

# Revista Científica Arbitrada de la Fundación MenteClara

Volumen 1 Número 2 (97 páginas)

20 de julio de 2016

ISSN 2469-0783

Editorial MenteClara



*En este número les presentamos un  
Interesante equilibrio entre  
fisiología, política y religión.*

## CONTENIDOS DEL NÚMERO 2:

### **DEMOCRACIA, REPÚBLICA Y LIBERTAD. APROXIMACIONES DESDE LA TEORÍA POLÍTICA MODERNA E IRRADIACIONES DEL PENSAMIENTO POLÍTICO ARGENTINO**

Ricardo Ramón Romero

Este trabajo se propone el análisis de los vínculos existentes entre libertad, democracia y república. Esta triada, está compuesta por conceptos fundamentales para la teoría política y el pensamiento liberal. Sin embargo, al no querer considerarla una trinidad, deberíamos analizarla críticamente, como una trilogía, y que necesariamente se contraponen a otra compuesta por igualdad, poder y propiedad, que en cierta medida amplía la conceptualización.

### **ASPECTOS CIENTÍFICOS Y BENEFICIOSOS DEL CULTO TÁNTRICO**

Ratan Lal Basu

Este artículo se propone identificar y aislar lo científico y beneficioso de la falsedad, superstición y misticismo que envuelve al tantrismo. El tantra en sí no es una religión pero ha penetrado en la mayoría de las comunidades religiosas y subreligiosas no solo de la India sino también de Tíbet, China, Japón y muchos otros países. En la India, son innumerables las asociaciones de tantra y los tántricos individuales en calidad de gurús enseñando supersticiones y "rituales mágicos". Sin embargo, son muchos los aspectos del tantra que son científicamente demostrables y sus efectos son beneficiosos tanto para los individuos como la sociedad en su conjunto. En esta línea, al final del artículo se destaca un estudio que demuestra la reducción de los niveles de estrés como resultado de las prácticas tántricas y otros comparativos revelando las consecuencias fisiológicas de las meditaciones tántricas y no-tántricas.

### **ESR, TANTRA Y LOS LÍMITES DEL POTENCIAL FEMENINO**

H. Umit Sayin

Este artículo de revisión explica algunos de los nuevos hallazgos sobre la sexualidad femenina, la RSE y los orgasmos prolongados-ampliados en comparación con las antiguas filosofías tántricas y taoístas.

### **LA LEGITIMIZACIÓN DEL LUGAR DE LA RELIGIÓN EN LA COMPRENSIÓN DE LA PERSONA HUMANA: UN ENFOQUE PROBATORIO PARA INTERPRETAR LA FUNCIÓN SIGNIFICATIVA DEL JUEGO SAGRADO**

Jeffrey R. Dickson

Aunque la religión y la teología y sus correspondientes postulados deberían tener peso en los debates relativos a la persona humana, a menudo estas ciencias se desestiman como secundarias o incluso como innecesarias. Sin embargo, más personas están admitiendo que para entender a la humanidad en general y al individuo en particular se debe incorporar lo que ofrecen estos debates. Como Haslina Ibrahim reconoce con razón: "Para comprender plenamente al hombre, es vital que reconciliemos el estudio de las religiones con otras ciencias que están incluidas en el estudio de las humanidades". Con este fin, esta argumentación va a ofrecer una justificación fehaciente de la omnipresencia del juego sagrado y convocar a los lectores a entender un poco de su legitimización en los debates sobre la persona humana. Esto se logrará al construir un compendio de características que se observa en la persona humana y que los científicos sociales suelen observar y luego conectarlas tanto individual como colectivamente al fenómeno del juego sagrado.

Editorial MenteClara, Perú 669 2° 6 (1068) Ciudad de Buenos Aires, Argentina, Tel. +54 1152172372, revista@fundacionmenteclara.org.ar, ISSN 2469-0783,

Editor responsable: Rocio Silveira de Andrade, Trad. Públa, Universidad de Buenos Aires. Copyright: © 2016 RCAFMC. Este artículo, de acceso abierto, es distribuido bajo los términos de la licencia Creative Commons Attribution-Non Commercial (by-nc) Spain 3.0.

Los autores conservan los derechos de autor y la revista el derecho de ser la editora del trabajo. Se permite y se anima a los autores y lectores a compartir los trabajos aquí publicados citando autoría y Revista Científica Arbitrada de la Fundación MenteClara como editorial. Vers. On-line <http://fundacionmenteclara.org.ar/revista/index.php/RCA/issue/view/2016-Vol1-2>

## Revista Científica Arbitrada de la Fundación MenteClara

*DEDICADA A INTEGRAR EL CONOCIMIENTO ACADÉMICO DEL  
BUDISMO TÁNTRICO TIBETANO, PRESERVADO EN LA UNIVERSIDAD  
DE GYUTO, CON EL CONOCIMIENTO FORMAL OCCIDENTAL.*

La Revista Científica Arbitrada de la Fundación MenteClara es un foro de discusión abierto pero riguroso para el debate acerca del budismo tántrico tibetano (tantrismo), sus diversas manifestaciones e interpretaciones contemporáneas y de los diferentes problemas a los que alcanza la visión tántrica.

La misión de la revista es promover e integrar el conocimiento académico del tantrismo con el conocimiento formal occidental.

*«Sostener el origen de una idea y encadenarla con las subsecuentes ideas generadas a partir de ella permite un continuo desarrollo del conocimiento académico. Nada justifica renombrarlas y auto asignarse derechos fundacionales sobre un concepto preexistente llamándolo de otro modo solo para cobrar derechos de autor o no quedar excluidos de sus grupos de pertenencia como se vieron obligados a hacerlo los primeros jesuitas iniciados en el budismo tántrico tibetano que, en vez de tántricos, se denominaron alumbrados».* (Gómez O. 1995)

La Revista Científica Arbitrada de la **Fundación MenteClara** incluye artículos y documentos sobre una amplia gama de temas y enfoques. Por su relevancia se destacan, aunque sin limitarse, los artículos sobre la historia de las ideas y las religiones, de filosofía y espiritualidad, de crítica literaria y de antropología, psicología y sociología. La revista incluye tanto artículos teóricos y de reflexión como productos de investigaciones empíricas.

Esta revista provee **acceso libre, gratuito e inmediato** a su contenido bajo el principio de que hacer disponible la investigación al público fomenta un mayor intercambio del conocimiento global y, por lo tanto, un mayor desarrollo del hombre.

