

Chapter 1 : Ancient India didn't think homosexuality was against nature | India News - Times of India

These texts support the view that in ancient India, sex was considered a mutual duty between a married couple, where husband and wife pleased each other equally, but where sex was considered a private affair, at least by followers of the aforementioned Indian religions.

Rape of a minor that went on for 7 months. There literally too many cases to list here, and the list is growing by the minute. The worse part is that people make them political. Nobody cares about the victim, political parties just want to capitalize on the crime. Their supporters mimic their disgusting actions. Who is left is the victim. At best, a rape survivor will live the rest of her life fighting an exhausting legal battle to prove the courts and the society that it was not her fault; at worst, she will kill herself. Twitter Sex education in India is nonexistent, to say the least. Not only there are virtually no sex education classes, but there is also a hoard of political parties opposing it. Those who support it, ask to teach celibacy as the only method of contraception. Our parents failed us when it came to making us aware of sex, like their parents before them. Our only source of knowledge was the internet and half-baked stories from our friends who claim to know about it. So, how do you think a horny teenager, who has access to the internet, will learn about sex? Porn is the worst source to get knowledge about sex. It paints a highly unrealistic picture of what real sex is. The anatomy, the positions, the plot, give a false notion of what sex looks like. But there are actual people who believe to an extent that whatever is being shown happens in real life. Movies do not help either, especially the old ones. No movie talks about or shows a relationship between two people of opposite genders who are not romantically involved. Also, the means used by our hero to make the girl fall in love with him are questionable at best. Santabanta Our culture makes things a lot worse. Stigmatising friendships, making premarital sex a taboo, setting up a mentality that the wife is supposed to give sex to the husband whenever he wants, are just a part of it. What do you think is going to be the outcome? These things only strengthen my case that India needs a sexual revolution. Steps that can be taken Image Source: There should be mandatory sex ed classes in every school, from grades seventh to twelfth. An average seventh grader is 12 years, just the age puberty hits. Making them aware of what is happening to their bodies is critical. Talking to children about these things early will change their perception towards it. Youtube The courses should be tailor-made according to grades. A 9th grader needs more information about sex than a 7th grader. They have no idea, no concept of consent. Teaching children early on about what consent is will go a long way in educating them. What we need are sensitive teachers and willing parents. Some teachers skip the human reproduction chapter to avoid having an awkward session. As teachers, as knowledge providers, this is plain wrong. You have to create an environment in which your child can ask you questions, without feeling guilty or embarrassed and you can do the same. Pixabay If you are a parent, and your kids are old enough, talk to them. If you are in a capacity to talk to the school authorities, talk to them. You have your WhatsApp and Facebook groups. If all of you urge schools to make sex ed mandatory then they have to take some action. If you cannot find teachers in your city, there are plenty of them in other cities, who will be glad to take a session per week over video calls. Most schools have internet today. Not only India, but the world will thank you for it. I know this is a lot of effort for something that is unconventional, to begin with. But making it happen will help raise a generation more sensitive, more aware of sex. Maybe in the future, your efforts could save someone from getting raped or sexually assaulted. India needs a sexual revolution. Be a part of it, do it in any capacity that you can. You will help create a generation of better individuals. Pinterest I would love your suggestions about steps that we can take to make it happen. Feel free to share them in the comments.

Chapter 2 : All You Need to Know About Hinduism: Homosexuality and Hinduism

India is a vast country depicting wide social, cultural and sexual variations. Indian concept of sexuality has evolved over time and has been immensely influenced by various rulers and religions. Indian sexuality is manifested in our attire, behavior, recreation, literature, sculptures, scriptures.

All You Need to Know About Hinduism Hinduism is a mixture of sects, cults and doctrines which have had a profound effect on Indian culture. In Spite of this diversity, there are few of its aspects which do not rely in some way or the other on the authority of Indian religious literature – the Vedas, the Epics and the Puranas.

Homosexuality and Hinduism The issue of homosexuality is now-a-days a much debated topic associated with much hatred, fear, prejudice, disgust and violation of civil rights. Hindus living in the west cannot remain indifferent to and unaffected by the gay controversy and the political and civil rights issues which arise. So the question arises what is the position of Sanatana Dharma on the issue of homosexuality? It is important in this multicultural environment in which the Hindu youth are now growing up to make a clear statement about what Hinduism teaches regarding the subject of homosexuality. Throughout the centuries Hinduism has been the most tolerant religious system and its teachings have a perennial youth and relevance to all ages and situations.

History of Homosexuality in the West. Homosexuality in the Bible Firstly the attitude towards homosexuality in Western culture derives from the Biblical teaching on the subject. The Bible claims that homosexuality is chosen sexual behaviour which is unnatural, sinful, amoral, and abhorrent to God. According to the New Testament there is no salvation for those who engage in homosexual acts: Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders. It is important for Hindus to take note that along with homosexuals they too are denied salvation for worshipping idols! In most western codes of civil law based upon the Bible, there have been very severe sentences handed out to homosexual offenders. Many offenders years ago were transported for life to Australia! Until recently a culprit could receive 2 to 3 years in jail. Most civilised western countries have now removed homosexuality from their penal codes. Throughout the history of Judeo-Christianity the lot of the homosexual has been persecution, ostracism, execution by stoning, imprisonment, torture and murder. Modern views on Homosexuality. The first psychiatrists beginning with Freud in the west considered homosexuality to be a form of mental illness. About 30 years ago homosexuality was removed from the list of psychiatric diseases. In the 20th century those who are of a homosexual orientation have become a political entity demanding equal civil rights and freedom from oppression and discrimination along with women, blacks, Jews and all other oppressed minorities in the west. Sexuality is a very complex issue with many theories but very little verifiable evidence. It has been demonstrated by research that everyone is found somewhere along a bell-curve. To one side there are the resolute heterosexuals and on the other side the resolute homosexuals. The vast majority of men and women are found somewhere along the bell curve in the grey area. When deprived of female company some men will engage in homosexual acts, while others will not. Women are more likely to experiment with homosexuality than are men. One thing is clear we are born with innate tendencies towards

