. Under such conditions a woman is bound to like him. Even if she dislikes him she can't openly voice her dislike since she is dependent upon him.

Through whatever means a man might come to own a woman, he always strives to reign over her heart. He can never bring himself to hear from her the praise of some other man more handsome than himself. If a woman does so, her possessor begins to look at her with suspicion. Therefore a wise woman always suppresses her real opinion about any other man's good looks. This silence on the part of woman doesn't let a man know the standard form of his handsomeness. Man keeps on searching in himself his attributes of sex appeal. After the search he discovers that the hair on his face are essential for sexual attraction. But whether they should be long or short is a matter on which he finds no unanimity among women. Thus being uncertain, he would either grow a beard and shave off the moustaches or would grow moustaches and shave off his beard or would grow both or none.

It must be admitted that broad shoulders in men are largely liked. Even poets have sung in their praise and have established it as a strong manly characteristic.

Broad shoulders came to be respected when every man



Museum, Gwalior

Photo Courtesy Archaeological Survey of India



had to be a soldier. His shoulders widened as he faught in wars or practised wielding weapons. But today every man need not become a warrior since we have armies of paid soldiers. Yet the reputation that broad shoulders have gained is not diminished. To maintain this manly reputation, men with narrow shoulders use pads in their coats and wear such dresses that emphasise the breadth of chest.

It isn't customary in society that poetesses should describe and sing poems about the beauty of the various parts of man's body, as a result man is unaware of the ideal type of his physique. On the other hand, man has expressed in many ways his admiration for female beauty. The description of woman's beauty can be found in literature by poets and writers, in statues by sculptors and in their disparaging by puritans and ascetics. Her smooth thighs have been compared to the trunk of the banana plant, her full breasts to *kalashas*¹, her buttocks to the round bottom of *sitar*², and her waist is described so thin that it can't be seen without the help of a microscope! In the face of such exaggerated praise, no woman can be ignorant of the type of beauty she must possess.

The standard form of a woman's beauty described here is certainly accepted in many countries if not throughout the world. There are many tribes where women with large bellies are popular. People somewhere also prefer sagging breasts to solid and pointed ones. Such local standards prevail and gain value only in those societies which remain out of contact from one another. These people, according to the needs of their small society, formulate their own ideas about a woman's beauty. They aren't worried about knowing what the outside greater

1. A metal pot with big round bottom used for storing water.

2. An Indian musical instrument.

society thinks about them. And why should they worry? If the brave of a tribe is ready to lay his life for the sake of a woman with sagging breasts and a large belly, why should she bother about the civilised world!

Small feet of woman were a local standard of beauty in old China. The idea behind this tradition might have been to elevate the position of hips. The small feet must have been unable to balance the heavy body and the imbalance thus produced would have made the swaying of hips and waist more pronounced. Further, it is a fair guess that to bring the required gait in the body, the pointed and high heeled shoes must have been invented as a synonym of small feet.



VISUAL EXPERIENCE AND SEX-ATTRACTION

TO SEE THE ROSY COMPLEXION is a pleasant experience for the eyes. Whatever is pleasant to the sight, is attractive.

Any remedy which can make people feel conscious of the blood flowing under the skin can be a remedy for increasing sexual attraction. All beauty aids help either in displaying the rosy colour of the body or in creating an illusion of the same. Both the male and the female are attracted towards each other's those organs which more strongly reflect the rosy tint of blood underneath the skin. The cheeks and the lips most attractively display this reddishness and hence they are liked by both the sexes.

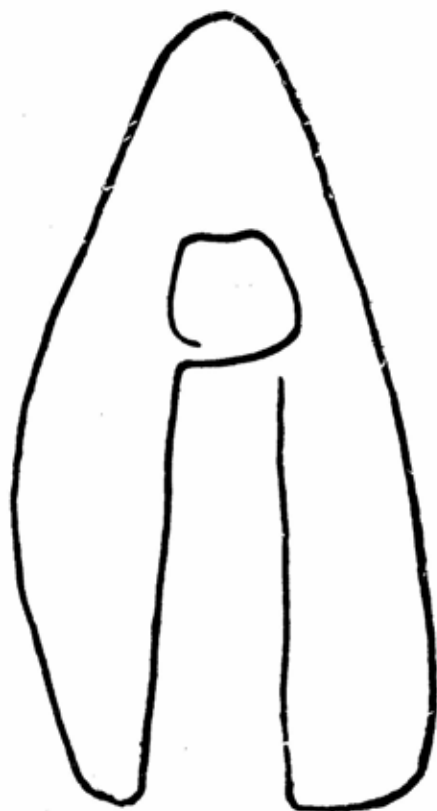
Mostly white skin is looked at with more admiration

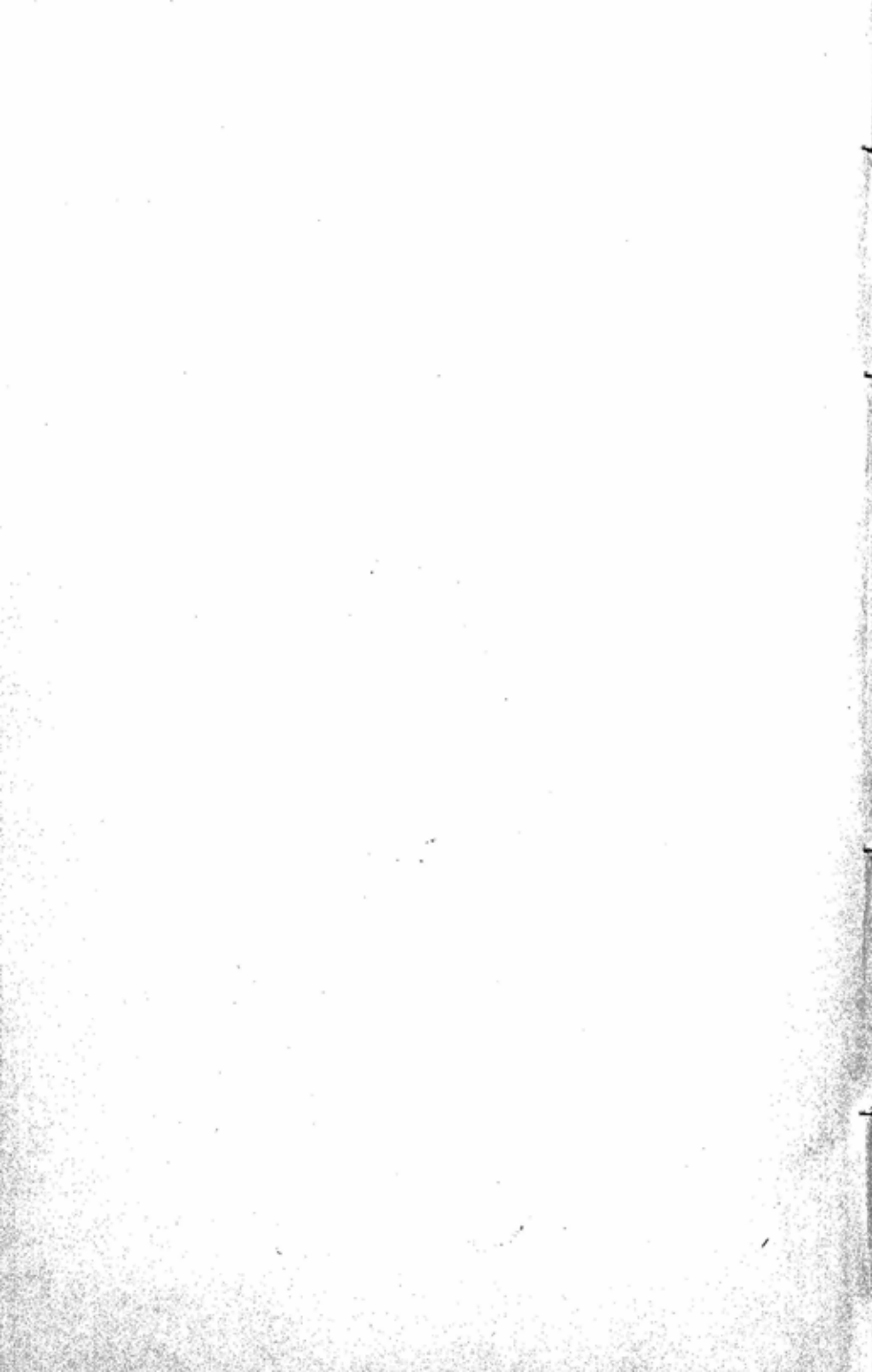
and respect than the dark one. The reason is that white skin upto some extent fulfils a person's desire to look under the skin. The cells that give us white or black colour lie underneath the layers of our skin and are known as pigmentation cells. If these cells are absent in the skin or are not densely placed, the colour of the skin looks to be white and the rosy hue of the blood flowing under the skin can be seen. If the pigmentation cells are densely packed, the person acquires a black or wheatish complexion. The colour of blood in that case doesn't show or shows very little.

There are many reasons for the large or the scanty quantity of pigmentation cells under the skin, and among these reasons, sun is very important. If more than the required amount of sun-light enters our body, there arises an adverse condition. Therefore, for the people living in hot and tropical countries where they have to work half-naked, it becomes necessary for the body to produce more pigmentation cells so that only the required and absorbable amount of sun-rays filters into it. In cold regions where the rays of sun are weak and even those heatless rays can't reach the body because of the heavy woollen clothes, the pigmentation cells remain inactive.

This colour determining system takes care that there arises no adverse condition in our body because of the excess or scarcity of heat. Consequently, people come to possess yellowish, blackish or white skins. But it isn't necessary that human beings, with their love for beauty, may always appreciate the decision of the colour determining system. Whenever they don't like that decision, they invent artificial beauty aids which create an illusion of white skin with its rosy tint.

TOWARDS
SEXUAL
PLEASURE







WHAT'S SEXUAL PLEASURE?

GIVE A DUMB PERSON SOMETHING delicious and sweet to eat and then ask him about its taste. Would he give you any answer as to how the sweetmeat tasted? No, he would just keep mum, simply because he can't speak. People react similarly when asked about the pleasures of sex. Perhaps they think that its description is beyond words. Still, it may be expressed precisely as "Sexual pleasure is the pleasure of intimate 'physical contact'."

All the inspirations concerned with sexual pleasure inspire a living being for intimate contact. The contact might be between two members of the same sex or of the opposite sex or even between two different species. The contact can be made intimate even by friction between two organs of the one and the same body.

Patting is but a step in the direction of gaining intimate contact. All activities from patting to coitus, from

coitus to whipping or being whipped are but different forms of physical contact.

A stage of contact considered extraordinary for one person may be ordinary for another. In ordinary contact there isn't any particular feeling of pleasure, therefore the desire to convert that ordinary into extraordinary remains with that person. This desire clings to him till the time he doesn't touch that delicate portion of the skin close to which flows the deep sea of blood. The part of the body containing this extremely subtle portion of skin is considered to be ultra sensitive.