Para ser incluidos en la publicación es necesario que los trabajos se encuentren libres de compromisos editoriales con cualquier otra revista u órgano editorial. Cada contribución será sometida primero a una evaluación de relevancia temática por el Comité Editorial y luego, a una evaluación tipo doble ciego con evaluadores internos y externos. **Comité Editorial, ISSN 2469-0783.**

Buenos Aires, Argentina, julio 2016

# Vol. 1 Nro. 2

## **Autores de este número:**

Oscar R. Gómez

Ricardo Ramón Romero

Ratan Lal Basu

Umit H Sayin

Jeffrey R. Dickson

Editorial MenteClara, Perú 669 2° 6 (1068) Ciudad de Buenos Aires, Argentina, Tel. +54 1152172372, [revista@fundacionmenteclara.org.ar](mailto:revista@fundacionmenteclara.org.ar), ISSN 2469-0783,

Editor responsable: Rocío Silveira de Andrade, Trad.a Públ.a, Universidad de Buenos Aires. Copyright: © 2016 RCAFMC. Este artículo, de acceso abierto, es distribuido bajo los términos de la licencia Creative Commons Attribution-Non Commercial (by-cn) Spain 3.0.

Los autores conservan los derechos de autor y la revista el derecho de ser la editora del trabajo. Se permite y se anima a los autores y lectores a compartir los trabajos aquí publicados citando autoría y Revista Científica Arbitrada de la Fundación MenteClara como editorial.

Vers. On-line <http://fundacionmenteclara.org.ar/revista/index.php/RCA/issue/view/2016-Vol1-2>

# Sumario

## ***Editorial***

**Oscar R. Gómez**

**Pág. 6**

## ***Artículos:***

DEMOCRACIA, REPÚBLICA Y LIBERTAD.

APROXIMACIONES DESDE LA TEORÍA POLÍTICA MODERNA

E IRRADIACIONES DEL PENSAMIENTO POLÍTICO

ARGENTINO

**Ricardo Ramón Romero**

**Pág. 9**

ASPECTOS CIENTÍFICOS Y BENEFICIOSOS DEL CULTO

TANTRICO

**Ratan Lal Basu**

**Pág. 27**

ESR, TANTRA Y LOS LÍMITES DEL POTENCIAL FEMENINO

**Umit H Sayin**

**Pág. 51**

LA LEGITIMIZACIÓN DEL LUGAR DE LA RELIGIÓN EN LA

COMPRENSIÓN DE LA PERSONA HUMANA: UN ENFOQUE

PROBATORIO PARA INTERPRETAR LA FUNCIÓN

SIGNIFICATIVA DEL JUEGO SAGRADO

**Jeffrey R. Dickson**

**Pág. 81**

# Editorial

**Oscar R. Gómez**



Vol. 1, Nro. 2 Artículo e06 (2016)

Enlace permanente a este editorial:

<https://datahub.io/dataset/2016-1-2-e06>



## Editorial

**Por Oscar R. Gómez**

Les doy la bienvenida a este segundo número. Un excelente equilibrio entre fisiología, política y religión; con artículos atravesados por, o que cuestionan, la visión tántrica de sujeto. Los cuatro trabajos seleccionados sintetizan el espíritu presentado en el primer número: un enfoque multidisciplinario sobre un único objeto de estudio —el Hombre y su relación con el universo en el que se desarrolla—.

En el primero (Romero, 2016), una profunda discusión política sobre las libertades individuales y las formas de gobierno desde la visión de un sujeto que, al momento de nacer, es poseedor de la condición de igualdad lograda gracias al periodo de la Iluminación, que ingresó en Europa por la Ruta de la Seda.

El segundo investiga los resultados observados a partir de la utilización de técnicas tántricas mediante una revisión de la evidencia científica sobre los beneficios de estas prácticas en la reducción del estrés y en las diferencias fisiológicas entre las meditaciones *theravadas* o *mahayanas* (destinadas a estimular la actividad parasimpática, lograr relax y calma mental aun en condiciones de esclavitud) opuestas a las prácticas tántricas, que inducen una actividad incrementada del sistema simpático con lo que acrecientan la capacidad de estar **alerta, enfocado** y con toda la **fuerza disponible para la acción**. Este trabajo, que muestra beneficios en la salud de los individuos, muestra también cómo los líderes religiosos en la India y el Tíbet usaron técnicas para calmar al pueblo y se reservaron para sí las prácticas tántricas (ocultándolas y demonizándolas) para poder conducirlo (Basu, 2016).

El tercero, también de carácter médico/sociológico, explora el potencial femenino para el placer y el orgasmo extendido y muestra con evidencia científica que los mecanismos de placer pueden activarse o desactivarse a partir de creencias como las tántricas y las creadas a mediados del siglo XX a partir de la visión mágica occidental y la demonización antes mencionada por los “gurúes” hindúes, llamada “neotantra” (Sayin, 2016).

El cuarto nos hace ver con claridad que sea el hombre una construcción de la cultura o una creación de dios hay algo que no puede ser discutido y es que la idea de Dios, el juego sagrado, forja el espíritu de las personas y, por lo tanto, ya debiera abandonarse definitivamente la idea de ciencia versus religión e incorporar la teología dentro del resto de las ciencias académicas (Dickson, 2016).

Quiero agradecer especialmente a Jeffrey por formar parte de esta *ibadat khana* (casa de reflexión ecuménica iniciada por Muhamad (*Akbar*)) que ponemos a disposición de la comunidad académica.

Espero que disfruten de este número tanto como lo hacemos con nuestro equipo editorial a la hora de seleccionar su contenido.

## Editorial

By Oscar R. Gómez

Welcome to our second issue, which is an excellent balance between physiology, politics, and religion. All its articles are driven by, or question, the tantric viewpoint of the human subject. The four selected works synthesize the spirit presented in the first issue: a multidisciplinary approach on a single object of study—man and his relationship with the universe where he realizes.

The first article (Romero, 2016) goes deep into a political discussion on individual liberties and forms of government from the perspective of a subject who, at birth, has an equal status that was achieved by recourse to the Enlightenment period, which was introduced into Europe by the Silk Road.

The second article explores the results observed out of the use of tantric techniques through a review of scientific evidence on the benefits of these practices in reducing stress and the physiological differences between *Theravada* or *Mahayana* meditations (aimed at stimulating parasympathetic activity, getting relaxation and mental calmness even in conditions of slavery) as against tantric practices, which induce to an increased activity of the sympathetic system, which leads to an increased ability to be **alert, focused** and with all **strength ready for action**. This work, which shows health benefits for individuals, also shows how religious leaders in India and Tibet used techniques to quieten their people and kept tantric practices for themselves (by hiding such practices and demonizing them) in order to shepherd the people (Basu, 2016).