The Hindu view-point. The first problem that arises in dealing with the subject of homosexuality in Hinduism is defining the right terminology and the context. These terms may be taken as referring in general to hetero-sexually dysfunctional men or women, who may be, according to the context, impotent, homosexual or transvestite or even having abnormal genitalia. Basham a well-renowned Indologist remarks; The erotic life of ancient India was generally heterosexual. Homo-sexualism of both sexes was not wholly unknown; it is condemned briefly in the law books, and the Kama Sutra treats of it, but cursorily, and with little enthusiasm. In this respect ancient India was far healthier than most other ancient cultures. Hinduism is first of all a pragmatic religion which understands everything as being conditioned by time, place and circumstance. Thus there is no single accepted religious ruling on any issue whatsoever, nor is any conclusion reached by one group of pandits always acceptable to another. The three major contextual frameworks in orthodox Medieval Hinduism are: These social divisions are no longer relevant in a post-industrial society and do not provide any meaning to the majority of Hindus today. Stage of life – the ideal life is divided into four periods – the

student, the householder, the retiree and the renunciate. Again not currently relevant to the modern Hindu. Goals of life – Dharma right living, ethical life, Artha prosperity, wealth, power, Kama sex, sensual gratification, art, etc. But it must be emphasised that the ultimate tension in Hindu society is not between heterosexuality and homosexuality, it is between sexuality and celibacy; typified by the householder state versus the monastic theme. The major concern of the Hindu family legislators is procreation of numerous offspring sponsored by a well-structured extended family system. Any form of non-procreative sex heterosexual or homosexual was seen as a deviance from this theme and discouraged. The Hindu teachers and social legislators also recognised the fact that people are born with different proclivities, tendencies and tastes due to their Karma – the resultant conditioning of actions done in previous lives. The Self which is enveloped by ignorance, is sometimes embodied as a man, sometimes as a woman, sometimes as a homosexual ubhaya. According to its deeds and the nature one acquires thereby, one may be born as a god, a human or a beast. Whatever the sexual orientation of the child whether it be male, female or homosexual napumsaka it is born in the ninth or the tenth month. This view is advocated particularly by the texts of Ayurveda – the ancient Hindu system of health care, in its sections dealing with embryonic development and sex. In their debates they argued that there were three categories of sexual desire – male, female and third-sex desire – the last was considered to be the most intense. All these forms of sexual desire could be experienced by anyone regardless of biological gender. The Jain philosopher Sakatayana ca – pointed out that a person is capable of being aroused sexually by the opposite sex, same sex or even an animal. Homosexuality in the Vedas. The Vedas are the source Scriptures of Hinduism and are considered to be timeless and not composed by any author not even by God Himself! Whatever be the case for the literary antiquity of these texts it is more important to consider their meaning and function in the Hindu world view. A rishi performing oral sex on a princely visitor – temple sculpture The Vedas are considered to be the source of, and infallible authority regarding knowledge of the Absolute Brahman and in all matters pertaining to Right Ethical Living Dharma. But the Vedas deal with Dharma in its pure abstract form – the function of the latter sages and law-givers was to interpret this usage of Dharma in the context of society and social dynamics of the time. Homosexuality is not mentioned per se in the Vedas but there are some interesting references to homo-eroticism. One is from the Kaushitaki Brahmana Upanishad 2: This is followed by the description of the ceremony to be performed. Another casual reference is from the Shatapatha Brahmana 2: Homo-eroticism in Sacred Literature. In the 17th century the Vaishnava sahajiya sect interpreted kama or desire as male and prema or selfless love as female, all the male devotees therefore identified themselves with Radha the consort of Krishna. They dressed and lived as women in order to perfect their love for Krishna. Nammallvar a famous mystic poet saint of South India sang many of his devotional songs in the persona of a young woman pining for her lover – Lord Krishna. The songs are replete with erotic sentiment and during the great temple festival every year, an icon of Nammallvar is dressed as a woman and brought into the sanctum to be ritually united with her lover the Lord. Many other mystics such as Surdas and Kabir use the trope of bridal mysticism freely in their works. In the poems the male mystics typically use feminine verbs for themselves and address the male God as husband or lover or paramour. They identify as brides waiting for the bridegroom, as Radha waiting patiently for Krishna, a tryst which is never kept, and which results in intense love-sickness on the part of the poet. In the context of this essay we are concerned only with the three worldly aims – Dharma or right living, Artha – governance, power and prosperity, and Kama – Love and the fulfilment of desires. In the Dharma Shastra or codes of Right Living, some legislators are rather harsh in their condemnation of same-sex intercourse, others are dismissive and many completely indifferent – not even mentioning the practice. The Manu Smriti which is the basis of almost all of the Hindu codes of law Dharma lays down the rule that a man of the three upper castes who has sex with a man, or a woman in a cart pulled by a bullock, in water, or during the day should bathe with his clothes on Manu He also prescribes that a man who ejaculates into female animals, in men, a menstruating woman, in something other than a vagina should atone by consuming a drop of a purifying substance made of the five products of the cow and fasting for one night Manu Interestingly enough in all the medieval literature Puranas in which hell is described in great detail, for what we would consider to be trivial offences such as eating sweets alone or breeding dogs – there is no mention of hell