DISCOVERY OF SEXUAL ORGANS

A HUMAN BEING MAKES THE discovery of the most sensitive organ of his body in the following way:

After having lived for the period equal to the eighth part of the average span of life, the human being becomes capable of saving some energy after he has attended to the routine activities of the day. This age is the pre-adolescent age. It becomes unbearable for the girl or the boy to contain the extra energy during that period of two-to-three years which takes him or her to reach the adolescent age. The child's body has to bear up this extra energy till he or she learns a way to discharge it. During this period its body is like a live volcano which is trying desperately to find an opening to discharge its lava. In the countless moments of that long period, the

child observing its body and touching it at various points, discovers at some time its most sensitive part. That part can only be one where the skin is extremely delicate, so delicate that a mere touch there sets the blood throbbing and causes a rise in the body temperature. The body-heat thus generated and released into atmosphere, relieves the child of surplus energy.

Such organs are concealed somewhere inside the body or are covered by a thin, delicate layer of skin. This organ in male is penis-top and in female the inner portion of vagina.

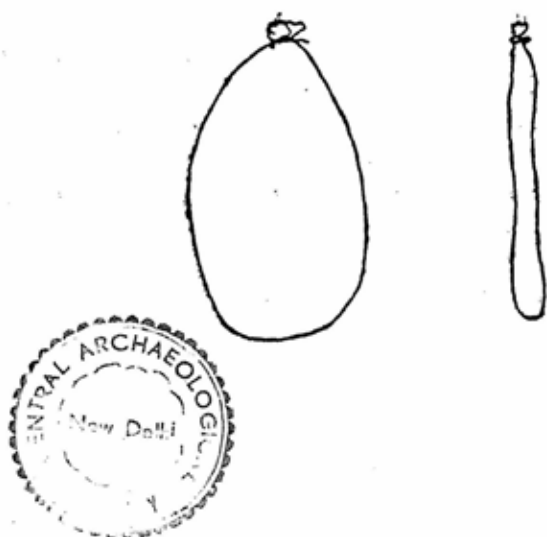
At the period when man had not yet started wearing clothes, both these male and female organs wouldn't have been so sensitive. But since they were in a concealed position, they must have been more sensitive than other organs.





Chitragupta Temple, Khajuraho

Photo Courtesy: Darshan Lall



WHY PRE-COITAL LOVE-PLAY?

THE KNOWLEDGE OF PENIS AND vagina became an important asset with human beings in the direction of making the physical contact more deep and intimate. As a result of being used for a specific activity over countless years, both these organs came to be known as the key spots of a high degree of tactual pleasure.

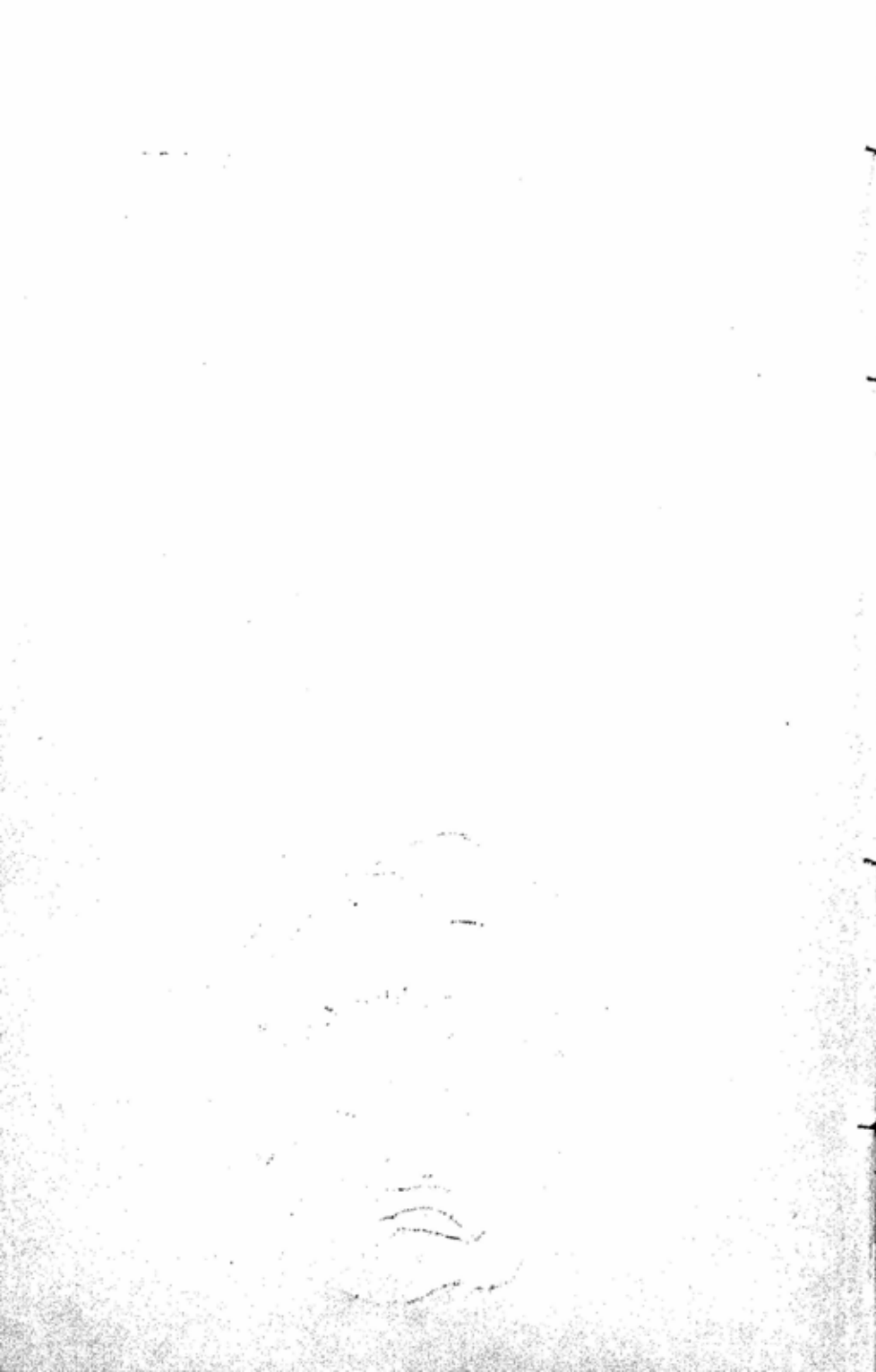
In order to make these sensitive organs extra sensitive, man put to test certain physical activities. The tested activities which succeeded comparatively more in increasing the density of blood in the genitals came to be known as precoital activities. Such activities made the already intense tactual sensitivity more intense.

Due to the placement of genital organs in safe places, the layer of skin over them is already very thin. When the blood is pumped into those organs, the covering skin

becomes tense and stretched as a result of excitation. Consequently the already thin skin becomes thinner. Behind that thin (almost non-existent) skin, there remains nothing in between the two sex organs. The act of rubbing one sex organ against the other then takes the sensation of touch to dizzy heights. The knowledge of this thrilling contact impels the human beings again and again to indulge in precoital love-play.

**EPILOGUE
TO
SEX-PLAY**







ORGASM AND RELIEF

MAN LIKES SEXUAL EXCITEMENT. He also craves for perpetuating it for a long period. It is not that this excitement in itself is pleasure giving but because without first reaching the state of excitement he can't reach that state of relaxation and calm which follows the orgasm.

The excitement in itself, however strong, isn't so much pleasant as its recollection afterwards. During excitement man remembers neither himself nor his sexual counterpart. It is only when the excitement has ebbed away that he becomes conscious of his passionate activities and the events leading to it. Lost in such memories a man begins to wish that those sizzling moments of passion were a bit longer, better still—that state of excitement would never have come to an end!

There is nothing strange about such thinking. The strange or awkward situation will occur if the state of

excitement really becomes permanent, if there is nothing to distinguish between an excited and an unexcited state. We can imagine what might have occurred had such a state of affairs existed. Bored by the constant state of excitement or worried by the ever present tension, man would have put an end to his passion-ridden body. But nothing like this is going to happen since excitement can't be made permanent. The state of feeling that might remain permanent can't be called 'excitement'. Excitement is ever decreasing, increasing, abating or growing. When it is at the peak, its possessor wants to get rid of it. And when it has subsided, he again craves for the passionate moments when it was atop.

Man wants to carry his excitement to a climactic stage through the medium of pre-coital love-play. This is because the greater the excitement, the greater the feeling of contentment and gratification arising out of the relaxed state which is a net result of the abatement of excitement following orgasm.



THE PLEASURE OF DISCHARGE

WE DON'T COME FROM THE state of excitement to that of normalcy straightway. Between these two stages there exists a third stage which is generally believed to be that of seminal discharge.

We don't have any objection in accepting this third stage as that of discharge but as is the popular belief, this discharge isn't that of semen. We are concerned here with that discharge which the male and the female make equally. That discharge is not of semen but of energy.

The loss of energy that a man feels after the ejaculation isn't the energy lost in the form of semen but this energy has been discharged earlier through various physical activities during the period of excitement. The ejaculation is just an indication that makes the person

feel the loss of energy during the period of excitement.

To understand the particular meaning of the word 'indication' here, let us take the example of a man who has to go on travelling for months together without there being any town or inn on his route. Under such circumstances the traveller creates an imaginary resting place. He thinks that he would take rest on some grassy patch of land or under the shade of a tree or near some lake.

No sooner does the traveller decide to rest on any such imaginary place, than both his sense of fatigue and a proper place for camping become interdependent. In case he doesn't find a suitable place to camp, he can go on travelling despite the fatigue. If he reaches a place of rest of his liking, he can feel himself dead tired even though he might have sufficient energy left for walking farther.

The sexually excited man is like the traveller of the infinite distances. He has to start from the state of normalcy, cross the highest peaks of excitement and then return to the previous state of normalcy. After staying for a short while in that state of normalcy he has again got to repeat the same chain of activities. He has to decide upon a camping place in his endless journey. In order to stop for rest he keeps on searching an imaginary resting place. He walks faster and faster in anticipation of the same and after having reached there, falls spent and exhausted. Lying there he recovers his strength in order to be able to complete the next part of his journey.