The third article, also medical/sociological in nature, explores women's potential for pleasure and extended orgasms; and aided by scientific evidence, it shows that mechanisms of pleasure can be enabled or disabled by means of believes such as the tantric ones and those created in the mid-twentieth century based on the western magic worldview and the before mentioned demonization by Hindu "gurus", labelled "neotantra" (Sayin, 2016).

Finally, the last article makes us see clearly that either man being a construction of culture or a creation of god there is something that cannot be discussed, which is that the idea of God, the sacred play, shapes the spirit of the people and, therefore, the idea of science versus religion ought to be definitely abandoned and theology be taken into the rest of the academic sciences (Dickson, 2016).

Special thanks to Jeffrey for being part of this *ibadat khana* (house of ecumenical thoughts started by Muhamad (Akbar)) that we bring within the reach of the academic community.

I hope readers enjoy this issue as much as we, the editorial team, do when selecting the journal's content.

## Referencias

- Basu, R. L. (2016). Aspectos científicos y beneficiosos del culto tántrico. *Revista Científica Arbitrada de la Fundación MenteClara*, I(2), 27-49. Obtenido de <http://tantra.org.ar/descarga/Vol.1.2.e09.2016-ISSN2469-0783.pdf>
- Dickson, J. R. (2016). La legitimación del lugar de la religión en la comprensión de la persona humana: Un enfoque probatorio para interpretar la función significativa del juego sagrado. *Revista Científica Arbitrada de la Fundación MenteClara*, I(2), 81-95. Obtenido de <http://tantra.org.ar/descarga/Vol.1.2.e11.2016-ISSN2469-0783.pdf>
- Romero, R. R. (2016). Democracia, República y Libertad. Aproximaciones desde la teoría política moderna e irradiaciones del pensamiento político argentino. *Revista Científica Arbitrada de la Fundación MenteClara*, I(2), 9-25. Obtenido de <http://tantra.org.ar/descarga/Vol.1.2.e07.2016-ISSN2469-0783.pdf>
- Sayin, H. U. (2016). ESR, Tantra y los límites del potencial femenino. *Revista Científica Arbitrada de la Fundación MenteClara*, I(2), 51-79. Obtenido de <http://tantra.org.ar/descarga/Vol.1.2.e10.2016-ISSN2469-0783.pdf>

**DEMOCRACIA, REPÚBLICA Y LIBERTAD. APROXIMACIONES  
DESDE LA TEORÍA POLÍTICA MODERNA E IRRADIACIONES  
DEL PENSAMIENTO POLÍTICO ARGENTINO**

**Ricardo Ramón Romero**



Vol. 1, Nro. 2 Artículo e07 (2016)

Enlace permanente a este artículo:

<https://datahub.io/dataset/2016-1-2-e07>





## **DEMOCRACIA, REPÚBLICA Y LIBERTAD. APROXIMACIONES DESDE LA TEORÍA POLÍTICA MODERNA E IRRADIACIONES DEL PENSAMIENTO POLÍTICO ARGENTINO**

DEMOCRACY, REPUBLIC, AND FREEDOM. APPROACHES FROM MODERN POLITICAL THEORY AND THEIR SPREAD THROUGHOUT ARGENTINE POLITICAL THOUGHT.

**Ricardo Ramón Romero** politologoromero@gmail.com  
Universidad de Buenos Aires - Universidad de Ciencias  
Sociales y Empresariales

**Cómo citar este artículo / Citation:** Romero, R. (2016). «Democracia, república y libertad. Aproximaciones desde la teoría política moderna e irradiaciones del pensamiento político argentino». *Revista Científica Arbitrada de la Fundación MenteClara*, Vol 1, 2 e07  
<https://datahub.io/dataset/2016-1-2-e07>

**Copyright:** © 2016 RCAFMC. Este artículo de acceso abierto es distribuido bajo los términos de la licencia Creative Commons Attribution-Non Commercial (by-cn) Spain 3.0. Recibido: 16/3/2016. Aceptado: 20/04/2016 Publicación online: 20/07/2016

### **Resumen**

Este trabajo se propone el análisis de los vínculos existentes entre libertad, democracia y república. Esta tríada está compuesta por conceptos fundamentales para la teoría política y el pensamiento liberal. Sin embargo, al no querer considerarla una trinidad, deberíamos analizarla críticamente como una trilogía, y que necesariamente se contrapone a otra compuesta por igualdad, poder y propiedad, que en cierta medida amplía la conceptualización.

### **Abstract**

This work is intended to analyze the links among freedom, democracy and republic. This triad is made up of fundamental concepts for political theory and liberal thought. However, since we do not want to consider it as a trinity, we should analyze it critically as a trilogy, concept that is necessarily opposed to another trilogy made up of equality, power and property, which broadens the conceptualization.

### **Palabras Claves/ Keywords**

Teoría Política; República; Democracia; Libertad; Ciencia Política; Political Theory; Republic; Democracy; Freedom; Politic Science

## DEMOCRACIA, REPÚBLICA Y LIBERTAD. APROXIMACIONES DESDE LA TEORÍA POLÍTICA MODERNA E IRRADIACIONES DEL PENSAMIENTO POLÍTICO ARGENTINO

### Libertades o Igualdades

Libertades o igualdades  
es difícil la elección,  
tal vez sea necesario  
que decida el corazón.  
Yo sé que vos aun sentís  
que puede haber otro destino,  
este final, no es la final;  
hay que empezar otro partido.  
Igualdad + libertades  
debe ser la solución,  
siempre brotan nuevos sueños  
en el medio del dolor...

Donde estará la verdad, quién la podrá tener;  
una enseñanza nos quedará,  
nadie se banca que le digan lo que hacer.

Libertades o igualdades es vivir sin la elección,  
tal vez sea necesario que decida el corazón.  
Libertad + igualdades  
debe ser la solución siempre brotan nuevos sueños  
en el medio del dolor.

Falta y resto, Murga Uruguaya

## **A manera de presentación: de trilogías a hexalogías**

Nos proponemos entrar en el análisis de los vínculos existentes entre libertad, democracia y república. Esta tríada, está compuesta por conceptos fundamentales para la teoría política y el pensamiento liberal.

Sin embargo, al no querer considerarla una trinidad, cayendo en una mirada religiosa, deberíamos analizarla críticamente como una trilogía, que necesariamente se contrapone a otra, compuesta por igualdad, poder y propiedad, que en cierta medida amplía la conceptualización.