being the punishment for those who engage in same-sex intercourse. The mentally challenged and the homosexuals [the non-reproductive], do not inherit but must be supported laws of inheritance. Homosexuality in the Secular Law The Artha Shastra of Kautilya represents the principle text of secular law and illustrates the attitude of the judiciary towards sexual matters. Heterosexual vaginal sex is proposed as the norm by this text and legal issues arising from deviation there from are punishable by fines and in extreme cases by capital punishment. If the girl dies as a consequence the offender is executed. On the other hand any non-vaginal sex with either women and men incurs the lowest fine. Homosexuality in the Kama Sutra The famous Kama Sutra was a text considered as supplementary to the sacred law which deals in great detail with eroticism, sex and its various manifestations. It was written around the 4th century AD and describes customs and social conditions prevalent from about the 4th century BCE. It inspired many of the erotic sculptures found on temple facades. In this text lesbianism is described in detail, as well as the swapping of male female roles with the female being the dominant one and using accessories to penetrate the male. From the text we discover that male homosexuality formed an integral part of Indian sexual life and various homosexual practices are described in detail. We also learn that transvestite prostitutes as well as courtesans played an important role in public life and were considered harbingers of good fortune at weddings and religious ceremonies – a belief which is also prevalent in present day India. In his introduction the author sage Vatsyayana discusses categories of sexual partners in a quite non-judgmental way concludes the discussion with: The Tantric tradition and Homosexuality Within Hinduism there are two principle paths to achieve liberation from the cycle of births and deaths and be re-united in the Divine from whence all beings have emerged. There is a third path known as Tantra which reconciles these two extremes. The principle axiom in Tantra is that every aspect of being can be useful in spiritual practice – including sexuality – as long as no one is harmed thereby. The overriding principle of Hinduism is that any act which intentionally causes suffering to another is sin. Under the influence of Tantra erotic sculpture began to proliferate on temple walls – mostly heterosexual with all aspects of sexuality being included. Friezes often depict homosexual as well as bestial acts involving both men and women as well as group sex and a stunning variety of positions. The Tantra posits the idea that God is androgynous and that one who is in touch with both the male and female sides of their being are closer to the divine than others who are polarised in their sexual orientation. Although Tantra is overwhelmingly heterosexual in its methodology; the homosexual is by no means excluded, condemned or marginalised. Those practitioners of Tantra who are of the homosexual persuasion need to fill in the gaps themselves! Modern Indian Puritanism It is quite stupefying that in a country which produced the Kama Sutra and assimilated ecstasy into mystical experience there should be a strong puritanical bias in a world which is becoming more liberal by the day. This puritanism of modern India, mostly restricted to the managerial class, is largely a product of Islamic and Anglo-Saxon prejudice. Unfortunately most Hindus who are educated in India passed through a Christian orientated educational system which inculcates Anglo-Saxon-Victorian values.

Chapter 3 : Indian religious concepts on sexuality and marriage

To find out if homosexuality or same-sex intercourse existed in India, and in what form, we have to turn to three sources: images on temple walls, sacred narratives and ancient law books. What the walls show.

Homosexuality in ancient Greece , Pederasty in ancient Greece , and Prostitution in ancient Greece In ancient Greece , the phallus , often in the form of a herma , was an object of worship as a symbol of fertility. This finds expression in Greek sculpture and other artworks. One ancient Greek male idea of female sexuality was that women envied penises of males. Wives were considered as commodity and instruments for bearing legitimate children. They had to compete sexually with eromenoi , hetaeras and slaves in their own homes. Both Homosexuality and Bisexuality , in the form of ephebophilia in some ways slavery , were social institutions in ancient Greece, and were integral to education, art, religion, and politics. Relationships between adults were not unknown but they were disfavored. Lesbian relations were also of a pederastic nature. In ancient Greece, it was common for men to have sexual relationships with youths. These practices were a sign of maturity for youths, who looked up to men as sexual mentors. Ancient Greek men believed that refined prostitution was necessary for pleasure and different classes of prostitutes were available. Hetaera, educated and intelligent companions, were for intellectual as well as physical pleasure, Peripatetic prostitutes solicited business on the streets, whereas temple or consecrated prostitutes charged a higher price. In Corinth , a port city, on the Aegean Sea , the temple held a thousand consecrated prostitutes. Rape in the sense of "abduction" followed by consensual lovemaking was represented even in religion: Zeus was said to have ravished many women: Zeus also raped a boy, Ganymede , a myth that paralleled Cretan custom. Etruria[edit] The ancient Etruscans had very different views on sexuality, when compared with the other European ancient peoples, most of whom had inherited the Indo-European traditions and views on the gender roles. Theopompus also described orgiastic rituals, but it is not clear whether they were a common custom or only a minor ritual dedicated to a certain deity. In Roman patriarchal society , a "real man" was supposed to govern both himself and others well, and should not submit to the use or pleasure of others. Acceptable male partners were social inferiors such as prostitutes, entertainers , and slaves. Sex with freeborn male minors was formally prohibited see Lex Scantinia. The fascinum , a phallic charm, was a ubiquitous decoration. Sexual positions and scenarios are depicted in great variety among the wall paintings preserved at Pompeii and Herculaneum. Collections of poetry celebrated love affairs, and The Art of Love by the Augustan poet Ovid playfully instructed both men and women in how to attract and enjoy lovers. Elaborate theories of human sexuality based on Greek philosophy were developed by thinkers such as Lucretius and Seneca. Classical myths often deal with sexual themes such as gender identity , adultery , incest , and rape. A Roman husband, however, committed the crime of adultery only when his sexual partner was a married woman. Prostitution was legal, public, and widespread. Entertainers of any gender were assumed to be sexually available see infamia , and gladiators were sexually glamorous. Slaves lacked legal personhood , and were vulnerable to sexual exploitation. The dissolution of Republican ideals of physical integrity in relation to political liberty contributes to and is reflected by the sexual license and decadence associated with the Roman Empire. Many sexual activities seen as taboo in western cultures were viewed as appropriate by the native culture. Contact with Western societies has changed many of these customs, so research into their pre-Western social history has to be done by reading antique writings. Intercourse simulation became real penetration as soon as boys were physically able. Adults found simulation of sex by children to be funny. As children approached 11 attitudes shifted toward girls. Premarital sex was not encouraged but was allowed in general, restrictions on adolescent sexuality were incest, exogamy regulations, and firstborn daughters of high-ranking lineage. After their firstborn child, high-ranking women were permitted extramarital affairs. The next day, as soon as it was light, we were surrounded by a still greater multitude of these people. There were now a hundred females at least; and they practised all the arts of lewd expression and gesture, to gain admission on board. It was with difficulty I could get my crew to obey the orders I had given on this subject. Amongst these females were some not more than ten years of age. But youth, it seems, is here no test of innocence; these infants, as I may call them, rivalled their mothers in the