This discovery of a resting place doesn't prove fruitless. The finder of the camping place gets an indication to relax his tense body. This indication stands for the period when the sex glands in his body rapidly begin to discharge their secretions. He takes this discharge as a signal to put an end to the sexual intercourse and falls back exhausted. He thinks that it is the seminal dis-

charge that has induced this sense of fatigue but the real cause lies in the longitude of excitement and the physical activities undertaken during that period. The same man who finds himself weak and spent after the seminal discharge, doesn't feel that much weakness after the nocturnal emission. We can even say that if a healthy man doesn't have the semen-soaked undergarments before himself as proof of the nightfall, it would be difficult for him even to know that he had at all discharged any semen. Reason? The whole body doesn't participate in the excitement that occurs before the nightfall. The asleep person becomes excited because of the fast circulating blood which is needed to fill the penial region. The seminal glands situated in that area are subjected to the pressure of blood and seminal ejaculation occurs. The amount of heat generated in the body and the discharge of that heat doesn't induce enough fatigue to make a person feel tired after he has woken up. Whatever extra energy a man possesses for spending in the field of actual sex play, he has to spend exactly that amount in the form of intense physical and mental excitement prior to seminal discharge so that there remains equilibrium in the body. If he is unable to spend his extra energy through normal sexual intercourse, he becomes a sadist or a rapist.¹

1. The book '*An Intimate Study of Sex Behaviour*' by the same author contains a detailed discussion on the reasons behind sadism and rape.



DOES WOMAN ALSO DISCHARGE ?

THE PLEASURE THAT A WOMAN gets out of friction during sexual intercourse is indescribable. It is quite different from the pleasure felt by man.

The pleasure that a man feels at the time of seminal discharge is exclusively his own, he can't experience the type of sexual pleasure felt by the woman.

Both of these can't exchange each other's pleasures but still both remain restless to fulfil their respective desires.

There comes a time during the sexual union when both man and woman become unwilling to prolong it. For man, that moment comes after the seminal discharge.

In case of woman, though there is no visible outflow

of secretions to mark her desire for stopping, yet she can sense that the end is approaching.

Why is it that the woman suddenly begins to dislike the friction she had been liking till now? What is that state which came in between the two states of pleasure and displeasure and ended the charm of the sex act. Let us answer these questions right now.

Generally it is man who tries to find the answer to these questions. He makes his feelings the yardstick for measuring the sexual pleasure of the woman. According to his experience, the climax of pleasure lies in seminal discharge, followed by a period of relaxation. Consequently he reaches the conclusion that woman also enjoys extreme pleasure when she discharges some secretion akin to semen, otherwise, he argues, she just can't reach the state of relaxation.

Nobody till now has said decisively whether a woman discharges something like semen or not. Sometimes the sex pundits single out a woman whom they treat as a representative of the female sex, and try to find out from her if she discharges any fluid in the state of orgasm. The woman puzzled by the volley of questions sometimes says 'no' and sometimes 'yes'.

There is no harm in trying to ascertain her answer through the exercise of our imagination instead of depending upon the question-answer and statistical method. For this, first of all we must ask ourselves: "Is it necessary that to reach the stage of relaxation from that of excitement, the woman must discharge some fluid? Is it not possible that the discharge might not be in the concrete but abstract form?"

Let us illustrate this point with the help of an example. We go to see a play or an opera because we expect to receive a feeling of pleasure thereby. We get this pleasure only when the team of story writer, director,

actors, music director, choreographer etc., succeeds in sublimating our ordinary sentiments into feelings of emotion-packed excitement. We feel tense, excited and at the edge of our nerves. For some time we are rocked with strong emotions and passions and then again the play brings our charged sentiments down to earth.

Sometimes we don't like the play. We don't enjoy it in the sense that the team presenting the play fails to arouse our sentiments. There is no emotional climax worth speaking of and even if there is one, the play fails to bring us back to the state of normalcy after our nerves have experienced the emotional tension. In the first state we return home without being moved emotionally, in the second state we are left in an agitated state. Neither of these states is enjoyable. In the first state our glands don't become fully active because we are unable to reach the peak of excitement. In the second state we don't enjoy the relaxation that follows when our glands have worked to the fullest capacity.

When our sentiments have reached a climactic stage, that stage is called the state of excitement. That state is the result of the speedy discharge of certain glandular secretions in our body. The sentence, 'Have you enjoyed the play or not?' means in psychological terms, whether the play has been able to accelerate the discharge of certain glandular secretions or not.

Not only what we see but also what we hear is interesting or not depends on the glandular functions. If you snatch away a suspense novel from the hands of the reader at a moment when he is reaching its climax, his condition would be akin to that of a person who has been denied ejaculation during sexual intercourse. If the reader is allowed to reach the end of the novel then he will feel the relaxation as if he had had experienced a seminal discharge. He discharges nothing visible but

still there is something that goes out. It is the energy that is released and its exit is managed by the excitement derived out of reading the thriller.

There is a great difference between the excitement derived out of books or plays and that from sex. Consequently, the sense of relaxation that we achieve after being free from the cultches of excitement is also different in both the cases. The relaxation after sexual intercourse is very deep and gratifying because sexual pleasure can touch the zenith of excitement. There is a double discharge of energy—through emotional tension and through physical activity. In other types of excitement (the excitement felt while seeing a play or reading a novel) only a little energy is discharged through emotional tension and these aren't followed by a sense of deep relaxation. The discharger feels only a little contentment.

After spending energy through any means, the body requires rest. A child sleeps after weeping in order to replace the energy lost in crying. The patient sleeps after he has been cured of some wicked disease. During the period of pain and suffering, the body spends energy in fighting the disease and in order to make good that loss, sleep comes to aid.

One reason for citing these examples is that whatever be the means of energy discharge, as soon as the person feels relaxed, the eyelids start closing. Secondly, to return to the state of normalcy after that of excitement, it isn't necessary that something concrete may be discharged. The post-excitement relaxation can occur even without any discharge. After the energy discharge during sexual intercourse, a stage comes when man wants to lie idle and resting. In order to do so he accepts any indication as a signal to take rest. Man has accepted seminal discharge as an indication of the end of sexual union.

Woman also loses energy during sexual excitement. She also needs an indication to relax. In order to understand that indication of woman we should learn the difference between the male and female anatomy.

Male and female are each other's counterparts. The anatomical structure of the male is of entering type and that of the female receiving type. In other words, man is the giver and woman the receiver. Thus both of them with their respective qualities, fulfil each other's sexual requirements. The giver and the receiver can be defined in the following way.

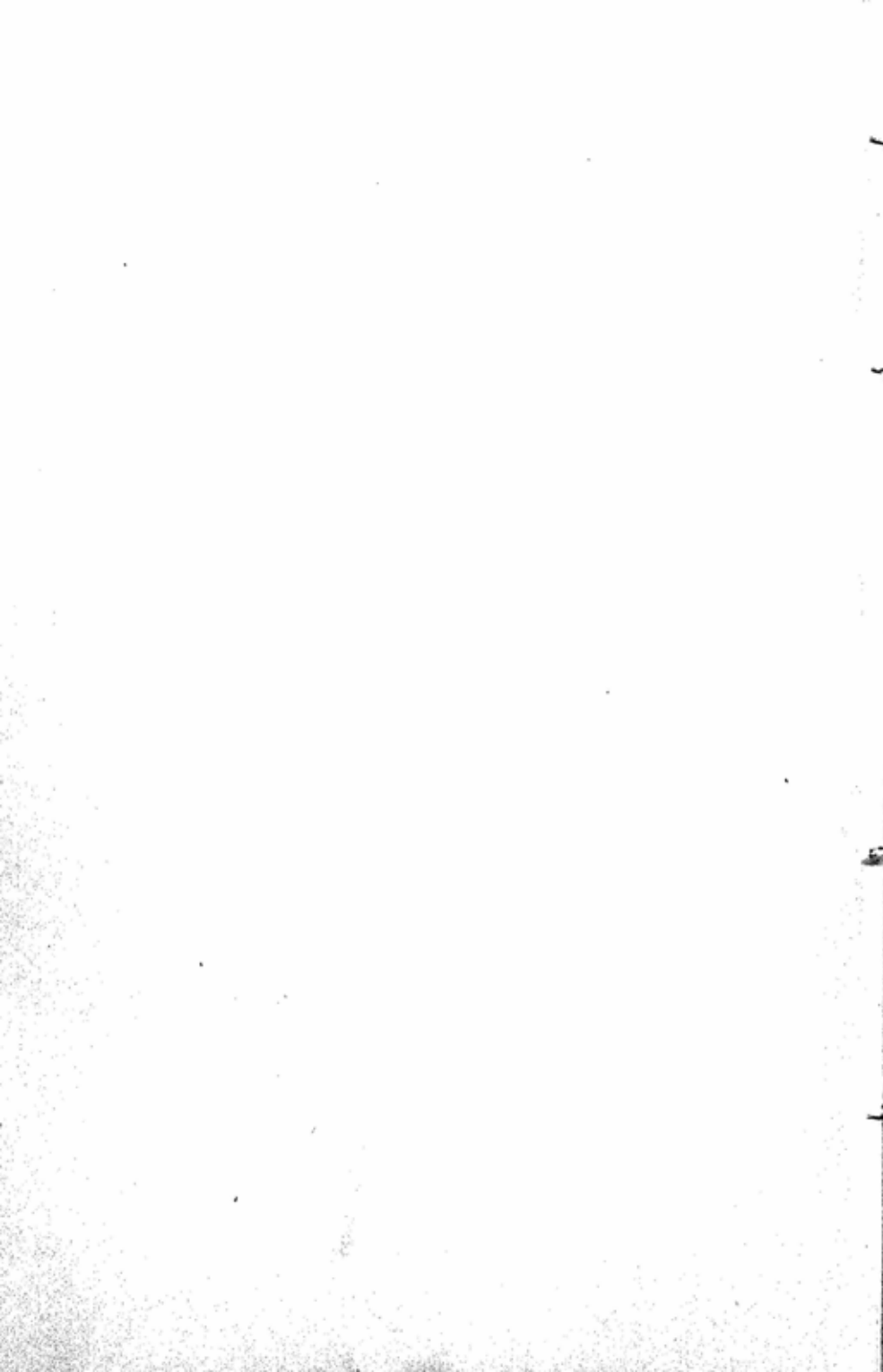
During intercourse both discharge energy through physical as well as mental activities. After discharging energy according to their discharge-capacity, both await a sign to finish the sex act. If both of them have discharged energy of the equal degree and one partner feels like stopping, the other partner takes the hint from him or her and puts an end to the sex act. If man thinks that the sex act is finished from his side after the seminal discharge, the woman may also think that the sex act must stop since she has received man's semen. Man finds peace in discharge and the woman in its reception.

If either of the sex partners spends his or her energy before the other is ready, he or she feels very awkward. If the first to discharge is man, his counterpart woman will spend her unspent energy in quarrels, brawls, and hysteria etc. If woman discharges first, she finds it unbearable that man should go on carrying the sex act. At such a time if man does so forcibly, the woman begins to dislike the intercourse.

If both of them discharge their extra energy at approximately the same time, both stop the sex act simultaneously and reach a state of calm and contentment.