Si hablamos de libertad, necesariamente tenemos que pensar la trascendencia que implica la posibilidad de ejercerla, a partir de la condición de igualdad.

En tanto, que las decisiones que se toman en el gobierno, están limitadas por las relaciones de poder, que condicionan la democracia. Y si tenemos en cuenta que las leyes establecidas en la república en tiempos de la modernidad, tienen como base principal garantizar el resultado de la propiedad privada, no cabe duda que debemos extender la mirada.

A partir de éstos conceptos, podemos recorrer el pensamiento moderno, viendo las tensiones abiertas en las problemáticas que enfrentaban los teóricos que buscaban brindar la legitimidad y al nuevo tipo de gobierno emergente del Estado moderno, se trata de los mismos inconvenientes que tienen que enfrentar nuestros pensadores argentinos y que intentaremos incluirlos en los ejes propuestos.

Este ensayo se desarrolla en tres aproximaciones que parten del análisis de los conceptos, desde el intento fundacional del gobierno, especialmente bajo el marco del contractualismo, para luego estudiarlos en el proceso de la formación del gobierno representativo, como especie de síntesis entre democracia y república. Finalizamos nuestras reflexiones desde las visiones críticas a la democracia o al gobierno representativo.

Debemos alertar, que el análisis se concentra fundamentalmente en los conceptos seleccionados a través de algunas aseveraciones vertidas por los autores citados, teniendo presente el contexto histórico que los enmarcaron. Para evitar una exposición escolástica, intentaremos una imbricación expositiva, casi como un caleidoscopio, posibilitando una lectura diacrónica y sincrónica de los mismos.

**Primera aproximación:** Constitución del gobierno en los albores de la teoría política moderna

Encontramos en el pensamiento de Maquiavelo un proceso de secularización de la política, que rompe con el principio de legitimidad religiosa y la aparición del individualismo que se produce en los albores de la modernidad; en el contexto de la guerra civil inglesa 1648; la revolución francesa y la independencia norteamericana 1776, y antesala de los comienzos de nuestra patria.

La preocupación subyacente en esas reflexiones, se concentra en encontrar un nuevo principio de legitimidad para un gobierno secular, que ya no lo da Dios, sino que debe ser instituido por los individuos.

Siguiendo este hilo, se parte de un momento previo a la constitución del cuerpo político y del gobierno, definido como estado de naturaleza en el cual todos los hombres viven en estado de plena libertad e igualdad y no tienen nada que obedecer, para pasar a la constitución de un soberano, que a la vez se busca no perder la condición esa libertad e igualdad que los constituye como individuos.

Ese momento, que los primeros contractualistas llamarían “estado de naturaleza”, donde la falta de seguridad que compele a los individuos, los lleva a reflexionar sobre las condiciones de un pacto social que instituya el gobierno.

Aunque el motivo y la condición cambiaba según fuera la visión de cada pensador. Para Hobbes, los hombres se encuentran en plena igualdad (Hobbes, 2003, p. 124), pero esa situación provoca una inseguridad, por la tendencia que los mismos tienen a enfrentarse por la supervivencia (Hobbes, 2003, p. 124).

De esta manera, esta libertad plena que se puede ejercer, como derecho natural, provoca la guerra entre los hombres (Hobbes, 2003, p. 130). Por su parte Locke coincide con Hobbes sobre la existencia de la plena libertad e igualdad en el “estado de naturaleza” (Locke, 1996, p. 205), sin embargo, no parte de una situación de enfrentamiento entre los hombres, sino, de la ausencia de un juez con capacidad para dirimir en los conflictos entre los ellos por el ejercicio de la propiedad (Locke, 1996, p. 211-16).

En una misma línea argumental sigue Rousseau, quien sostiene que el hombre en estado de naturaleza no es malo (Rousseau, (A), 2001, p. 96), sino, que la propiedad genera los enfrentamientos entre los hombres (Rousseau, (A), 2001, p. 107), y citando a Locke, dice: “no puede haber agravio donde no hay propiedad” (Rousseau, (A), 2001, p. 114).

Montesquieu se suma a la crítica a Hobbes, donde entiende que por el contrario, en el “estado de naturaleza”, los hombres tienen una necesidad de aproximación y no de enfrentamiento (Montesquieu, 2004, p14).

Estas diferentes visiones sobre el estado de naturaleza, genera distintas razones para la constitución del gobierno. Para Hobbes, los hombres, a través de un acto voluntario, establecen un pacto de asociación y sujeción, por el que renuncian su derecho de libertad a un soberano (Leviatán), encargado de garantizar su seguridad (Hobbes, 2003, p. 131).

En tanto, que Locke sostiene que no se transfiere el derecho natural de libertad (Locke, 1996, p. 219). En este sentido, se establecen dos contratos, el primero de asociación y el segundo de sujeción. La novedad de este contrato es que el soberano también pacta, obligándose a obedecer las mismas leyes.

Si para Hobbes, la república se instituye para preservar la vida (Hobbes, 2003, p. 161), para Locke, el gobierno civil preserva la propiedad, entendida como derecho a la vida. La libertad y propiedad es obtenida en justo derecho a partir del trabajo del hombre (Locke, 1996, p. 228).

Por su parte, Rousseau plantea dos pactos, el pacto inocuo, implica el pasaje del estado de naturaleza a la sociedad civil, en el mismo, los propietarios engañan a los no propietarios para garantizar su propiedad, el segundo pacto, el contrato social supone el traspaso de la sociedad civil, estadio de injusticia y desigualdad a la república, como estado de armonía social.

De esta manera, el acuerdo de asociación es para garantizar la plena libertad y la igualdad de los hombres, evitando el abuso de uno sobre otro (Rousseau, (A), 2001, p. 114). Libertad que ahora deviene en leyes que la garantizan, afirmaría Montesquieu (Montesquieu, 2004, p. 130).

Un jacobino criollo, Mariano Moreno, quien entiende a la ciencia política como: La sublime ciencia que trata del bien de las naciones, es el primer hombre que reflexiona, en plena emancipación argentina, sobre las bases de esta nueva nación. Asevera que la libertad se constituye en plena igualdad de los hombres, que un pueblo esclavo que rompe sus cadenas debe tomar conciencia sobre las leyes. Y que es el pacto social la única base de obediencia y el conocimiento de los derechos permitiría la superación real de la tiranía (Moreno, (A), 1998, p. 135).

