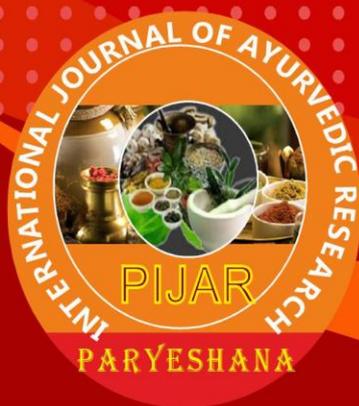


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## AYURVEDA AND SEX EDUCATION – A REVIEW

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### ABSTRACT :

Sex education is the most unspoken subject in our society. Now these days it has become very important to give sex education to our growing children along with bookish knowledge. Why it is essential because of current changing scenario. So where our society is landing up in future with all these situations.

So with increasing changing life style in our Indian society it's important to teach school student about sex education also. Many things have been said and read about sex education in modern world but Is there any such sex education mention any where in our ayurvedic classic also? So, the answer is YES. Still today many people think ayurveda as science of *jadi booti* only but it is very vast science related not only to disease and treatment but also to lifestyle of person daily to seasonal regimn. In Ayurveda *Ahara, Nidra, Brahmacharya* is called *Upsthambh*. These three are pillars in our ayurveda.

### Key words

Sex education, *Brahmcharya, upasthambh*, menstrual hygiene, Sexual transmitted infections

### INTRODUCTION:

Education related to every aspect of our life is very important. Sex education is the most unspoken subject in our society. If some where discussion starts also it generally ends up with knowledge only related to menstrual hygiene and safer sex. Now these days it has become very important to give sex education to our

growing children along with bookish knowledge. Why it is essential because of current changing scenario .Every gynecologist now these days generally met in their clinics cases of unmarried girls with pregnancy and wants termination of pregnancy. These category specially includes students, working women. These days Females are frequently suffering from problem of various abnormal vaginal

discharges, vaginal infections which produces various long term diseases in early age only. Increasing number of HIV positive cases are seen in ART clinics .Various carcinomas of reproductive system are mainly due to unsafe sex, multiple sexual partners, frequent conception and frequent child birth. So, where our society is landing up in future with all these situations.

So with increasing changing life style in our Indian society it is important to teach school student about sex education also. Many things have been said and read about sex education in modern world but Is there any such sex education mention any where in our ayurvedic classic also? So, the answer is YES. Still today many people think ayurveda as science of *jadi booti* only but it is very vast science related not only to disease and treatment but also to lifestyle of person daily to seasonal regimn. In Ayurveda *Ahara*, *Nidra*, *Brahmacharya* is called *Upsthambh*<sup>1</sup>. Here this statement means *Ahara* i.e. food and *Nidra* i.e. Sleep and *Brahmacharya* are the three pillars in ayurved .Meaning of *Brahmacharya* is to make control of our sense organs. Amongst all sense organ, Copulatory organ is the

important one, which gets stimulated earlier. So, the person who gets command over this, is called *Brahmchari* in our ayurveda. According to Acharya Vagbhat , he has given the term *Abrahmcharya*<sup>2</sup>, means if a married person indulges in sexual act with his wife for production of its progeny, and for sake of continuity of world, is *Abrahmcharya*.

So , education about sex for a female starts from having knowledge of every phase of her life. Like in pubertal phase- to know about her menstrual cycle and knowledge of menstrual hygiene, in reproductive phase of life – to know about appropriate age of marriage ,consequences of early marriage and early conception and late marriage and late conception and repeated conception and termination of pregnancy. If she is well educated then only she can come to know about awareness regarding this or it is our duty being a physician to educate them .So our ayurved deals with this education both for married and unmarried male and female at that long period ago and which is truely scientific also.

**RAJASWALACHARYA-**

All acharya have given detailed description of maintaining mental and physical relaxation and to have light food and not to involve in coital act during this particular period<sup>3</sup>.

### IMPORTANCE OF RHUTUKAL-

Best time for conception of healthy offspring.

### RHUTUMATI STRI-

A healthy woman with healthy reproductive system<sup>4</sup> and healthy mental state<sup>5</sup> and specific time i.e. *rhutukal* is important for coital act, for better progeny.

### EDUCATION ABOUT PROPER AGE FOR MARRIAGE AND FIRST CONCEPTION<sup>6</sup>

Male-25yrs, Female-16 yrs

### CHARACTERISTICS OF FEMALE TO MARRY<sup>7</sup>

- 1) *Atulya gotra* and *abhijan gotra*
- 2) No family history of contagious disease
- 3) With full n mature reproductive organs
- 4) With healthy state of mind.

### POSTURES FOR COITUS<sup>8</sup>-

A very vast description has been given in ayurveda regarding coital act i.e. about position of male and female during coitus, contraindicated

conditions of women, mental state of both couples during coitus. Man should not lie below the woman. To take bath after every coital act.

Supine position –all doshas in equilibrium.

Left lateral position –*pitta* gets aggravate.

Right lateral position –*kapha* gets aggravate.

### CONTRAINDICTION

### CONDITIONS OF WOMAN FOR COITUS<sup>9</sup> –

over eating, hungry, thirsty, frightened, angry, longing someone else, absence or excessive desire for sex, chronically ill, suffering from any gynecological disease, menstruating, pregnant, emaciated, weak, possessing less body parts, dirty, unloving, jealous, belonging to someone's own gotra, wife of a teacher, very younger, very older age. Same conditions are mentioned for man also.