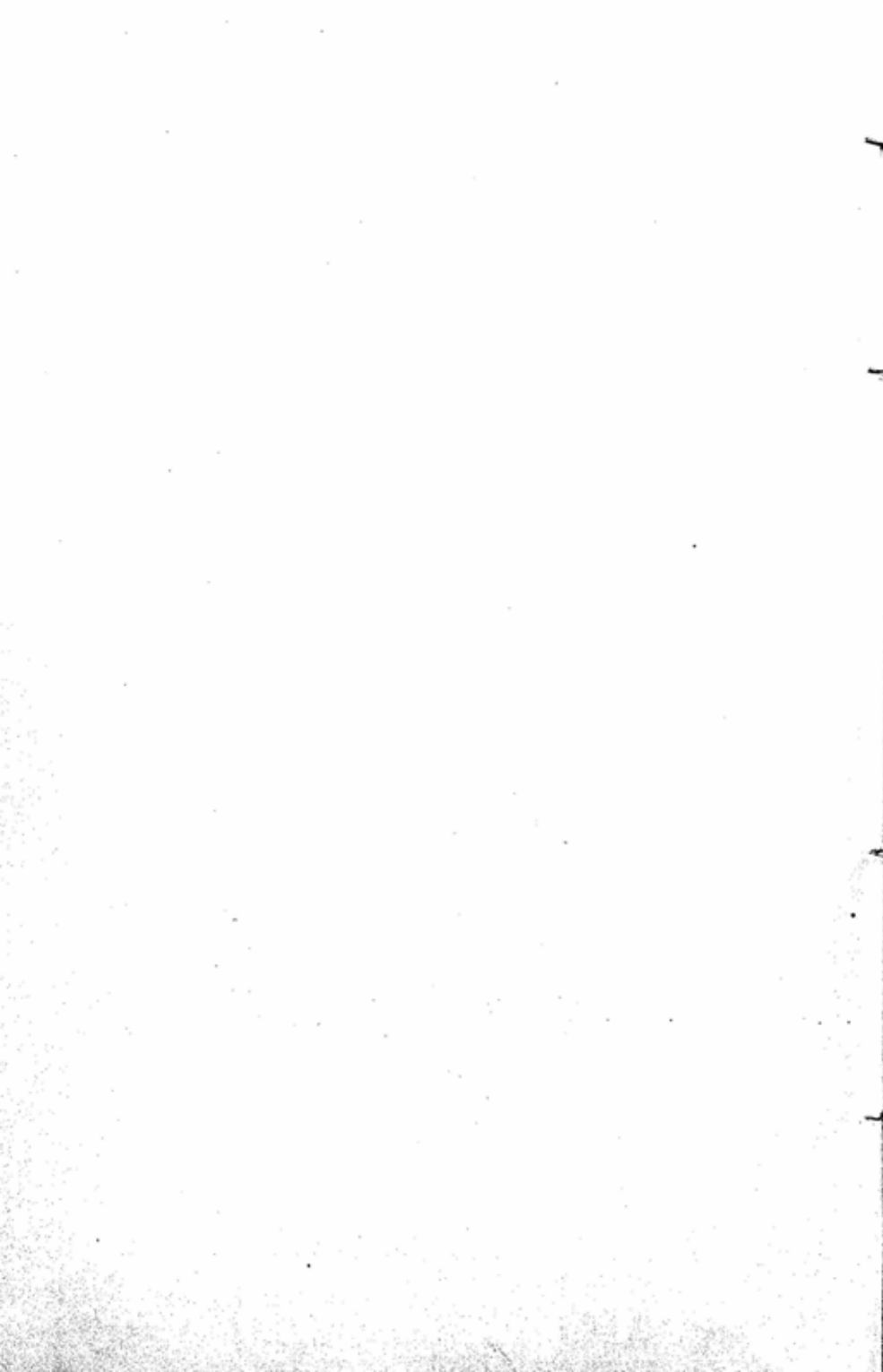
We don't mean by the above discussion that a woman doesn't discharge any fluid whatsoever. Since her vagi-

nal canal becomes slippery during the intercourse, it shows that her glands also discharge some secretions. Such secretions are discharged by the male sex organs also prior to seminal discharge. Such discharges show a tendency for indulging into sexual intercourse and not for finishing it.



**SEX ACT:
NORMAL AND ABNORMAL**







INTERCOURSE: NATURAL AND UNNATURAL

DURING THE PERIOD BETWEEN CHILDHOOD and adolescence the extra energy crosses a certain limit of density and feverishly seeks an outlet. We shall be calling this tendency sex-consciousness. During the period of its emergence whatever way of its discharge is adopted by a man he becomes habitual of it. But all means of discharge aren't approved by the society. The modes of discharge sanctioned by society are known as natural and the rest as unnatural.

The extra energy is discharged through the medium of excitement. The sexual intercourse between two persons of opposite sexes is considered a natural and normal means of pacifying sexual excitement. But according to the new norms attached to sex by modern thinkers, no such activity to get rid of sexual excitement

is taken to be abnormal which is considered necessary by any two sex partners for sexual appeasement.

When two individuals derive sexual appeasement from each other through an activity suitable to them, the society usually doesn't interfere with.

The society acts against them only when one individual exploits another or when some third person comes in to harm the enjoyment of the two. Society then is compelled to butt in between them. At such occasions it doesn't take the side of the individual who has derived the pleasure but of the one who has been exploited or has come to harm.

The society can't decide who is the exploiter or the exploited till it fixes a standard form of sexual intercourse. If it approves of one particular form of sexual intercourse, only then it can disapprove of others.

Till now sexual intercourse between the male and the female has been considered as a widely accepted means of appeasing sex-urge. No other means has gained the approval of the majority. We shall discuss in the following section the reasons thereof.



NEED FOR A STANDARD FORM OF SEX ACT

EVERY MAN WANTS THAT IT must be his own sexual interest that should be regarded as a touchstone for determining the right mode of sexual behaviour. If he is an addict of masturbation, or is a homosexual or heterosexual, he refers to many theories and instances to prove that his mode of sexual appeasement is the right one. But society can't change its rules to accord with the convenience of every individual.

Only one form of intercourse can be established as 'acceptable'. Prior to accepting it the society has to look into the needs of the individual as well as of the society.

Once the society decides upon an acceptable mode of intercourse it then becomes its duty to uphold it, so that other people may not twist that acceptable form in order

to suit their own tastes.

To set up an acceptable form and then to maintain it isn't something exclusively applicable to sex. In every walk of life rules and regulations are set up to uphold what is acceptable. Let us take an example outside the field of sex.

Every nation has its own national flag. The national flag of India is tri-colour. In common man's language we speak of it as tri-colour flag. But in the Flag Code of India it is described as one in which the three coloured strips are of equal height. The orange-strip should be at the top, white in between and the green one at the bottom. The height of the flag should be one and a half of its length. In the centre of the white strip there should be Ashoka Chakra. Its colour should be marine blue and the spokes of the wheel should be twenty four in number. If anyone for one's own convenience wants to bring a change in the size or colour of the flag or wants that the spokes of Ashoka Chakra should be twenty three or twenty five instead of twenty four, then it will be a 'crime' according to the Flag Code of India. A person might consider such codes as useless but in the eyes of the nation they must be strictly adhered to. If the outline of the flag is left to everybody's liking, it can have no standard form.

Rules are made in order to stop unruliness. In the absence of rules, society can't decide as to what is conforming to rules and what is against.

Similarly we can't establish a standard form of sexual intercourse till we have decided about morality and immorality, normal and abnormal, right and wrong in the field of sex.

Some abnormal persons can't stand society interfering with their sex-life. Such persons can't become ideal members of the society and the sexual behaviour of the whole society can't be modelled after their tastes. The only

standard form that can be considered as a base or model can be the one which has been weighed from the angles of the society as well as of the individual.

From the social view-point, only that intercourse can be acceptable which strengthens the solidarity of the society and continues the progress of race propagation.

From individual viewpoint the acceptable form of intercourse is that which gives the most intense type of sexual pleasure.

While discussing the acceptable form of intercourse we should keep both these viewpoints in our mind.

Any such activity which, for its completion, needs another person or effects another person apparently or otherwise, doesn't remain personal but becomes social.

In order to appease his sexual excitement a man has to get out of his own circle and enter into another's or has to invite another person into his circle. Both of them effect each other's life and the meeting of these two effects the other members of the society¹.

To enlarge the social circle, that is, to bring the distant units of society in close proximity, it needs marriage or some such other institution or contract. If a man employs some technique of his own liking to satisfy his sex urge, that is through hand, with animals or with one of his own sex, the society loses a good opportunity to bring the far placed units near one another.

In ancient Greece there was a tradition of marriage between man and man (There is nowhere any reference to marriage between two women). But this system didn't become popular with other countries and even in Greece it came to an early end. On the other hand, heterosexuality became universally popular for the simple rea-

1. For detailed study, see *An Intimate Study of Sex Behaviour* by the same author,

son that it alone fulfilled the need of the society for race propagation.

Today's society has begun to need birth control more than race propagation. But despite this there has occurred no damage to the popularity of heterosexuality. The reason is that considering the individual need, the standard form of sex act can only be that wherein the sensation arising out of a deep and intimate physical contact becomes most intense.

No other method of intercourse can give that much intense pleasure as derived from having sexual union with the person of opposite sex. The one and only aim of the male and the female in reaching perfection in their youthful attributes is to make that pleasure the most intense.

We have discussed in Chapter II of this book the reasons of attraction towards opposite characteristics. This oppositeness is so much necessary for sexual pleasure that even an homosexual can't ignore it.

Every woman has some masculine traits and every man has some feminine characteristics. When such characteristics develop, the change in the physical structure of both sexes is apparent. The homosexual tries his best to select as his partner a person of quite opposite physical characteristics. Out of the two homosexuals one has generally masculine traits and the other one feminine. The masculine one is usually active and the feminine one passive.

What we mean by this discussion is that in order to get the most intense type of tactual pleasure, it becomes necessary to develop the opposite sex attributes. The two individuals, the male and the female, have been busy in developing these youthful characteristics since times immemorial. The pleasure that is derived out of the union of these two is pleasure in its extreme form.





Vishvanath Temple, Khajuraho

Photo Courtesy : Darshan Lall

Thus from the viewpoint of individual pleasure and that of the social requirements, sexual union with only opposite sex can be the standard form of sex act and in most of the societies this type of sexual intercourse has been popular or legal since long.

As soon as one form of sex act is standardised, all other forms of sexual union automatically become abnormal and unacceptable. For establishing the prestige of the standard form, the abnormal forms are necessarily discouraged.



HOMOSEXUALITY

AMONG THE FORMS OF SEX act which have not yet received social sanction, one is homosexuality—which means members of the same sex using one another for satisfying their sexual urge.

This form of intercourse exists in all parts of the world. At some places this practice is carried on under cover, at others comparatively openly. But no society has looked upon it with respect for long.

Some people consider the habit of homosexuality hereditary but I don't think so. When I try to find out as to why one man became addicted to homosexuality and the other did not, I find that addiction to this habit largely depends upon the environments in which man first becomes sex-conscious. Apart from the environmental factors it is also necessary to take into account the mental state of the person.