Constituido el gobierno, éste establece una relación con los devenidos súbditos, para Hobbes, o pueblo, para Rousseau, o ciudadanos, para el resto. La teoría de Hobbes plantea una delegación absoluta del poder político, donde el soberano no pacta con los contratantes (Hobbes, 2003, p. 167), se sostiene que el derecho natural no se transfiere, siempre queda latente el derecho a la autodefensa (Hobbes, 2003, p. 137).

Sin embargo, está convencido que la república es un pacto por el bien común (*common wealth*) cree que la libertad es compatible con el poder ilimitado del soberano, porque es éste el que la garantiza (Hobbes, 2003, p. 199).

Por su parte, Locke sostiene que la república, constituida por la Sociedad Política, se produce sin delegación de libertad por el pleno consenso del pueblo (Locke, 1996, p. 219/ 275). Además, Locke sugiere moderar ese poder político a través de la separación de las funciones legislativas de la ejecutiva (Locke, 1996, p. 300).

En esa línea, también está de acuerdo Montesquieu, sigue la misma línea de pensamiento y entiende que la libertad se asienta sobre la división de poderes (Montesquieu, 2004, p. 132).

En Rousseau, el poder reside en el conjunto del pueblo, el gobierno intercede entre el Estado, la voluntad general y el pueblo. El gobierno es un producto de la voluntad general, que se constituye con la superación de las voluntades particulares o sea dejando las diferencias y alcanzando la igualdad (Rousseau, (B), 2001, p. 196).

El contrato social de Rousseau supone la cesión de todos los derechos naturales, aun el derecho a la vida. Esa cesión integral de cada uno a la comunidad, los iguala, de ese modo desaparecen los intereses particulares y todos conformando la voluntad general buscarán el bien común.

Su república está sustentada en las leyes dictadas por la voluntad general constituida por leyes (Rousseau, (B), 2001, p. 207), cuyo fin es asegurar la libertad e igualdad, que para Rousseau se constituye en la obediencia a la ley (Rousseau, (B), 2001, p. 219).

Aunque explicita, que el poder legislativo pertenece al pueblo reunido como voluntad general y sólo a él (Rousseau, (B), 2001, p. 223). En este sentido, el gobierno recibe de la soberana voluntad general las órdenes de gobierno (Rousseau, (B), 2001, p. 224).

Nuevamente el joven jacobino, nos plantea que el gobierno debe generar una relación con el pueblo, debe desplegar una “comunicación pública” capaz de vincular los actos de gobierno con la voluntad del pueblo (Moreno, (B), 1998, p. 142). Considera que los



ciudadanos no deben hacer una mera delegación de funciones, nos dice: “es cierto que el pueblo debe esperar todo lo bueno de sus representantes, pero deben aprender por si mismos lo que es debido a sus intereses y derechos” (Moreno, (C), 1998, p. 198).

Constituida república, se impone pensar en su forma, y aquí Hobbes retoma una variable clásica de tipificación aristotélica, relacionada con la cantidad de personas que integran el gobierno, si es uno, se trata de una monarquía, si es una parte de la sociedad será una aristocracia y si es todo el pueblo resultará una democracia, plantea que existen deformaciones de los mismos en tiranía, oligarquía y anarquía. Exponiendo seis razones por la cual se acerca mejor al poder absoluto (Hobbes, 2003, p. 174-6).

Por su parte, Locke sostiene que una vez reunidos los hombres en sociedad, la mayoría, los propietarios, tienen el poder de establecer quienes dictan las leyes y los ejecutores de las mismas. Si ésta mayoría emplea su poder en dictar y ejecutar, es una democracia perfecta, si en cambio, delega en manos de unos pocos hombres, es una oligarquía, y si lo hace en una persona, es una monarquía, hereditaria si es el poder reside también en su herederos o electiva si el cuerpo elige su sucesor (Locke, 1996, p. 298). Pero no se concentra en optar por una forma, sino por dar pautas claras del ejercicio del legislativo, que es el poder supremo de la república (Locke, 1996, p. 313).

Para la división de los gobiernos, Rousseau opta por el mismo criterio, el número de miembros que lo componen. Cuando todo o gran parte del pueblo participa de él, es una democracia, cuando se deposita en un pequeño número, una aristocracia, y si recae en una persona, una monarquía (Rousseau, (B), 2001, p. 231). Y si bien, por su concepto de voluntad general, uno pensaría que el ginebrino optaría por la democracia, éste la considera como una forma perfecta e inexistente, y tras descartar la monarquía, sostiene, que la aristocracia, electiva, es la mejor forma de gobierno (Rousseau, (B), 2001, p. 234-43).

Por su lado, Montesquieu sostiene que las leyes derivan de la naturaleza de los gobiernos, los cuáles pueden calificar como: el republicano, el monárquico y el despótico. Esta clasificación mantiene el criterio de la cantidad de miembros que componen el gobierno, pero también distingue en la forma en que se gobierna. En el modelo republicano, cuando participa el pueblo entero, lo define como democracia, pero cuando lo hace una parte, lo llama aristocracia. En tanto que si gobierna una sola persona, puede ser

monarquía o despotismo, pero se diferencian por la vigencia de leyes en el primero (Montesquieu, 2004, p. 24-25).

Paradójicamente, Montesquieu no tomará a las formas republicanas como más adecuadas para preservar la libertad política, sino que entenderá que los gobiernos “moderados”, por ende la monarquía, garantizan la efectividad de acción del ejecutivo, así como el pleno ejercicio de la libertad. Sin embargo, el legislativo, aclara, debe estar en manos de varias personas (Montesquieu, 2004, p. 131-135/6). Este análisis nos lleva a pensar su preferencia por la monarquía constitucional inglesa, emanada de la gloriosa revolución 1689.

En la exposición sobre las formas de gobierno, encontramos cierta moderación en los pensadores europeos y una osadía en el argentino Esteban Echeverría. Mientras los autores del viejo continente no visibilizan a la democracia, como una alternativa de gobierno, el joven romántico se juega por ella. Sostiene, que los principios de libertad-igualdad-fraternidad son esenciales en la base simbólica de la construcción de la patria (Echeverría, 1948, p. 108).

Entiende, que la recuperación de los ideales de mayo de 1810 se expresa en la organización de la patria sobre una base democrática (Echeverría, 1948, p. 149). Y esta superación necesita de una confraternidad de intereses a través de una fusión de acuerdo de las partes enfrentadas en la historia (Echeverría, 1948, p. 168).

Podemos concluir con esta primera aproximación, diciendo que el punto esencial del gobierno reside en la constitución de la república. El marco brindado por las leyes, que garantizan derechos que prioritarios de este nuevo estado político, donde valores como la libertad e igualdad presentes en la estado natural, son desplazados por derechos creados, como la propiedad privada, o habilitados por medio de la ley.