wantonness of their motions and the arts of allurements. Sexual revolution[edit] Main article: Sexual revolution The second sexual revolution was a substantial change in sexual morality and sexual behaviour throughout the West in the 1960s and early 1970s. One factor in the change of values pertaining to sexual activities was the invention of new, efficient technologies for the personal control of ability to enter pregnancy. Prime among them, at that time, was the first birth control pill. Painting by Muhammad Qasim , History of homosexuality Societal attitudes towards same-sex relationships have varied over time and place, from expecting all males to engage in same-sex relationships, to casual integration, through acceptance, to seeing the practice as a minor sin, repressing it through law enforcement and judicial mechanisms, and to proscribing it under penalty of death. The condemnation of anal sex between males, however, predates Christian belief. It was frequent in ancient Greece; "unnatural" can be traced back to Plato. John Boswell has countered this argument by citing ancient Greek writings by Plato, [29] which describe individuals exhibiting exclusive homosexuality. Religion and sex[edit] Judaism[edit] In Jewish law, sex is not considered intrinsically sinful or shameful when conducted in marriage, nor is it a necessary evil for the purpose of procreation. Sex is considered a private and holy act between a husband and wife. Certain deviant sexual practices, enumerated below, were considered gravely immoral "abominations" sometimes punishable by death. The residue of sex was considered ritually unclean outside the body, and required ablution. Mosaic law[edit] And God blessed them, and God said to them, "Be fruitful and multiply and fill the earth and subdue it, and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth. And a woman shall not stand in front of an animal to cohabit with it; this is depravity. The original meanings of these verses did not change, but their interpretation may have changed after they were translated into English and other languages. This view however, has been counteracted by conservatives. Christianity[edit] Christianity re-emphasised the Jewish attitudes on sexuality with two new concepts. First, there was the re-iterated idea that marriage was absolutely exclusive and indissoluble, placing further guidance on divorce and expanding on the reasons and principles behind those laws. Second, in Old Testament times marriage was almost universal, in continuity with the total matrimony in Eden, but in the New Testament, the trajectory is extended forward to the goal of no marriage in the new heavens and new earth see Matthew Practically therefore the new age after Jesus now has marriage as only normative, but celibacy is a valuable gift in and of itself. In one of his letters to the Corinthian church, Paul directly answers some questions they had asked about this. But each has a particular gift from God, one having one kind and another a different kind. Paul writes to them to explain the right context for sex in marriage, and the importance of couples keeping having sex and giving each other pleasure, but encourages them to pursue celibacy as he later explains [7: Many other passages refer to sex or marriage. Later Christian thought[edit] St. Later theologians similarly concluded that the lust involved in sexuality was a result of original sin , but nearly all agreed that this was only a venial sin if conducted within marriage without inordinate lust. In Reformed schools, as represented for example by the Westminster Confession , three purposes of marriage are drawn out: Today, many Christians have adopted the view that there is no sin whatsoever in the uninhibited enjoyment of marital relations. Some Christians will tend to limit the circumstances and degree to which sexual pleasure is morally licit, for example to build self-control to prevent sex becoming addictive, or as a fast. This section does not cite any sources. Please help improve this section by adding citations to reliable sources. Unsourced material may be challenged and removed. January Learn how and when to remove this template message In India, Hinduism accepted an open attitude towards sex as an art, science and spiritual practice. This collection of explicit sexual writings, both spiritual and practical, covers most aspects of human courtship and sexual intercourse. It was put together in this form by the sage Vatsyayana from a chapter manuscript that had itself been distilled from chapters that had in turn come from a compilation of some , chapters of text. The Kamasutra is thought to have been written in its final form sometime between the third and fifth century AD. Also notable are the sculptures carved on temples in India, particularly the Khajuraho temple. The frank depiction of uninhibited sex hints towards a liberated society and times where people believed in dealing openly with all aspects of life. On the other hand, a group of thinkers believe that depiction of sexually implicit carvings outside the temples indicate that one should enter the temples leaving desires kama. The Ratirahasya , literal translation "secrets rahasya of love rati, the union ;

The Panchasakya , or the five panch arrows sakya ; The Ratimanjari , or the garland manjari of love rati, the union The Anunga Runga , or the stage of love. The Secrets of Love was written by a poet named Kukkoka. He is believed to have written this treatise on his work to please one Venudutta, considered to be a king. The same name crept into all the translations into other languages in India. Koka Shastra literally means doctrines of Koka, which is identical with the Kama Shastra, or doctrines of love, and the names Koka Shastra and Kama Shastra are used indiscriminately. Sex outside of marriage is prohibited, called zina , as is adultery, which is considered a sin and is strictly prohibited and punishable. And since marriage is only between a man and a woman, any sexual intercourse between two men is prohibited. Islam does not accept homosexuality or allow anal sex even between married couples or even during menstrual cycles. Furthermore, sex is like an act of charity if done with right intentions. One cannot seek sexual means outside of marriage and must lower gaze when outside. Technology and sex[edit] In the mid 20th century advances in medical science and modern understanding of the menstrual cycle led to observational, surgical, chemical and laboratory techniques to allow diagnosis and the treatment of many forms of infertility. Pederasty , Shudo , Pederasty in ancient Greece , Shunga , and Shotacon Many cultures normalized or promoted adult males and male youths, usually teenagers, entering into pedagogic friendships or love affairs that also had an erotic dimension. These were usually sexually expressed, but chaste ones were not infrequent. If sexual, that phase of the relationship lasted until the youth was ready for adulthood and marriage. Other cultures saw such relationships as inimical to their interests – often on religious grounds – and tried to stamp them out. History of zoophilia Zoophilia or bestiality – sexual activity between humans and animals – probably dates back to prehistory.

Chapter 4 : Know 18 Facts about Sex Culture from ancient India

An account of the life of woman in ancient India, based upon material in the Mahabharata and the Ramayana; with emendations and additions by the author, who has completely revised the German work--cf. Routledge ed., v. 1, p.