For example a girl may become indifferent to heterosexuality should she hear from her girl friend about the cruel sexual intercourse which a man had with her. But all the same she has to get sexual appeasement, so she selects a girl as her sexual counterpart.

It also happens sometimes that she isn't afraid of man and is rather attracted towards him but shuns him considering herself ugly and feeling inferiority complex. She thinks that she isn't attractive enough to make any man want her. In such a case also she might resort to lesbianism.

Even if she is aware that she is beautiful and can attract men, she may lack courage to confess before a man that she loves him and consequently she may seek love from her own sex. In case she can't herself find an opportunity to indulge in lesbianism, then some other girl in her contact may let her have the required opportunity by making erotic advances towards her.

If for once she adopts a method of satisfying her urge during the period when sex-consciousness emerges, she would become indifferent to other modes of sexual appeasement. When one starts walking on a particular path, one soon comes to know the advantages of the same. For example, there is no fear of pregnancy in practising lesbianism and no risk of scandal either.

The society is divided into two classes, the male and the female. These two classes, though living quite near to each other, are yet far apart. Every boy finds himself removed away from a girl so far as his sex problems are concerned. In this matter he feels closer to a boy. A boy understands the problems of a boy and a girl that of a girl.

The type of sensations felt by a lesbian girl are more or less the same as felt by a boy who begins to have homosexual experiences. There is certainly a difference

between the thinking of the boy and that of the girl. Whereas a girl might have turned lesbian as a result of having become afraid of cruel sexual intercourse by men, the boy may regard the girl as something merely to be seen and touched. He may not want to commit any so-called shameless or vulgar act with her.

Imbalanced religious sermons telling men to keep away from women also tend to make a man homosexual. In many a religious scripture there are warnings about keeping away from women or from marriage but not from keeping away from one's own sex. There are so many more reasons at the base of homosexuality but they can't all be explained here.

The main reasons of this practice such as—

“Absence of a person of opposite sex or close contact with a homosexual”. He starts this practice under compulsion but develops an addiction to it as he begins to get pleasure. During the period of emergence of sex-consciousness whatever type of sex life he begins to lead, that becomes his set path and remains so till he finds some other pleasant diversion.

There are many people in the society who aren't satisfied with what they have already got. They keep on making new experiments in order to get more profit or more pleasure. If they start their sex life as homosexuals, they stick to it till they come across some form of intercourse better than it. With them homosexuality is merely a temporary phase. But some persons don't want to risk new experiences. If they once derive pleasure in homosexuality, they just close their eyes to all other forms of intercourse.



MASTURBATION: WHY IS IT PRACTISED?

SCIENTISTS HAVE PREPARED FOOD TABLETS which can keep away hunger for days together. One can dispense with the kitchen and its products. But despite such tablets, the architects, while planning a house keep provision for pantry, kitchen and store etc. It is because these nourishing and vitamin-rich small tablets can't replace the full food. Our digestive system is meant to eat, chew and digest the food and throw out the excreta. It can't undertake these activities should we merely swallow the food tablets. These tablets might be a boon to people who can't take the traditional type of food but otherwise they can't be a substitute for normal food.

Masturbation may be a temporary substitute of standard sexual intercourse, but it certainly can't replace

it. This is because heterosexual experience is not merely an activity of any one organ. Our whole body and all sense organs are involved in it. Therefore the satisfaction and pleasure which is derived from it, can't be derived from masturbation. Though masturbation is not a normal activity but it is more popular than any other acceptable or unacceptable sex practices because of certain inherent conveniences in it. Normally society grants permission for sexual intercourse only after marriage¹. Prostitution, adultery, homosexuality or contact with animals—all these are unsafe methods because it takes two to perform these acts and there may be scandals and other complications. Compared to these masturbation is far more convenient and safe. It can be done anywhere, anytime and without an accessory.

All the ill after-effects of masturbation, as described in books on celibacy, are really the ill effects of too much indulgence in sexual intercourse. Usually it is difficult to have too much of sexual intercourse because the means of gaining success in it, can't be so easily achieved that one may repeatedly indulge in it. The sexual intercourse has to be postponed in absence of the sex-partner, proper time, proper opportunity and suitable place etc. But since masturbation doesn't need all these pre-conditions, one can just have too much of it. It is also easy to develop an addiction to this practice. A man may spend more energy in this act than his capacity to discharge and consequently he may come to harm his health.

1. Social customs in India forbid pre-marital intercourse.





Lingraj Temple, Bhubneshwar

Photo Courtesy : Darshan Lall



SYMBOLIC SUBSTITUTION

TO TAKE ANY LONG OBJECT as a symbol of penis and then subside sexual excitement with it or to consider any hole as vagina and satisfy the sexual urge—all these activities come under the term symbolic substitution. In its search for symbols of penis and vagina, a person ultimately reaches animals. Some people who are not given to contact with animals find this practice rather odd since one can easily use one's palm as vagina or fingers as penis.

The main reason behind the practice of symbolic substitution and bestiality is the instinct for copying. If a girl hears that her friend is using a banana or a candlestick in place of penis, she will become excited merely by thinking about it. Instead of her fingers, she will get interested in availing the distant symbols. In her endeavour to get such symbols, she will get the

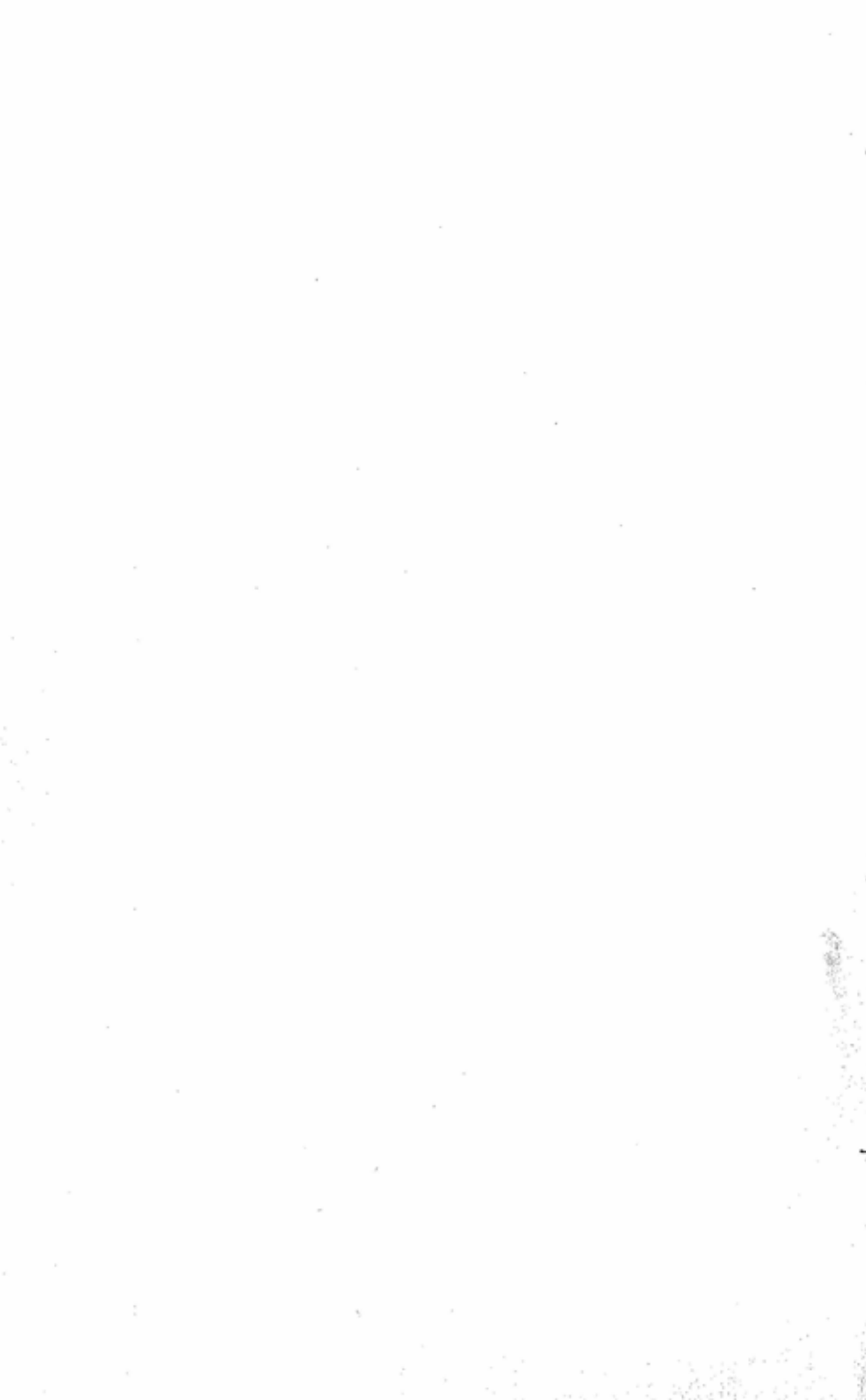
same enjoyment as a person finds in precoital love-play.

When we study that why a person leaves the convenient method of masturbation and runs after symbols, we see that masturbation lacks in one thing that's the prolonged short duration of excitement period. The interval between the masturbator's getting excited and getting discharged is so short that he isn't able to enjoy the sexual excitement to the fullest extent.

To lengthen the period of excitement, man searches for symbols—symbols which are not instantly or readily available; which might take time to be found out. During these moments of search, man receives pleasure akin to precoital love-play and wants to lengthen it as much as he can.

**LOVE
AND
PASSION**







LOVE

ONE NEEDS ANOTHER TO FULFIL sexual requirements. When the sexual excitement is appeased, the requirement is over. But even after the physical requirements have been met with in many ways there remains a connection between the two sexual units which keeps on reminding them that they need each other.

As it happens, many a time an individual is drawn towards opposite sex in the hope of getting sexual gratification, but due to some reason or the other both of them can't achieve a physical union. Thus, even without the exchange of sexual love an emotional relationship can be established between the two which makes them conscious that they are essential to each other.

Many a time two individuals, on account of certain complementary qualities, begin to consider themselves as

essential for each other without hoping for sexual union. All such situations which make two individuals feel for each other are but the various forms of love. We are going to have a detailed discussion of these forms in this chapter.



THE ORIGIN OF LOVE

THE BASIS OF LOVE IS 'fear'. When the new born baby arrives in the world, it is completely helpless. Hunger, thirst, heat, cold, light, sound, rain etc. all are painful to it and whatever is painful, arouses fear in its heart. The baby wants to escape from these painful objects but can't, because it is weak and helpless. It can do nothing if its bed-sheet has become wet, or if the rays of sun are falling on it or if a fly has sat on its nose. The infant can do nothing on its own to get rid of these inconveniences. Therefore the baby just adores the individual who saves it from all painful conditions. This inspires love in its heart, and that is what originally love is.