## **Segunda aproximación:** formación del gobierno representativo

Se expusieron algunas consideraciones realizadas sobre la mejor forma de gobierno, y observamos que coinciden en la preocupación sobre la igualdad, esencialmente democrática, que impulsa a considerar a la totalidad del pueblo como un conjunto de ciudadanos de plenos derechos. Sin embargo, se avanza a mediar los intereses a través del sistema de representación, concepto recuperado por Locke para legitimar los intereses de los propietarios (burgueses) en la arena política. O sea, la figura del “pueblo” irá cristalizando en un mecanismo de contralor, a través de un gobierno que lo representaría, lo que nos invita avanzar en una segunda aproximación, que analice los alcances del concepto de “gobierno representativo”.

La pesadilla que tenían los primeros teóricos modernos, sobre el involucramiento del pueblo en la política, se hizo realidad con la radicalización democrática de la revolución francesa. Tras este acontecimiento, la democracia, como “gobierno del pueblo” en abstracto, comenzaría a repensarse como “gobierno representativo” en concreto. No por un desliz hegeliano objetivante, sino por una tendencia histórica inevitable hacia la democracia, como afirmaría Alexis de Tocquevelli años subsiguientes (De Tocquevelli, 2005, p. 35).

Pensar en una idea de elección del gobierno, era considerada por Burke como una palabrería adulatora. Lo vemos cuando critica el discurso del sacerdote Dr. Price (Burke, 1996, p. 53), Burke desacredita la propuesta de mismo, al sostener que en la *Bill of Rights* (Declaración de Derechos) de la revolución inglesa, no se avanzaba hacia un principio de elección (Burke, 1996, p.56). Aclara Burke, que si bien se entiende que el rey es servidor del pueblo, sin embargo, éste no debe obedecer ninguna otra persona y los súbditos deben su obediencia legal a él (Burke, 1996, p. 65).

Desde otro ángulo, paradójicamente siguiendo a Rousseau, y bajo la idea que la voluntad nacional no puede ser delegada, De Maistre entiende que en la representación, el pueblo queda esclavo y amordazado por un gobierno aristocrático, usurpador de la autoridad (De Maistre, p.44-45). Amplía de Maistre, al sostener que ninguna gran institución resulta de una deliberación. De esta manera, ningún legislador podría hacerse obedecer, ni por la fuerza, ni por el razonamiento; Así entiende que un poder no puede establecerse a través de una república (De Maistre, p. 73). Al defender la monarquía, propone poner atención en el caso inglés, donde no se suprimió a la realeza para garantizar la libertad. Por ende, entiende que sería un

buen paso para Francia restablecer la legitimidad del gobierno y recuperar la monarquía (De Maistre, p. 86 y ss).

Contrario a esta visión, y partiendo de una crítica a Rousseau, Constant entiende que sólo al seguir las máximas comprendidas en la libertad antigua, se puede sostener que los ciudadanos deben estar involucrados en el gobierno para garantizar que una nación sea totalmente soberana. Y sostiene que en los tiempos modernos, rescatando la visión de Montesquieu, los ciudadanos quieren disfrutar de su vida, por lo que delegan la administración de lo público (Constant, 1989). En este sentido, Constant construye la figura de “libertad política” para las instituciones constituidas libremente por los individuos, y que se centran en garantizar ese disfrute de lo privado (Constant, 1989).

De esta manera, de a poco nos alejamos de la idea del autogobierno, el mismo Sieyes que sostenía que el tercer estado quería ser todo, entiende no es posible, y que el gobierno sólo puede ser ejercido por delegación (Sieyes, 2003, p. 82 y ss). Siguiendo este planteo, la legitimidad de la república, ya no reside en el acuerdo entre individuos, sino, en la capacidad del gobierno representativo de relacionarse con el pueblo. Asimismo, el principio del sorteo, como selección de los magistrados en la democracia, es relevado por el de elección, generalmente reservado para gobiernos aristocráticos, basado en el apotegma que la voluntad del pueblo es la que define una forma de gobierno, y esa voluntad lo que la sostiene (Mills, 1878, p.12).

Encontramos así, una nueva aproximación a los conceptos de república y libertad, donde debemos tener presente, que el pueblo, no será cualquier persona, sino aquél capaz de hacer una buena elección del soberano. De esta manera, lo democrático de la administración, no devendrá de su participación directa del gobierno, sino, en la representación de sus intereses, lo que sería la mejor forma de gobierno (Mills, 1878, p. 67).

Es más, la república, no necesariamente debe asumir una forma democrática, en esa línea convergen Mills y Alberdi, sino que hay que privilegiar la constitución de un gobierno en base a la capacidad de un pueblo de sostenerlo, y que el fondo de su acción, sea la preservación de los derechos civiles (Alberdi, (C), 1970, p. 122). A su vez, agrega Sarmiento, que si bien las ideas revolucionarias se difundían por Sudamérica, la preocupación por la forma de gobierno no fue el principal objetivo de los líderes de la emancipación (Sarmiento, (B), 2001, 185).

En lo que refiere a la soberanía del pueblo, de Tocqueville destaca, que en América la misma se ejerce a través de un sistema comunal descentralizado (De Tocqueville, 2005, P I, Cap. IV). Y que la base de garantía contra cualquier tiranía, se constituye en la libertad de asociación y de prensa (de Tocqueville, 2005, p. 199- ss y 206-ss). Puntos que comparte Mills, cuando suma la libertad de expresión (Mills, (A), 1980, p. 33 y 42). Por su parte, Alberdi sostiene que la libertad no reside sólo en voluntad, sino que requiere también inteligencia, es ésta la que emancipa a los pueblos (Alberdi, (A), 1998, p. 24). Entiende que Rosas es representante del pueblo, porque el mismo no ilustró su libertad (Alberdi, (A), 1998, p. 37-38). Así, la cultura pasa a ser un punto clave para la formación de un buen gobierno, porque el pueblo en democracia tendería a apartar a los hombres distinguidos del poder, por lo cual es necesaria la educación y las costumbres para corregir estos errores (De Tocqueville, 2005, P II, Cap. V).

Esta postura lleva a Mills a proponer un sistema de voto plural, ponderado según nivel de educación (Mills, (B), 1878, p. 272). En línea con esta visión, la cultura de la civilización europea permitiría el funcionamiento de la República (Sarmiento, (A), 2005, p. 47). Coincidiendo, Alberdi propone impulsar la inmigración europea, como forma de garantizar el progreso de la república (Alberdi, (B), 2005, p. 59). Pero advierte Mills, que debe evitarse que gobierne sólo una clase (Mills, (B), 1878, p. 242), entiende que éste sistema no debe favorecer a una clase y anular al resto de la comunidad (Mills, (B), 1878, p. 275).