Background[edit] The seeming contradictions of Indian attitudes towards sex more broadly - sexuality can be best explained through the context of history. India played a role in shaping understandings of sexuality, and it could be argued that one of the first pieces of literature that treated " Kama " as a science came from the Indian subcontinent. As in all societies, there was a difference in sexual practices in India between common people and powerful rulers, with people in power often indulging in "self-gratification" lifestyles that were not representative of common moral attitudes. Moreover, there are distinct cultural differences seen through the course of history across India. Ancient times[edit] A Sculpture depicting a sexual Pose The origins of the current Indian culture can be traced back to the Indus Valley civilisation , which was contemporaneous with the ancient Egyptian and Sumerian civilisations, around BCE. During this period, the first evidence of attitudes towards sex comes from the ancient texts of Hinduism , Buddhism. These ancient texts, the Rig Veda among few others, reveal moral perspectives on sexuality, marriage and fertility prayers. The epics of ancient India, the Ramayana and Mahabharata , which may have been first composed as early as BCE, had a huge effect on the culture of Asia , influencing later Chinese , Japanese , Tibetan culture and South East Asian culture. These texts support the view that in ancient India, sex was considered a mutual duty between a married couple, where husband and wife pleased each other equally, but where sex was considered a private affair, at least by followers of the aforementioned Indian religions. In practice, this seems to have only been practiced by rulers, with common people maintaining a monogamous marriage. It is common in many cultures for a ruling class to practice both polyandry and polygyny as a way of preserving dynastic succession. Nudity in art was considered acceptable in southern India, as shown by the paintings at Ajanta and the sculptures of the time. It is likely that as in most countries with tropical climates, Indians from some regions did not need to wear clothes, and other than for fashion , there was no practical need to cover the upper half of the body. This is supported by historical evidence, which shows that men in many parts of ancient India mostly dressed only the lower half of their bodies with clothes and upper part of body was covered by gold and precious stones, jewellery, while women used to wear traditional sarees made of silk and expensive clothes as a symbol of their wealth. This is not the only example of such a work in ancient India, but is the most widely known in modern times. It is probably during this period that the text spread to ancient China , along with Buddhist scriptures, where Chinese versions were written. Examples of this include the depiction of Apsaras , roughly equivalent to nymphs or sirens in European and Arabic mythology, on some ancient temples. The best and most famous example of this can be seen at the Khajuraho complex in central India built around 9th to 12th century. Colonial era[edit] A Marriage guide published in Madras Presidency , in s Although the Portuguese and French had managed to set up some small enclaves in India, such as Goa, where the Catholic inquisition forcibly converted some of the population of the small region to Catholicism, it was the arrival of the British , who managed to annex the entire Indian subcontinent through alliances with various monarchs, that had the largest effect on the culture of India and its attitudes to sex. Rule was indirect at first through the East India Company whose administrators did not necessarily interfere extensively and even took advantage of the tattered remnants of Hindu liberalism in sexual matters, for example through liaisons and by maintaining de facto wives. At the same time there were significant number of orientalist who saw India as a great civilisation, invented the field of Indology , and advocated a more accepting point of view. Paradoxically while this new consciousness led to the promotion of education for women and eventually a raise in the age of consent and reluctant acceptance of remarriage for widows , it also produced a puritanical attitude to sex even within marriage and the home. The liberality of pre-colonial India had also respected the home and relationships. Current issues[edit] Conservative views of sexuality are now the norm in the modern republic of India, and South Asia in general. It is often argued that this is partly related to the effect of colonial influence, as well as to the puritanical elements of Islam in countries like Pakistan e. However, such views

were also prevalent in the pre-colonial era, especially since the advent of Islam in India which brought purdah as ideal for Muslim women. Before the gradual spread of Islam largely through the influence of Sufis, there seems to be evidence of liberal attitudes towards sexuality and nudity in art. However, scholars debate the degree to which Islam, as a mass and varied phenomenon was responsible for this shift. While during the 18th and 19th centuries in the west, many people discovered the ancient culture of sexual liberalism in India as a source for western free love movements, and neo-Tantric philosophy, India itself is currently the more prudish culture, embodying Victorian sensibilities that were abandoned decades ago in their country of origin. However, with increased exposure to world culture due to globalisation, and the proliferation of progressive ideas due to greater education and wealth, India is beginning to go through a western-style sexual revolution of its own, especially in cosmopolitan cities. Fundamental Rights, Directive Principles and Fundamental Duties of India Modern issues that affect India, as part of the sexual revolution, have become points of argument between conservative and liberal forces, such as political parties and religious pressure groups. These issues are also matters of ethical importance in a nation where freedom and equality are guaranteed in the constitution. Sexuality in popular entertainment[edit] Main article: Sex in Indian entertainment The entertainment industry is an important part of modern India, and is expressive of Indian society in general. Historically, Indian television and film has lacked the frank depiction of sex; until recently, even kissing scenes were considered taboo. On the other hand, rape scenes or scenes showing sexual assault were shown. Currently, some Indian states show soft-core sexual scenes and nudity in films, whilst other areas do not. Mainstream films are still largely catered for the masses. Pornography in India The distribution and production of pornography are both illegal in India; however, accessing pornography in private is not. Regardless, softcore films have been common since the late 19th century, and many directors have produced them. The CEO of the Indian subsidiary of eBay was charged with various criminal offences for allowing the trading of a CD on the website that contained pornography. Prostitution in India While trade in sex was frowned upon in ancient India, it was tolerated and regulated so as to reduce the damage that it could do. Unfortunately, however, the stigmatisation that has arisen in modern times has left the many poor sex workers with problems of exploitation and rampant infection , including AIDS , and worse, it has allowed a huge people-trafficking industry, like that of Eastern Europe , to take hold. Many poor young women are kidnapped from villages and sold into sexual slavery.

Chapter 5 : History of human sexuality - Wikipedia

Homosexuality in Ancient India Epified. Loading Unsubscribe from Epified? Epified brings you a brief overview of how gender and sexuality were viewed in ancient India.

Sex Pottery of Peru: This happened once a year in the villages of ancient Babylon. Each of the women were sold to the highest bidder. Rich men competed for the most beautiful of the young women and the ugliest women were handed over to the commoners - who could not bid on the beautiful ones. In the ancient times, the rules of marriage were a lot stricter for women. In ancient Israel, for example, women had to be virgins before marriage. On the other hand, men were not expected to be virgins when they became husbands. Also, if a man accused his wife of not being a virgin at the time of marriage, she faced the risk of being stoned to death. If the charges were disproved, the man was only flogged or forced to pay a fee for his wrongful accusation. In Athens, the income of both male and female prostitutes was subject to taxation. Therefore, the activity was actually regulated by the state. When it came to male prostitutes, the majority of the clients were also male. Still, even though male prostitution was legal, a man performing services for a fee would have his civil rights removed. He was banned from many aspects of public life and could not serve as a magistrate nor was he allowed to speak in the assembly. As a result, the majority of male prostitutes were slaves or foreign residents. Man soliciting boy for sex in exchange for a purse containing coins. Athenian red-figure kylix, 5th c. Metropolitan Museum of Art, New York. Public Domain In ancient Babylon, there was a custom that all women had to perform a sacred duty to the goddess Mylitta. This was a form of sacred prostitution involving the woman going to the sacred temple of the goddess and having intercourse with a stranger in exchange for a fee. The earnings were dedicated to the goddess and, while beautiful women were done with their obligation quite quickly, less attractive women had to wait longer, sometimes even years.