A person lovingly protects the infant because he needs someone who should have full faith in him and consider him to be the best person on earth. For him such

faithful one can be none other than his own infant. Therefore no sooner does the adult find the devoted and the faithful infant, than he just hugs it lovingly. The cycle of give and take in love begins right from here.

The infant doesn't know who has given him birth. It needs a helper who can understand and fulfil its fundamental requirements of hunger and thirst etc. Its supporters may be the father or the mother or a neighbour or a maid-servant. Whosoever nourishes it, the infant becomes his or her object of love.

But in response to the infant's love, its protector adult may not love every infant with his full heart. Since he lives in society, he understands on which infant it is profitable to spend love. He thinks:

That child belongs to somebody else. If it loves me only because we remain near each other, its love may be temporary. After all it is likely to leave me sometime and go to its parents. Therefore it is better that I love the child which may not leave me easily or early. Such a child can only be that who might have been born of me or who may have some relation with me or my family or whom I might own in the eyes of society or who may not be snatched away from me later. If I am not in possession of such an object of love, I should be patient and control my emotions till my own child arrives. If there is no hope for its arrival, I should bestow my love upon that child who will belong to me. Until I am assured that the child is mine, how can I give it affection and love. When it is considered as mine, it will be quite proper to protect and nourish it. Then it will be proper to create an atmosphere of safety and comfort because the arrangements made then will be for my own child. To protect it will be to protect a thing which belongs to 'me'.

Up-till the time the infant doesn't come in contact



Museum, Khajuraho
Photo Courtesy: Darshan Lall



with the outer world, it considers that its guardians are its greatest well wishers. Even after the infant has grown up into a boy, he bears all restrictions and taboos put over him by his parents, since they take the responsibility of his safety. He dislikes his guardians because of these restrictions, but since he doesn't get safety anywhere else, he hides his displeasure.

When he steps out of the house, he comes into contact with other children. When he meets them and finds that they are also beset with like problems, he does not feel alone. Now there are others who share his grievances and pleasures. He finds someone who can understand his sentiments. There arises in him a strong desire to remain near the other children. This desire of nearness is called friendship.

When he further grows up and his sex glands start functioning, he looks at the world with a different angle. He is attracted more towards persons of opposite sex. He finds pleasure in the company of girls. This desire for the closeness of opposite sex has been named as sexual love.

The same love changing itself in accordance with the environments and necessity assumes the form of respect, devotion, nationality etc. And all these forms of love have but one aim—self-satisfaction.



THE BASIS OF LOVE

FUNDAMENTALLY A MAN LOVES HIS OWN self. If he loves others, it is only in the hope that he will get the same love from them. He becomes a lover of someone with the aim of becoming an object of love himself. All the folk-tales popular about the great lovers who sacrificed their lives for each other are based on self love. We hear about the tragic ends of such star crossed lovers as *Laila-Mojnun*¹, *Saranga Sadabraj*² and Romeo and Juliet. Actually they didn't die for each other. What happened was that in the first stages of love they came to consider themselves so essential to each other that none of them could imagine life worthwhile without the other. In order to save themselves from the possible pain of sepa-

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1. Two popular lovers of Arabia who could never meet each other.
 2. The hero and the heroine of a true tragic love-tale of north-eastern India.

ration, each of the two lovers tried its best to get its counterpart. Having failed to achieve it, the lover thought it easier to die than to remain alive.

Thus a lover leaves what is difficult and adopts what is easier. The society begins to call such a lover of convenience a martyr.¹

Everybody is busy in giving away whatever he has unpleasant or spare. It depends upon one's environment and way of thinking what one has spare or unpleasant.

Somebody considers his beloved as a means of pleasure, another considers his parents, children, domestic animals, harvest, community, money, wife or husband as a source of pleasure. A man, according to his philosophy of life and way of living, takes certain persons, animals or things as a means of pleasure and begins to take pleasure in his efforts to get them. If a man thinks that money is his sole medium of pleasure, the money becomes his *Laila*¹ and he becomes her *Majnun*. The pain that he suffers in his endeavour to get money is no pain for him.

Whereas the rich man considers himself happy with the power of money, the poor one feels the same happiness in extending his clan. If the former considers his money as his clan, the latter considers his clan as great riches. Both the types of persons develop their various means of happiness according to their respective capabilities.

If a man takes his child as the main source of happiness, he sacrifices his other minor pleasures in order to protect it. Not necessarily that the child should be his own. He can be devoted to somebody else's child also provided he expects that the child will return his love. Sometimes a man becomes cruel towards his own offspring. Say if the society boycotts him due to certain actions of his

1. It is popular belief regarding *Majnun* that he used to wander restlessly in the deserts in search of his beloved *Laila*.

son, he weighs silently the advantages accruing from the society and from his son. If he can do without the society, he keeps his son; if he considers society more important, he sacrifices his son for the society. There are mothers who sell their chastity in order to rear their children, and there are mothers also for whom remaining chaste is the most important thing. They consider no harm in letting their children starve provided they keep their chastity intact. We have heard and read about women whose children died due to lack of medical facilities which were available provided their mothers could submit their bodies in exchange. But they would rather let their children die than sell away their own bodies. Not that such women love their children less rather they consider it too costly a bargain¹.

Man has certain selfish interests connected with his offsprings. We know that animals also love their young ones. Birds hatch their eggs and animals remain cautious to protect their young ones. The birds go in search of food, collect it and feed their little ones. Cows' udders become heavy with milk when they see their calves. These creatures don't expect any *pind daan*² from their young ones nor do they expect them to brighten the name of their family. Then why do they have so much affection and love for them?

Let us take cow as a representative of the animal world and try to find out her needs lying behind her affection for its calf.

Intercourse is a physical need of cow for adaptation to energy. As a result of this pleasure giving experience,

1. Such incidents happen in societies where chastity in a woman is considered a precious treasure. A woman robbed of this virtue falls in pitiable state.
2. A ritual among Hindus which is performed by the deceased's son so that the dead one's soul may rest in peace.

the cow becomes pregnant. Her body becomes heavy in that period. Her owners stop milking her for the purpose of safe delivery. This interferes with her system of adaptation to excreta. Pain arises in her udders due to the excess of milk. She participates in intercourse of her own free will but she has to bear against her will the inevitable pain that comes in its wake. She can't get rid of this painful state as and when she wants. Only delivery can set her free from the load in her belly and pain in udders. When the delivery takes place she feels lightened. She doesn't bear any ill-will to her calf by taking it to be the root cause of her troubles. On the contrary, she feels glad and obliged that the calf has done her a favour by coming out and lightening her burden. She feels the closeness of the new soft delicate body of the calf, who with its toothless mouth, sucks away the excess milk of her udders and relieves her of the burden—this type of mixed pleasure which arises in the cow's heart is called 'affection'. We can guess that more or less the same type of pleasure the birds may have been deriving when they feed their young ones or hatch their eggs.

According to the Principle of Adaptation, a living being has to become active. If by that activity he provides comfort and protection to his beloved offspring, there is nothing strange in it. Because he has known by experience that the time and energy spent in bringing up a child results in himself being loved by that child.

Creatures other than human beings don't expect anything from their progeny except a temporary and nominal sort of attachment. But a human being has certain expectations from the children born of him. From this view point we can call the love of animals as comparatively selfless and that of human beings as comparatively selfish. We have used the word 'comparatively' because

no living-being's love is totally selfless.

There are certain limitations with human beings which aren't there with animals. For example, if a cat wishes to take milk, she doesn't have to procure currency notes to fulfil her desire, birds don't purchase the straws for making the nest nor do the honey-bees have to hire a tree or its branch to make their hives. Animals fulfil their needs without money but man has to pay for everything he needs in order to live and to bring up his children.

A man works hard with the hope that when he will get weak and old, his son would support him. When this doesn't happen, he is disappointed.

Today's man frowns upon an unplanned or large family. It has helped in decreasing the world population. But the efforts made for family planning by an individual are not aimed at reducing the population. He adopts family planning because it is something that he finds convenient. The reason for this state of convenience is the changed condition of today's life. Times are gone when the parents had absolute control over the destiny of their children. They can't compel them now to adopt any profession which they don't want to take up, nor can they deny education to them, nor can they beat or punish them whenever they are in a mood to do so.

In many countries, the government has burdened the parents with many duties regarding the bringing up of their children and has snatched away their many a right of treating their children in an arbitrary manner. Driven by a feeling of affection which is but a part of the great feeling of love, even under such circumstances, man does take pains to produce one or two children and considers it wiser to spend his full quota of affection by domesticating and loving pets like dogs, cats, pigeons etc. In societies where the number of such wise people who

prefer these new substitutes to children, has increased it has become a fashion to go to places with their favourite pets rather than with their children. Going out with children is considered something clumsy and old fashioned. The parents hand over the child to the maid and bring up the animal themselves.

At this point we naturally become curious as to what is affection? Is it a feeling which exists because it is for the good of children or is it something for one's mental satisfaction?

Children love their parents because they receive a feeling of security. Otherwise, to the extent the parents behave like a despot, the children rather hate them. They go on hiding their hate and keep on loving them till they are able to take care of themselves and can feel secure in the outer world. As soon as the feeling of security enters them, they switch off their charm and start doing whatever they like, regardless of the feelings of their parents.

A woman is found to be full of love since she constantly remains in a state of fear on account of being more weak and more helpless in comparison to man. She needs support—support of father, brother, husband or her children. It is the fear of being separated from them that keeps her heart overflowing with love. If sometime she used to become a *sati*¹, it was not that she wanted it so but because the society compelled her to do so. If she disregarded this wish of society and went on living, that living was worse than dying. To die by inches while leading a life of isolation, misery and humiliation was worse than the immediate, voluntary and blissful death. Therefore instead of a long life of suffering, she used to

1. A custom whereby a Hindu widow would immolate herself at the pyre of her deceased husband. The medieval custom prevalent till early 20th century now stands abolished by law.

sacrifice her life and achieve the so called 'immortality'.

The tales of the sacrifice and suffering of the 'oriental woman' are quite famous. She never wished ill of her husband despite his cruel behaviour. The reason behind this tolerance on her part was the social conditions. Under those circumstances it was better to be called the wife of a cruel husband than to be called a widow.

In the context of proving that the basis of love is 'self love', our attention is also drawn towards the people who derive contentment out of doing good to others. It must be clearly understood that they help others because in doing so they get mental satisfaction. They want to make the lives of other people happy actually to escape their own pain that they experience when they see other people suffering.

If a man offers water to a thirsty man or food to a hungry one or shelter to a homeless one, behind his all these seemingly unselfish acts there lies somewhere 'self love'. He must be craving for or needing fame, popularity or might be influenced by religion which promises him a comfortable life after death. Once a man has got the taste of feeling content and peaceful after being good to others, he goes on doing so in order to enjoy that feeling again. In this way he becomes habitual of wishing other people well. If after having become habitual to the practice, he ever happens to harm anybody even by chance he suffers mentally. In order to avoid that unbearable grief he tries his best not to hurt anyone.