Mientras, Burke supone que para una representación adecuada deben también considerarse las diferencias de propiedad (Burke, 1996, p. 85), de Tocqueville sostiene que lo que facilita un estado social democrático en Estados Unidos, es fuerte principio de igualdad generado por la distribución de la herencia. (De Tocqueville, 2005, P I, Cap. III).

Y siguiendo con los representantes, Burke sostiene que luego de la elección de los miembros del gobierno, los mismos son fideicomisarios del pueblo, y que actúan en representación de “la nación” (Burke, 1996, p. 204). En un punto similar, Hamilton, al defender la república frente a la democracia pura, plantea que la elección de un pequeño grupo de ciudadanos puede discernir mejor el verdadero interés de su país (Hamilton, 2006, X). Visión que lleva a Alberdi a ver a los convencionales constituyentes no como representantes del pueblo, como finalmente queda nuestro preámbulo constitucional, sino de las provincias (Alberdi, (B), 2005, p. 201 y 223). Sin embargo, para Mills, que si bien prefiere un



representante ilustrado, sustenta que debe existir cierto compromiso con los electores, a fin de mantener una moralidad política (Mills, (B), 1878, p. 354).

De a poco, queda claro, que la elección popular de los representantes no constituirá necesariamente un “gobierno del pueblo”. Y bajo la excusa de evitar una “Tiranía de una mayoría”, la clase obrera según Mills (Mills, 1878, p. 375), se construye un elegante concepto: “check and balance” (pesos y contrapesos), So that?!. Sencillamente, una cuidadosa construcción de mecanismos de representación de intereses (Madison, X, 2006, p. 38). En este sentido, Mills recomienda un sistema de dos cámaras, disímiles en composición, que impliquen diferentes marcos de construcción de mayorías, a fin de dificultar mayorías automáticas (Mills, 1878, p. 368).

Por su parte, Mills recomienda la separación de la elección del cuerpo legislativo respecto del ejecutivo, para buscar otro contrapeso (Mills, 1878, p. 395). Al igual que Mills y recuperando a Montesquieu, Madison retoma la idea de división de poderes como base para la libertad, pero pensándola desde un mecanismo articulado, de mutuos controles (Madison, XLVII, 2006, p. 207). En el mismo sentido, Alberdi sostiene que a la elección y publicidad de actos de gobierno y la división de poderes es la base del gobierno representativo (Alberdi, (A), 1998, p. 114). Además, en el esquema de gobierno mixto, el Senado cumple una función de articulación de intereses provinciales con los nacionales, mediando en la construcción de la voluntad popular (Alberdi, (B), p.108; Hamilton o Madison, LXII, 2006, p. 261). Conjuntamente al coincidir en la idea de elección indirecta del ejecutivo, se concuerda en plantear una superioridad del legislativo mediante la constitución para garantizar la libertad (Hamilton, LXXIII, 2006, p. 311; Alberdi, (B), p. 128-129).

Con éstos aportes, podemos concluir esta segunda aproximación, diciendo que el gobierno representativo parece, en cierta medida, encontrar un equilibrio entre república y democracia. Sin embargo, deja al pueblo como un elector de su gobierno, pero a la vez súbdito del mismo, que debiera ser su voluntad. Por el contrario, el gobierno mixto media sobre los intereses y decisiones tomadas por el pueblo, a través del derecho del sufragio. Lo que nos invita a pensar cuánto tiene de democracia la propuesta y cuánto de aristocracia. Aún más, en qué medida, los representantes gobiernan para el pueblo o lo hacen por sus intereses, lo que llevaría a otra “cracia”, donde el pueblo no delibera ni gobierna, pero tiene libertad..., tiene libertad?!.



**Tercera aproximación:** Crítica al Gobierno representativo y a la democracia

Los gobiernos representativos o parlamentarios, establecidos a finales del siglo XIX, irían sucumbiendo en la centuria siguiente a partir de la década del 20, desplazados por regímenes autoritarios diferentes a las monarquías, como el fascismo, el nazismo y el mismo estalinismo. Es claro, que éstas formas políticas de gobierno, rompen indudablemente con la república, la democracia y la libertad. Sin embargo, debemos poner en claro, que son expresiones críticas a la paulatina exclusión del pueblo en los asuntos públicos provocadas por las llamadas democracias liberales.

Crítica que podemos observar incluso desde una visión republicana, como la de Hannah Arendt. A partir de sus razonamiento, de ver que las revoluciones francesa e inglesa se hicieron en nombre de la libertad (Arendt, 2004, p. 36) Arendt plantea que no la alcanzan. Tras distinguir la idea de liberación, entendida como ruptura de una dominación, respecto de libertad, comprendida como libertad de acción garantizada por un gobierno (Arendt, 2004, p. 37), sostiene que la Revolución Francesa no alcanza la libertad, por el devenir de la tiranía (Arendt, 2004, p. 98). Y si bien, la revolución norteamericana logra establecer marcos institucionales para la libertad (Arendt, 2004, p. 190), paulatinamente se pierde ese tesoro en el gobierno mixto, donde el pueblo se retira de la esfera pública (Arendt, 2004, p. 328).

Otro punto crítico, lo aporta Silvio Frondizi, quien ve que el principio de autogobierno, surgido en los albores de la modernidad, y expresado por Mariano Moreno en su defensa de la autodeterminación de los pueblos, quedó clausurado con la sanción de la Constitución de 1853, especialmente en el art. 22, que versa: “El pueblo no delibera ni gobierna si no por medio de sus representantes...”. Entiende Frondizi, que es imprescindible la derogación del art. 22, para el ejercicio de la soberanía popular a través de una democracia directa. Y sugiere la redacción de un principio que: “debe ser el pueblo por sí mismo, y cuando lo cree conveniente, delega algunas funciones en representantes” (Frondizi, (A), 1958, p. 113).

Desde otro ángulo, Carl Schmitt arremete contra los gobiernos liberales, por la tendencia a la “despolitización” que los mismos generarían. Según Schmitt, en la propuesta liberal, se pierde la relación intrínseca entre estado y política. El liberalismo impide la distinción y especificidad de lo político, y su existencia misma, al volver difusa la frontera entre estado y sociedad (Schmitt, (A), 1998,

p. 53). El intento de disolver la oposición amigo-enemigo, esencial y constitutivo de lo político, reduce a los individuos a un aspecto económico, como competidor, o a una instancia espiritual, como un oponente en la deliberación. Y si bien es verdad que en lo económico puede ser que todos se vean como competidores, lo cierto es que los pueblos se perciben como amigos o enemigos, lo que da punta pie a la política (Schmitt, (A), 1998, p. 58). Por eso rechaza la propuesta pluralista entendiendo que una tendencia así provoca la negación de la unidad soberana del estado (Schmitt, (A), 1998, p. 70).