Chapter 6 : Penis sizes, ancient India's Viagra and more in Wendy Doniger's The Mare's Trap - Firstpost

A2A ; TLDR: *Yes and no. India - the Past. People often talk about Khajuraho, as if it is an exclusive case of sexual liberty. However, truth is that - almost every temple in ancient India was like Khajuraho.*

Avinash De Sousa, Carmel, 18, St. This article has been cited by other articles in PMC. Abstract Indian religions and cultures are diverse and have always influenced the way people live in this part of the world. Religion has been a very dominant influence in marriage, choice of marital partner and cohabitation. The present paper looks at various religions in India and their influence on sexual attitudes and the institution of marriage. Sikhism, Jainism and the Parsi faith with its influence on sexuality and marriage are reviewed. Christian values and the role they play in shaping sexual notions as well Christian marriage traditions are explored. The paper also looks at the influences Islam has had on marriage and sexuality and ends with a feminist perspective on women and sexual attitudes towards women. Sexuality, marriage, Indian

INTRODUCTION A growing body of research today indicates that religions play an important role in the economic, demographic, marital and sexual behavior of individuals and families, ranging from patterns of employment to fertility and marital stability. In India, there are three major faiths viz. Christianity, Islam and Hinduism. The chapter shall focus on these major faiths while touching upon various other systems of faith that occur in India. We see the same idea in Psalm Again, moral order is upheld. Another way of speaking of this is to say that the world is built according to wisdom. In the imagery of the Old Testament, this wisdom means something like the architecture of the universe. When God built the universe, like a building, he did so according to the blueprint called wisdom. Wisdom is the fundamental underlying order according to which the universe is constructed. Sometimes we speak of the architecture of a piece of hardware or software, by which we mean the underlying structure, such that, if we understand it, we shall grasp why it behaves and responds as it does. In the same way, to live wisely in the world we need some understanding of the blueprint or architecture upon which the world is built. Christians claim that part of this order is the proper guarding of sexual expression within the security of marriage. In particular, it is suggested that cultural conservatives are no more than that, indulging in nostalgia for a mythical bygone era of family stability. When Jesus and Paul spoke about marriage, they referred back to Genesis 2: Against this, Christian people argue that we are under no illusions about some supposed magical ideal era of the past be it the s or whenever , but whatever the flows of culture, marriage is a creation ordinance, a way of life rooted in the way the world is and the way human beings are. This is the claim. When a man and woman marry, God is always watching and listening whether or not it is a church wedding , and he will hold each accountable before him for keeping their wedding promises. In my biblical and theological study of sexuality, I suggest the following working definition of marriage: Marriage is the voluntary sexual and public social union of one man and one woman from different families. This union is patterned upon the union of God with his people, his bride, the Christ with his church. Any serious discussion of the future of marriage requires a clear understanding of how marriage evolved over the ages, along with the causes of its most-recent transformations. The most problematic word for many 21st century people is the second word: Surely, we ought rather to consider how marriage is evolving, the cultural and social pressures that have caused the marriage to change and be transformed, to continue changing in the years ahead, and to be different in different cultures. If marriage is neither the result of a blind historical process nor the outcome of autonomous human construction, it follows that when a couple marry, they enter an institution whose terms are given to them. They neither invent the particular terms of their relationship nor gradually create their relationship as a project over time. Marriage is an institution within which a couple live, not an ideal to which they aspire. The difference between an ideal and an institution is important. A couple may have in their minds some ideal and strive to move towards that in their relationship. This is deceptively similar to marriage but actually radically different because to get married is to enter a status of relationship within which the growth and maturity are to develop. Marriage needs the security of being an institution with boundaries. Within this given order the relational dynamics can safely flourish. The marriage a couple enter has a moral structure within which the Creator calls them to live. To understand this is a necessary precursor

to stability and security within marriage; the alternative is the terrifying possibility that each couple must generate the terms and qualities of their particular relationship as they see fit. To do this is to confuse living up to the calling of marriage with the given institution of marriage within which this divine calling is heard. Essentially it removes the security of entering the institution of marriage, within which we are called to live lives of mutual love and faithfulness, and replaces it with a terrifying concept of marriage as the project of each couple and their precarious process of growth in love. This is the logical consequence of confusing the status of being married with the quality of the married relationship. Both status and relationship are important, but if the latter is confused with the former, it removes the stability and the necessary foundation. This is, of course, the obvious biological answer – or it has been obvious through most of human history. At one level this does nothing to distinguish human sexual relations from animal or plant sexual relations. The purpose of sex may be seen, it is suggested, in its benefits to the couple. These benefits may include shared pleasure, mutual comfort and companionship, and the psychological benefits of mutual affirmation and unconditional acceptance. This kind of relationship, at its best, can meet deep felt needs. Some have gone further, perhaps taking their cue from Genesis 2: The relational nature of humankind is focused in some way on the man-woman encounter. Although the Bible abhors sex-mysticism of this kind and any incorporation of eros into the divine nature, it does speak of the relationship of husband and wife, or bridegroom and bride, as a significant image of the relationship of God with his people and Christ with his church Ephesians 5: The third kind of answer is qualitatively different from the first two. Every stable society has had to say that sex needs to be controlled and contained in some way, and has recognized that this powerful drive in human beings can do great damage if it is allowed to be expressed with no restraint. Every society has some taboos, some regulatory mechanisms, some forms of sexual behavior that are allowed and others that are forbidden. These taboos vary as social scientists and historians show us, but they always exist in some form or another. So in one form or another, people have said that sex exists in order to be expressed in some ways but not in others. There are safe and healthy contexts for sexual intimacy, and there are dangerous and chaotic contexts. It is a mistake to think that the emancipation of sex in western society since the 1960s has removed the existence of restraint; pedophilia and rape, for example, are still taboo. What has happened is that the boundaries of restraint have changed. They left behind a little bit of themselves, a culture, a belief, a way of life. Northern India was invaded by Moghul rulers in the 12th century marking the advent of swiftly spreading religious and cultural-revolution. Fulfilment of basic necessities was a remote and far-fetched dream, the rulers brought about conversion using this as their bait. A very miniscule number were converted by a genuine change of heart enlightened by the saints. Talking of a Muslim woman brings to mind a Burqah clad, plainly dressed followed by an array of children. One also thinks of oppression and lack of rights. One person does not come before the other, one is not superior to the other, and one is not the derivative of the other. A woman is not created for the purpose of a man. Islam defines a dress code for both men and women. For a woman the dress code is a way of protecting her modesty and privacy-the face and hand being the only uncovered part of her body. A man is expected to keep the portion between his navel to knee covered. Woman has been awarded the liberty to work beyond the confines of her home as long as she does so with modesty, i. She must also prioritize her role as a wife and daughter and not neglect her primary duties. Her earnings are her personal asset and she need not contribute towards the expenses of the household. Marriage in Islam is endogamous, i. Furthermore, if a Muslim spouse converts to another religion after marriage the marriage is again void. This is a very applauded and celebrated custom which safeguards the maintenance of a woman in the event of an unfortunate incident. Controversy surrounds the issue of contraception; it can be practiced when conception can be a risk to the health of the mother. Whether or not availability of resources to provide is a reason for considering contraception is an illusion. Some believe providing for a child is the responsibility of the Almighty, and one must produce as many children as possible. Divorce or talaq to be proclaimed by the man on 3 separate occasions. Marriage is not dissolved the 1st two times. After the 3rd proclamation there is a waiting period of 3 months during which the maintenance of the wife and children is the responsibility of the husband. If the differences persist divorce may be finalized after 3 months. At the time of parting he has to give her the promised mehr or dowry and supplementary ways to support herself and children. After the third