A detailed description of yoni vyapadas are mentioned in our classics. Certain *yoni vyapadas* are only due to coital act.

- 1) *Phalini*<sup>10</sup>
- 2) *Mahayoni*<sup>11</sup>
- 3) *Shushka*<sup>12</sup>

4) *Aantarmukhi*<sup>13</sup>

5) *Paripluta*<sup>14</sup>

6) *Prakcharna*<sup>15</sup>

7) *Aticharna*<sup>16</sup>

8) *Acharna*<sup>17</sup>

9) *Yoni kand*<sup>18</sup>

10) *Som roga*<sup>19</sup>

11) Infertility<sup>20</sup>

A detail description about sexual transmitted infections have been explained in detail in our ayurvedic text like *updansh* and *phirang*. All these are caused due to excessive coitus, coitus with menstruating females, with abnormal vagina, dirty or unclean vagina, disagreeable, absence of sexual desire, having *yonirogas*, coitus with recently delivered women, coitus in other places than vagina, ulceration with nails and teeth, coitus with quadruped animals, suppression of urge of seminal ejaculation, non washing of penis after coitus, immediate repetition of coitus after finishing one, application of certain anointments for increasing size of penis<sup>21</sup>. Like wise *phirang roga* occurs due to smell, i.e. with being close or in touch with infected person<sup>22</sup>.

For male-what does *ati vyavaya* effects: *shool*, *kaas*, *shwas*, *jwar*,

*durbalta*, *pandu roga*, *kshay*, *akshepak*. Normal person should avoid excessive coital act<sup>23</sup>.

## DISCUSSION

As we have seen detail description about sex education both for married and unmarried male and females given in our classics. Starting from menstrual hygiene detailed *aahar vihar* have been described, but today it is not practiced and females are capturing various disease like irregular menses due to stress, herpes genitalia, genital warts due to not maintaining proper cleanliness of vaginal parts, using unhygienic vaginal pads during menses. Hygiene during menses is very essential because cervical os is open and is direct open route for infection to ascend. In our ayurveda great stress has been given both on mental and physical state, at this time.

*Rhutukaal* is the best time for conception. So, both for unmarried and married girls it is essential having knowledge of safe and unsafe period.

*Rhutumati stri*- A detailed description of characteristics of *rhutumati stri* has been given which emphasizes on mental state of women, desirous of coitus because along with physical state during coital act, mental

wellbeing of couple is also essential. At present era various psychosexual disorders are increasing in number like loss of libido, lack of orgasm both in male and female. In cases of unexplained infertility, unhealthy mental state is one of important cause. Likewise physical condition of women has been described which indicates healthy reproductive system which is essential for healthy conception.

Marriageable age of men and woman has been described by various acharyas. At proper age marriage gives mental, physical stability. 25 yrs for male and 16 yrs for female was appropriate age at that time period but now these days according to law 21 yrs for male and 18 yrs for female is appropriate.

Various consequences of early pregnancy – H-mole, Preterm labour, Infertility, Neonatal death. Consequences of late pregnancy- Abortion, H-mole, Multiple pregnancy, placenta previa, abruption placenta, Down syndrome, Gestational Diabetes, Pregnancy induced hypertension, post-term pregnancy, IUGR, various congenital malformations. Increasing

investigating tool like double and triple markers in anc period is evident.

Characteristics of men and women to marry, a detailed description has been given regarding her social status. They should marry in different *gotra*. Consanguinous marriage and its consequences are evident. Various recessive traits running in a family transmit to next generation, if marriage done in same blood relation. Male and female should have proper and healthy reproductive system, not suffering from any contagious disease. Normal postures and abnormal postures during coitus have been described. Penile fractures may occur in cases when man lie below woman at the time of coitus, abnormal postures may cause inadequate pleasure to couple.

Various contraindicated condition of female related to her social, physical, mental state have been given which shows that if coitus will be done then couple either married or unmarried will be at risk.

Among various *yonivyapadas* mentioned, many are due to coital act, whether at incorrect position, at incorrect age, excessive coitus, holding natural urges at the time of coitus

,coitus in an uneven and troublesome bed.

About sexually transmitted infection detail description given in our ancient classic also. Coitus should not be done with menstruating, pregnant, recently delivered and should not be done other than vagina, means practice of oral sex can cause oropharyngeal cancer, and sodomy totally prohibited. All these increase the risk of HPV, Sexually transmitted infection, vaginal cancer and cervical cancer. Bestiality i.e. sex with animal is contraindicated, it can cause allergy, infection, bites and other physical injury. All these condition if followed certainly may step up both or single partner in class of HIV, HPV, STI's and carcinoma.

## CONCLUSION

Ayurveda is not the science of disease and its herbal treatment. It deals with all over aspect of a human beings life specially social life also. By following self control on our all indriyas we can control origin of various disease. Ayurveda's first line of treatment is *Nidan parivarjan* means all disease can be cured by preventing their cause. By following principles of ayurveda like *sadvrita dincharya*, *rhutucharya* we can be healthy long

life. In current scenario with increasing cases of sexual and psychosexual disorders, sexually transmitted disease, various cases of sexual assault with children, pre marital and extra marital affairs. It is important for us to have a look and follow our classics because everything in detailed manner has been described in our ayurved which is as scientific as modern views. Only need is to explore it!!

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