We call a man selfish who openly declares: "First I'll see my good. If I benefit, I certainly won't hesitate in harming others"; we call a man a selfless servant of humanity who says: "I won't harm anybody for my own good, I would rather harm my own self if I can do good to someone else". The fundamental difference between

the statements of the two is that one person wants cash profit while the other one lives on credit. The good man lives on the hope that God will look upon him with favour. This hope gives him satisfaction and his practice of doing good to others becomes more firm should he in his lifetime get fame or some other token of appreciation. Even when he doesn't get any such reward, then whatsoever imaginary satisfaction he gets anticipating it becomes his reward.

The so called servant of humanity certainly does good to others because of his own mental happiness and the members of the society go on deriving benefit out of it. The society therefore feels grateful to him and holds him in high esteem because of its own selfish motive. For the edifice of society keeps up stable and erect only on the force of such benevolent men. That is why the altruists get the inspiration to serve the helpless ones and keep on doing so in the hope of being looked at with respect.



LOVE: NATURAL AND EARNED

WE HAVE ALREADY MENTIONED THAT every form of love has in its base selfishness, but such selfishness is merely a means to unite two persons. When each of the two closely associated persons begins to consider itself happy in the happiness of the other, in general vocabulary, we say that they love each other.

Feelings like love, devotion, affection, passion and lust, fall under the extensive dominion of love. All these forms of love are necessary for the all round development of human personality. But in the last century the opinion propagated against celibacy maintained that the love based upon sexual relations between male and female alone could be called natural love and all other forms of non-sexual relationships were to fall under the heading of earned love. This gave rise to the trend of

emphasising the nature of love—that's the sexual love.

From the viewpoint of sex, it goes without saying that all the relationships where coitus between man and woman is prohibited by social norms fall under the category of earned love, such as relationship between brother and sister and mother and son etc. On the contrary, only sensual relationship between male and female is a love natural. But if any belief insists upon ignoring the traditional codes of morality in order to belittle earned love and lay more emphasis on natural love, objection must be raised against it. This is because the many splendoured earned love has added colour to an otherwise drab and dull human life and has introduced man to a variety of pleasures.

The pleasure a woman gets in sitting on bed with her husband is different from the pleasure she might get should she mischievously shut her brother and the brother's wife into a room on their moon-night. This certainly is earned type of love born of traditions. But we must also admit that the sexual love between male and female can't be its substitute. The pleasures of the earned and the natural love are different. In order to sensitize the pleasures accruing from these two types of love, the society has made rules regarding legitimate and illegitimate relations. The man who abides by such rules wants to make it sure before approaching a woman whether it is not against social rules to have sexual relations with her.

A big section of society which considers itself advanced enough doesn't look with favour upon the restrictions on sex which interfere with the natural love between the male and the female. This section wants to give birth to a free, and permissive society. Perhaps it doesn't know that such a society already exists in this world. Every person desirous of entering into that society reaches it

with the hope of getting natural love. After staying there for sometime and having become bored by the solitary form of love, either he comes back in his old world or commits suicide. Only a few years back the world read about the suicide of the famous Hollywood actress Marilyn Monroe who belonged to the free-of-all-restrictions society we are talking about. This tragic episode occurred in her life at a time when she was at the zenith of fame and glory. She had everything a modern woman can dream of yet she took her life. Many reasons have been put forward for this but the real reason didn't attract too much attention. It was that from the time she grew up she knew only one type of love and that was the natural love based upon sexual relations. She had great sex-appeal, the males of the world worshipped her but she wanted to become something else also besides being a sex symbol. She couldn't succeed. After having become bored and frustrated by only one type of love, she ended her life.

Man has been enjoying different types of love existing and developing in different walks of life. Society has told him that one walk consists of wife—the sexual relations are to be confined to that sphere only. If he doesn't restrict his sexual advances within that limit, the society objects. Other walks of life are concerned with mother, daughter, sister or a friend's wife. If a man wants to establish sexual relations there, he has to suppress his desires. He can keep only a non-sexual relation with them.

Thus these forms of love while on one hand save a man from monotony and boredom, on the other hand they sensitize each form by allowing the love to develop in different directions.



LOVE : SENSUAL AND NON-SENSUAL

SENSUAL LOVE IS THE LOVE based upon the gratification of *senses*¹. Non-sensual love is that love which develops without the aid of senses. The preacher community regards sensual love as base and the non-sensual love as superior and everlasting.

Without the support of either of the five organs of sense and five organs of *action*², neither the love can be made nor can it be developed. Therefore a pure non-sensual love is an impossibility.

The desire to see, think, touch, kiss and love the object of love is something quite natural. This desire

1. According to Hindu scriptures five sense-organs or five organs of perception are—hearing, sight, smell, taste and soul.
2. Five organs of action are—excretion, generation, propulsion (feet) touch (hands and taste (tongue).

may not become a reality but nevertheless it exists. Its existence shows that upto some extent the beloved is in contact with the sense organs and is out of touch with the organs of action. We can call it a condition of relatively non-sensual love. This type of love is more permanent than sensual love. This is because till the time the object of love doesn't come in contact with the gross senses, its drawbacks are not known. Only the virtues are there to be seen. No sooner does the love become sensual, than the faults and loopholes come on surface and love lessens.

In the comparatively non-sensual love there is some scope for a misunderstanding to develop but it isn't so in the completely sensual love. Let us take here the example of *Laila* and *Majnun*, the great and famous lovers of Arabia. As the legend has it, throughout the life they were never able to meet each other despite their best efforts. Their love can be called comparatively non-sensual. But suppose they were able to meet and marry as was their desire, then could their family life have been ideal? Perhaps, not. If they would have met in an ordinary way without any suffering, it would have been something else. But it was a marriage that was to take place when they had suffered much misery and insult at the hands of society. The legend has it that they were even stoned. After having passed through such circumstances the way of *Majnun's* thinking would have become quite different from those lovers who get their beloveds without much ado. The *Laila* that *Majnun* might have got after defying society and bearing all the sufferings, that real flesh-and-blood *Laila* would have been a lot different than the *Laila* of his imagination. The imaginary *Laila* was the epitome of all virtues, and the real *Laila* full of all human weaknesses. After having spent some time with *Laila*

Majnun would have badly repented in his own mind over his folly of having spent his precious youth after one who was made of the perishable flesh.

It might be inconsiderate of me to subject to vivisection these legendary lovers. Let us therefore consider a completely imaginary story.

A woman marries a man. Her husband has to leave for some foreign country before the first intercourse. The wife doesn't like his going away without consummating the marriage but she is helpless. All the same she is hopeful that when he comes back, he will make love to her. Day by day she awaits her husband and months turn into years. She guards the flower of her chastity which she will offer him when he comes back. At last the news comes that he is returning. Her joy knows no bounds but unfortunately her husband dies in an accident while coming back. She mourns him like anything. The picture she had of her husband in her mind becomes indelible. She constructs a *Dharmashala*¹, a temple or a *piao*² to keep his memory alive. If at all she marries a second time, she doesn't altogether forget her late husband.

Now let us cut out the tragic end of this story and give it a happy ending. That is, the husband comes back, safe and sound. When at last the couple gets a chance to celebrate their honeymoon, the wife discovers that the husband is impotent. Just imagine the mental state of the heroine of this story. As soon as she comes to know that her husband is impotent, she will begin to grow conscious of the necessity of sexual pleasure.

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1. Where travellers can rest for nominal charges. These are acts of charity which religious minded people often undertake in India.
 2. Where pedestrians can drink cool water, during the summer free of charge

The feeling of devotion or love that she had for her husband will disappear and hate will take its place. The woman who had spent years without having intercourse now won't rest a moment without it. She might kill her husband or commit suicide or become an adulteress or even insane. If she can't do any such thing, she can at least hate him.

The love that was there before the nuptial night was comparatively non-sensual, but it kept alive and prospered in the hope of acquiring sensual form. This love existed till the hope was alive. As soon as the hope died the everlasting love became transitory.

It isn't necessary that every sensual love should be ephemeral. When two persons of the same mental calibre, with same likings, of about same sexual appetite and of the same social status unite, their love is lasting and steady despite its sensual nature.

Many times it has been seen that the sensual love proves lasting even without the above factors of equality. It happens when both the lovers or either of them can't take the risk of new love affairs or is afraid of the scandal following the separation. Such type of fear or helplessness can also strengthen the love.



THE FORCE OF LOVE

ACHARYA RAMGHANDRA SHUKLA¹, HAS TREATED both 'greed' and 'love' as neurotic symptoms. In his opinion—the love born for a thing is greed and the greed born for a human being is 'love'.

When one likes a thing or a person, a feeling of love is born in one's heart. But other people don't come to know of that love till the lover doesn't try to get or approach its object of love.

It is a normal state of love to like a person or a thing. Love doesn't gather momentum if advances towards the beloved are made in normal state. The state that brings momentum is the state of being emotional. A person doesn't become emotional till his or her glands discharge secretions fast enough.

1. A famous writer and an authority on Hindi language. This statement has been taken from one of his essays.

There is a categorical difference between the love towards a thing and love towards a person. If the object of love is something inanimate, the desire for getting it remains active till it isn't achieved. A man's passion subsides as soon as he gets the desired thing. This passion is of light sort, but the passion cultivated for a human being is far intense. This passion isn't satisfied even after having got the object of love because the use of a human being is different from that of a thing.

If the aim of getting the desired person is deriving sexual pleasure from him or her, the lover wants to touch that person. In a passionate state mere touching doesn't suffice, the next step is to tighten the embrace and produce friction between the two bodies. When this doesn't suffice, the lover uses nails and teeth and if the passion is very intense, the nails and teeth are replaced by one some sharp edged weapon.

Man becomes stronger because of the speedy discharge of his glandular secretions which turn the emotions into passion. Man spends his energy through the aforesaid mediums of passions. When his extra energy is spent through friction and use of nails and teeth, he reaches a normal state of mind. His passion doesn't subside without indulging into these intense activities.

This picture is of the passion based upon sexual relations. But there are forms of love not based upon sex. The passion underlying these forms isn't so strong that the person might start biting and scratching the very object of love.

When the father bids farewell to her daughter after her marriage ceremony is over, he and his other relatives start weeping. These tears help in pacifying the aroused emotions.

It is natural for a mother to love her child. She doesn't become conscious of it till it acquires the form of

passion. When the mother's love is aroused due to some external stimulant she embraces her child. If she is more aroused, she hugs the child more tightly. She rubs her body against the child's nose, lips, cheeks etc. She kisses the child and even bites it lightly. If even then her passion doesn't subside, she finds herself in an odd situation. In sexual passion the way is open even beyond kissing and embracnig. The lover can discharge its energy by using nails and teeth and by proving more and more cruel to its beloved. But here the circumstances are different. The lover is mother, full of maternal love, and the object of love is the innocent infant. It isn't possible to soothe the passion of love without inflicting pain or causing injury. Therefore in order to injure her child, she begins to call it by some ugly and vulgar names instead of its usual name. This is the form of passion that works behind perverting the names of children who are loved too much by their parents.