proclamation if the man wishes to marry the same woman again, it is permissible only after she has consummated a marriage with another man. Also if a husband creates hindrances in a woman following her religious duties or believing in Allah, she can ask for divorce. Homosexuality is looked down upon and is strictly prohibited. If a sexual relationship has occurred beyond the set confines of marriage both the ones involved are to be given lashes. No sexual intercourse permitted during fasting, menstruation, postpartum puerperal discharge and religious pilgrimage haj and umrah. It is not for true believers men or women to take their choice in the affairs if God and His apostle decree otherwise. He that disobeys God and his apostle strays far indeed Quran Its philosophy and practice emphasize the necessity of self-effort to move the soul toward divine consciousness and liberation. Moksha liberation from an endless succession of lives through reincarnation is achieved by enlightenment. This Moksha can be attained only through asceticism. Jainism is based on three general principles called the three Ratnas jewels. Right faith, right knowledge and right action.

Chapter 7 : The 7 Weirdest Sex Stories of the Ancient World

Section was taken down by the Supreme Court recently which I really appreciate and believe is a step in the right direction. However, there is a massive chunk of our population who still consider premarital consensual sex between two people of opposite sex literally as a sin and something to be ashamed of.

This article has been cited by other articles in PMC. Abstract India is a vast country depicting wide social, cultural and sexual variations. Indian concept of sexuality has evolved over time and has been immensely influenced by various rulers and religions. Indian sexuality is manifested in our attire, behavior, recreation, literature, sculptures, scriptures, religion and sports. It has influenced the way we perceive our health, disease and device remedies for the same. In modern era, with rapid globalization the unique Indian sexuality is getting diffused. The time has come to rediscover ourselves in terms of sexuality to attain individual freedom and to reinvest our energy to social issues related to sexuality. Excavations in the Indus Valley trace civilization there back for at least 5, years. The seeming contradictions of Indian attitudes towards sex can be best explained through the context of history. It may be argued that India pioneered the use of sexual education through art and literature. As in all societies, there was a difference in sexual practices in India between common people and powerful rulers, with people in power often indulging in hedonistic lifestyles that were not representative of common moral attitudes. India is a multiethnic and multilingual society with wide variations in demographic situations and socioeconomic conditions. Sexuality means different things to different people. Sexuality encompasses many ideas and has many facets. The definition of sexuality has been evolving along with our understanding of it. Sexuality is experienced and expressed in thoughts, fantasies, desires, beliefs, attitudes, values, behaviors, practices, roles and relationships. These most ancient texts, the Vedas, reveal moral perspectives on sexuality, marriage and fertility prayers. It seems that polygamy was allowed during ancient times. In practice, this seems to have only been practiced by rulers, with common people maintaining a monogamous marriage. It is common in many cultures for a ruling class to practice both polyandry and polygamy as a way of preserving dynastic succession. Nudity in art was considered acceptable in southern India, as shown by the paintings at Ajanta and the sculptures of the time. It is likely that as in most countries with tropical climates, Indians from some regions did not need to wear clothes, and other than for fashion, there was no practical need to cover the upper half of the body. This is supported by historical evidence, which shows that men in many parts of ancient India mostly dressed only the lower half of their bodies with clothes and upper part of the body was covered by gold and precious stones, jewellery, while women used to wear traditional sarees made of silk and expensive clothes as a symbol of their wealth. The main theme here appears to be the expression of Indian attitude toward sex as a central and natural component of Indian psyche and life. Examples of this include the depiction of Apsaras, roughly equivalent to nymphs or sirens in European and Arabic mythology, on some ancient temples. The best and most famous example of this can be seen at the Khajuraho complex in central India built around 9th to 12th century. In this 16th century guide, what people of that time thought were the most satisfactory characteristics of lovers and love making, have been poetically and colorfully described.

Chapter 8 : What Sex Was Like In Ancient India

In this scholarly book, Wendy Doniger seeks to highlight what the book reveals about life in ancient India, the mores and practices, and the surprisingly modern outlook to sex and sexuality.

July 10, The hearing assumes immense significance in the aftermath of the Supreme Court judgment last year declaring privacy as a fundamental right. Implemented in by the British colonial rulers, Section puts homosexuality under unnatural offences providing for sentence up to life imprisonment. A bunch of petitions challenged the wordings in Section , "whoever voluntarily has carnal intercourse against the order of nature with any man, woman or animal" saying it violated the rights of a section of society represented by lesbians, gays, bisexuals and transgenders LGBT. The Delhi High Court on July 2, pronounced a judgment making voluntary homosexual act between adults as legal. Since then, the Supreme Court has heard a challenging petition and a review petition. It restored the original provisions of Section Now, after a curative petition was filed, a constitutional bench is tasked to settle a debate that has been raging in India since ancient days.