In the field of sex, while in a state of intense passion, the lover earns the adjective of sadist by injuring the genital organs of its beloved. In the field of parental love, the parents who are beset with the same degree of passion, injure the genital organs of their children in a different way. They violate the rules of grammar and begin to call the daughter as son and the son as daughter.

The zestful friends using obscene and abusive vocabulary; the devotee calling its favourite deity by insulting epithets like *Kalakaluta*¹, *Makhanchor*²; or the public lifting its leader on shoulders at the time of his

1. *Kala-kaluta* means the dark-skinned. The Hindu god Krishna is believed to possess a dark skin.
2. *Makhan-chor* stands for the stealer of butter. The same god is attributed to this characteristic since he was very naughty in his childhood.

victory—all these are various states of the force of love. The force of love can't be appeased without such passionate and intense activities.

·APPENDIX



A FEW WORDS MORE

THE ORIGINAL EDITION OF THIS book appeared in Hindi in 1968. Some of the copies of that edition were printed in cyclostyle. When I got a chance to talk to some of my readers, they told me that had I given a few case-histories, my work would have become more authentic.

Years ago when I had first become a reader of psychology and books on sex, I myself used to be highly influenced by such statements:

"After interviewing such and such person in such and such building of such and such city, I found these facts" or "after questioning so many thousand persons, I have collected the following data."

In 1961 when I had first prepared the outline of this book, I had an idea to contact some persons and refer to their experiences along with their names. This would

have lent a touch of realism to this book as well as helped it make voluminous.

With this aim in view, about 8-10 years ago, I had arranged for an advertisement to be published in a psychology magazine published from *Ranchi*. The text of the advertisement was "I need your cooperation in writing a book on sex. Please write to me your experiences about sex."

Next, I thought of meeting some patients in the Venereal Diseases Department of a well known hospital. I also intended to publish a questionnaire. It was my firm aim to describe in this book the mechanical process of reaching a conclusion on the basis of answers received through the medium of interviews and questionnaires. But such a chance never came. The answers which I received in response to my advertisement compelled me to abandon my plan. After reading the letters that I received, I felt that either most of the people don't understand correctly their sexual experiences or those who understand them don't relate them correctly out of a fear of humiliation and shame to which they might be subjected should their secrets leak out. "People don't know their sexual experiences," such statement appears somewhat odd, but nevertheless it is true. A man who relates his experience after having read books written by celibates or preachers or self-styled secret disease specialists, says:

"After the seminal discharge, I felt a sort of darkness before my eyes. I felt ashamed that I had become ready to perform such an unseemly act for the sake of a momentary pleasure." Another person who has read a few books by the modern sexologists, says: "I felt as if an extra load was taken off my chest; as if I had discharged a supreme duty which I owed to my body."

These two versions of the same act go to prove that

the feelings a normal person expresses don't originate from inside his heart but are determined by some external factors.

Some persons who know exactly what they feel, don't express themselves openly because of a sense of shame. The reason thereof is that the previous generations have established a high level of 'sexual capability' by telling all sorts of lies. That level is so high that every man is compelled to consider himself only half potent. Since it is a matter of shame to admit oneself as sexually weak, he speaks of his sexual capabilities in high terms (some-time due to some reason in low terms as well). Such behaviour on his part raises this edifice of lies still higher, encouraging every other newcomer to boast of his sexual prowess.

After having understood this situation, I abandoned my preoccupation with the idea of making the book 'authentic' and thereby lengthen it. Instead I thought it better to adopt the method of study. But after the first edition of this book, I found out that in the modern age of science, 'experimentation' is looked at with more respect than 'study'.

It can't be denied that tests and experiments have their importance in their respective places but I must say that the turn of experiment comes after the study.

Sometimes the student himself experiments upon his theories. Sometimes two persons separately undertake the study and the experimentation work.

The discussion will not be complete till we have talked about the limitations of the experimental method. Instead of defining it, I would try to explain it by the following description:

The concept regarding body's adaptation to excretory matters, that is whether man's youthful hair and woman's menstrual discharge are of synonymous nature or not,

can perhaps be tested in a laboratory but you can't find causes operating behind a normal person's wish to expose his genital organs in public places. As such in answering such questions, it is the study that comes to your aid and not experiments.

Still we shall have to admit that tests or experiments have an important place in society. That is why perhaps a psychiatrist thinks of bringing his knowledge into the sphere of science.

One has to resort to statistics to prove such theories which can't be tested in the laboratory. The activity of the collection of statistical data is named as 'psychological experiments'.

The working of both the 'psychological experiments' and the 'study' method and the results derived from both the procedures must be outlined here.

Under the 'study' method, the object of study or the medium is not told that he is being studied nor is he told that he is being used as a medium.

In the first procedure *i.e.* of experiment the medium considers himself to be sitting in a photographer's studio. He wears the right type of expression on his face so that the photograph taken is of good quality. In the second procedure *i.e.* of the study, the medium retains his normal, genuine expression, he doesn't try to alter it artificially.

For example, a man takes off his clothes in a public place. The experimenter or the psychoanalyst will take him to the clinic and ask, "Why did you undress in public knowingly?" The experimenter notes the answer of the exhibitionist. He puts this question to many other exhibitionists belonging to different age groups and different social strata. He collects such answers and when they accumulate, the statistics are born.

Statistics are considered authentic because they are

not based on imagination. They are derived from the living beings whose names, addresses etc. are preserved. Since they are authentic they can even be learned by heart.

On the other hand, the person who studies doesn't contact the person or asks him questions. It is because he already has the impression that people don't relate correctly their sexual experiences. Therefore instead of questioning the exhibitionist, he puts the question to himself as to what motivated this man to undress himself publicly.

The thinker might reach a wrong conclusion but that isn't harmful because the conclusions drawn from imagination are not considered as authentic. The thinker himself, while propounding his theories, frequently uses such words as 'perhaps', 'possibly', 'comparatively' in order to show that such and such concept may or may not be correct with the result that the way is open for further thinking. On the other hand, the conclusions based upon statistics have an air of certainty about them, they are proved facts and there can be no further argumentation or thinking about them. This drawback inherent in this method is considered a great advantage in practical life.

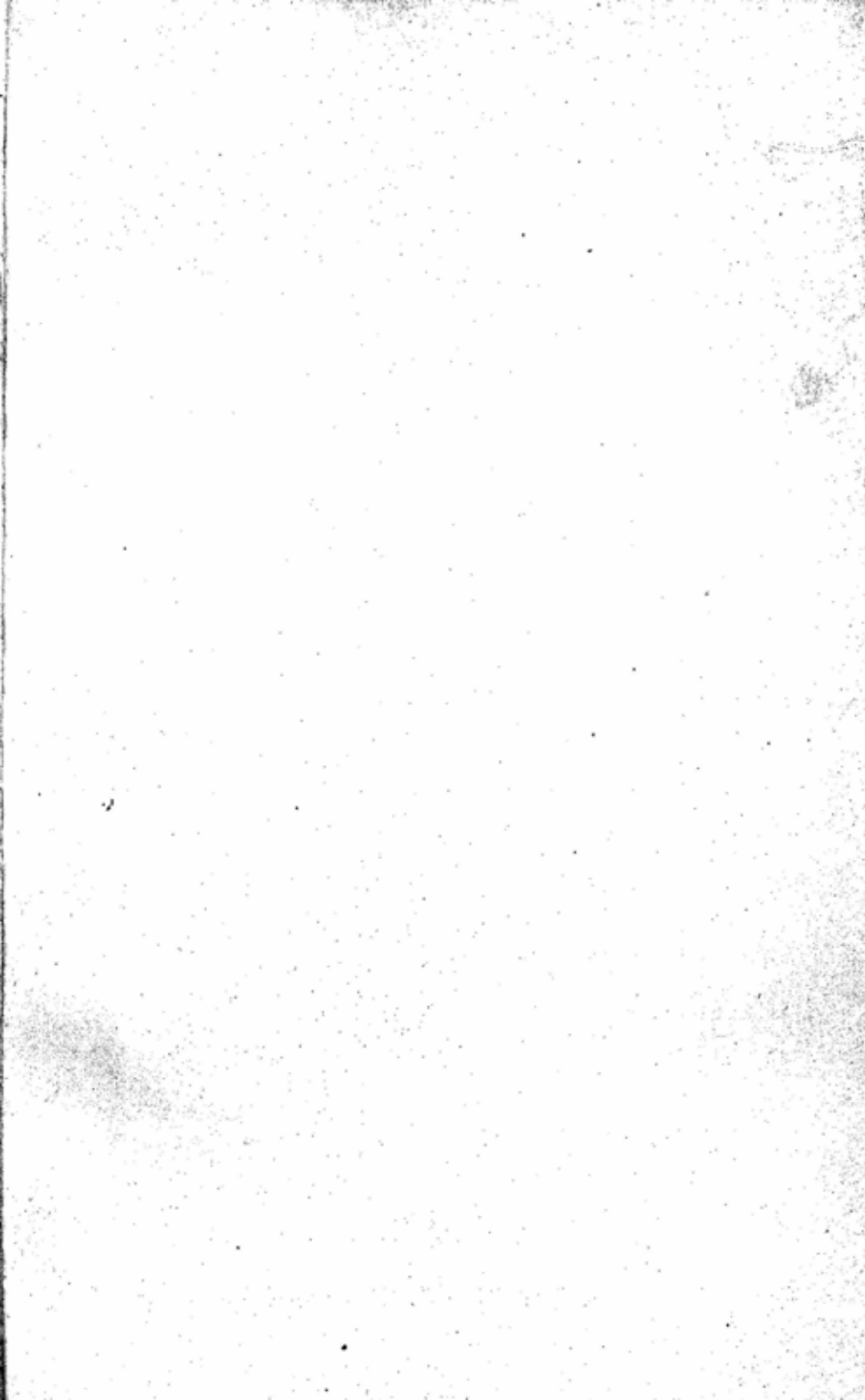
These statistics serve in places like police stations, law courts, parliament etc., where it is difficult to admit anything unless supported by evidence or where a person can't reach any conclusion by merely exercising his mind. These statistics may be based upon right or wrong grounds but they point out clearly to one direction only. To give the decisive answer that two plus two is equal to four is a characteristic of the statistical method. This characteristic is not to be found there in inductive thinking.

The conclusions derived from study, even if they are

more authentic than statistics, can only be appreciated by a few persons of a certain mental calibre. The conclusion that is appreciated by a minority can't gain popularity or reputation soon. Therefore one has to accept the importance of the experiment based on statistical figures. Even after having recognised the practical use of statistics, I have to say that this book is based upon study and thinking. Therefore one should not expect from it what one may expect from science.

—*Dayanand Verma*





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