Homosexuality in ancient India: Scholars have generally explained this as an acknowledgement that people engaged in homosexual acts. At another place, the Ramayana tells the tale of a king named Dilip, who had two wives. He died without leaving an heir. The story says that Lord Shiva appeared in the dreams of the widowed queens and told them that if they made love to each other, they would have a child. The queens did as ordained by Lord Shiva and one of them got pregnant. They gave birth to a child, who went on to become famous king Bhagirath, best known for "having brought River Ganga from heaven to the earth". The Mahabharata has an interesting story about Shikhandini, the feminine or transgender warrior of the time and responsible for the defeat and killing of Bhishma. Shikhandini was a daughter of King Drupada, who raised her as a prince to take revenge from the Kurus, the rulers of Hastinapur. Drupada even got Shikhandini married to a woman. After her wife discovered the reality, she revolted. The day was saved by divine intervention bestowing Shikhandini with manhood during night. Shikhandini henceforth lived like a hermaphrodite. During the great churning of milky ocean, according to Mastya Purana, Lord Vishnu took the form of a beautiful woman, Mohini to trick the demons so that the gods could drink all the amrut the immortal juice found from churning of ocean. Meanwhile, Lord Shiva saw Vishnu as Mohini and instantly fell for him. Their union led to the birth of a child -- Lord Ayyappa. Another scripture, the Narada Purana has references to what may be classified as "unnatural offences" described in Section At one place, the Narada Purana states, anyone who discharges semen in non-vaginas, in those beings destitute of vulva, and uterus of animals is a great sinner and will fall in hell. The purana does not approve of "unnatural offences" but the references prove that they were in practice. The famous law code, Manusmriti provides for punishment to homosexual men and women. Manusmriti says that if a girl has sex with another girl, she is liable for a fine of two hundred coins and ten whiplashes. But if lesbian sex is performed by a mature woman on a girl, her head should be shaved or two of her fingers cut off as punishment. The woman should also be made to ride on a donkey. In the case of homosexual males, Manusmriti says that sexual union between with two men brings loss of caste. If a man has sex with non-human females or with another man or indulges in anal or oral sex with women he is liable for punishment as per the "Painful Heating Vow". The ninth chapter of the Kamasutra of Vatsyayana -- composed in around 4th century BC, talks about oral sexual acts Auparistaka , homosexuality and also of similar activities among transgenders tritiya prakriti. The book, however, does not favour homosexuality of any kind. Arthashastra of Kautilya -- a treatise on politics -- also mentions homosexuality. But the book makes it a duty of the king to punish those indulging in homosexuality and expects the ruler to fight against the "social evil".

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The epics of ancient India, the Ramayana and Mahabharata, which may have been first composed as early as BCE, had a huge effect on the culture of Asia, influencing later Chinese, Japanese, Tibetan and South East Asian culture. These texts support the view that in ancient India, sex was considered a mutual duty between a married couple.

Search Sex and ancient Indian women: In this scholarly book, Wendy Doniger seeks to highlight what the book reveals about life in ancient India, the mores and practices, and the surprisingly modern outlook to sex and sexuality. In this excerpt, Doniger looks at the role women played in the Kamasutra and also what female readers took from the book. Jul 19, Nature and Culture in the Kamasutra Wendy Doniger pp; Rs The Kamasutra for women The assumption that the intended reader of the Kamasutra is male persists in popular culture today. But The Kamasutra is for women-it was intended to be used by women, and has much to offer to women even today. Vatsyayana argues at some length that some women, at least, should read this text, and that others should learn its contents in other ways: A woman should study the Kamasutra and its subsidiary arts before she reaches the prime of her youth, and she should continue when she has been given away, if her husband wishes it This is an important text, for it argues for the method by which the Kamasutra and indeed, other Sanskrit texts would have been known not only by women, but by the wider population in general; such knowledge was by no means limited to men, or women, who knew Sanskrit. The eighth century CE playwright Bhavabhuti, in his Malatimadhava, depicts women actually citing the Kamasutra 2. If they are taken by force by men who have not yet won their trust they become women who hate sex. It is also evidence that the Kamasutra was regarded as a counterforce to the prevalent culture of sexual violence. In addition to this general expectation that all women should know all of the Kamasutra, particular parts of the book were evidently designed to be used by women. Book Three devotes one episode to advice to virgins trying to get husbands, and Book Four consists of instructions for wives. Book Six is said to have been commissioned by the courtesans of Pataliputra, presumably for their own use. To appreciate this, it is useful briefly to recall the attitudes to women in two important texts that precede it, the Laws of Manu and the Arthashastra. Kautilya, the author of the Arthashastra, is far more liberal than Manu. He takes for granted the woman with several husbands, who is unimaginable for Manu and poses a problem even for the permissive Kamasutra. In these ways and others, Kautilya allows women more independence than Manu does. Secular opportunities involve playing in a park, bathing or swimming, or theatrical spectacles. More extreme occasions are offered by the spectacle of a house on fire, the commotion after a robbery, or the invasion of the countryside by an army. Sexual freedom The Kamasutra assumes a kind of sexual freedom for women that would have appalled Manu but simply does not interest Kautilya. He tells us that a woman who does not experience the pleasures of love may hate her man and leave him for another. If, as the context suggests, this woman is married, the casual manner in which Vatsyayana suggests that she leave her husband is in sharp contrast to the position assumed by the Laws of Manu: Vatsyayana dismisses with one or two short verses the possibility that the purpose of the sexual act is to produce children; one of the things that make sex for human beings different from sex for animals, he points out, is the fact that human women, unlike animals, have sex even when they are not in their fertile period. Manu assumes that every woman desires every man she sees: The Kamasutra takes off from this same assumption, but then limits it to good-looking men and modifies it with an egalitarian, if cynical, formulation: But, after some consideration, the matter goes no further. The Kamasutra often quotes women in direct speech, expressing views that men are advised to take seriously, and it is clearly sympathetic to women, particularly to what they suffer from inadequate husbands. Male texts may merely engage in a ventriloquism that attributes to women viewpoints that in fact serve male goals. Only by asking our own questions, which the author may not have considered at all, can we see that his text does contain many answers to them, fortuitously embedded in other questions and answers that were more meaningful to him. Jul 18,