Hasta aquí, las críticas al gobierno representativo pareciesen ser abstractas y no prácticas. Sin embargo, cuando se analiza el funcionamiento parlamentario y la conformación de los partidos, podemos ver otras deficiencias en el desarrollo de la república democrática. Especialmente, entiende Weber, con la burocratización y formación de los partidos políticos. (Weber, 2003, p. 275). Con la burocratización de los partidos, el parlamento se convierte en un espacio de patronazgo y clientelismo (Weber, 2003, p. 281). El presupuesto democrático que tendría el parlamento (Weber, 2003, p. 294) se desplaza, según Weber, hacia la lucha política por la obtención de cargos (Weber, 2003, p. 304).

En la misma línea, postula Arendth que el Partido convierte el gobierno representativo en un gobierno de “pocos” (Arendth, 2004, p. 372). Aclarando previamente que Arendth entiende que las necesidades limitan el desarrollo de la polis (Arendth, 2004, cap. 2), sostiene que en una sociedad de abundancia, los intereses de grupos no necesitan resolverse a costa de otros, por ende, el sistema de partidos sólo genera incompetencia y despilfarro (Arendth, 2004, p. 377), y agrega, que el sistema de partidos reemplaza la idea de “gobierno del pueblo y por el pueblo” por otra: “gobierno del pueblo por una elite que procede del pueblo” (Arendth, 2004, p. 372).

Por su parte, Schmitt ve a que la factibilidad de una definición de política como política de partido es posible: “cuando empieza a perder fuerza la idea de una unidad política (del Estado) capaz de relativizar a todos los partidos” (Schmitt, (A), 1998, p. 62). Sumando a su visión, Schmitt plantea una crítica al mecanismo de sufragio secreto por el cual se elige a los partidos, entiende que aquí se pierde la representación del pueblo por una sumatoria de voluntades privadas (Schmitt, (B), 1992, p. 240). A su vez, sostiene que la democracia tiene algunos límites: la imposibilidad de la relación identidad – representación; la naturaleza de un pueblo; los temas sobre los que se decide; y, fundamentalmente, la idea que la mayoría decide implica un planteo sobre quienes deciden (Schmitt, (B), 1992, p. 268 y ss).

Contrario a esto, Gramsci entiende que un partido puede ser una base organizativa de una voluntad colectiva (Gramsci, (A), 1993, p. 70). De esta manera, retomando a Maquiavelo quien proponía un jefe (Partido en este caso) para educar al “que no sabe”, identificado por Gramsci como: “la clase revolucionaria de la época, el “pueblo”, la “nación”, en definitiva (digo), la democracia urbana...” (Gramsci, (A), 1993, p. 72). Por lo que el partido tiene importancia si logra estar en momentos decisivos de la historia de un país (Gramsci, (A), 1993, p. 83). Pero esto, supone salir de un centralismo orgánico (intento de dominio de una parte al todo) por un centralismo democrático, que implica una inserción de la organización al movimiento real, (Gramsci, (A), 1993, p. 145). Así, en esa definición, Gramsci expone a la disciplina como una asimilación consiente y lúcida de las directrices a realizar, disciplina que no anula la libertad y personalidad, porque su origen es democrático (Gramsci, (B), 1993, p. 188-89).

Una construcción democrática desde la sociedad civil, o el pueblo, sería retomada por Silvio Frondizi, quien impulsó la praxis de la autogestión, a través de su militancia en organizaciones locales, sociedades de fomento, juntas comunales y municipios. Siguiendo ésta práctica, comprendió teóricamente que para una democracia autogestionaria “...es de fundamental importancia promover nuevos órganos, comités o concejos, de contenido realmente popular, con funciones de acción y de poder...”. Para Frondizi, estas instancias debían “...promover la participación activa y reagrupamiento de las bases obreras y populares, para su intervención directa en la vida social y política, y su preparación para el ejercicio del gobierno...” (Frondizi, (B) p. 161).

Como vemos en esta aproximación, la soberanía popular es reclamada para el pueblo. Por ende, se comprende que la construcción democrática se constituye esencialmente a partir de la participación popular en el gobierno. Quizás otras visiones como la de Dahl, que prefiere hablar de poliarquía antes que democracia, o Hayek que sigue con la idea que todo estado limita la libertad, e incluso Laclau, para sumar un argentino, que realiza una crítica al marxismo tradicional, hubiesen profundizado éste abordaje, más aún en las transformaciones de las democracias liberales en el marco del Estado de Bienestar (Laclau, 2004). Aunque esa tarea queda pendiente.

**A manera de conclusión:** De trilogía a trilogía

La exposición de cada aproximación tuvo un correlato histórico, la construcción del gobierno durante el siglo XVIII; el gobierno representativo durante el siglo XIX; y la crítica democrática durante el siglo XX. Podemos ver ésta situación como una mera coincidencia o como un proceso evolutivo. Cuando en la introducción nos deteníamos a pensar sobre la trilogía propuesta libertad- república y democracia, se sostuvo que era necesario ampliarla hacia una hexalogía que sume los conceptos de igualdad- propiedad y poder. Ejes que fueron tomados en cuenta a lo largo del análisis de los autores. Sin embargo, luego de la exposición analítica, podemos ver un desplazamiento en la preocupación teórica de los autores, que nos darían la razón sobre la idea de un proceso evolutivo del pensamiento político.

Si durante el siglo XVIII, las reflexiones hacían pivote en la trilogía libertad - república y propiedad, sin duda, podemos ir viendo, que durante el siglo XX, la deliberación política desplaza su epicentro a otra trilogía basada en la igualdad – democracia y poder. Entrando al siglo XXI, con el resurgir del neoliberalismo, observamos una nueva preocupación sobre la libertad y la república, ahora sí, sumada la democracia, porque no se puede desechar y es un desafío conceptual que tienen los teóricos contemporáneos. Sin embargo, aquí reitero la necesidad de no abandonar los otros puntos conceptuales. Creo que un abordaje teórico no puede prescindir de buscar convergencias entre éstos seis ejes.

El análisis se podría profundizar con conceptos como estado de bienestar o socialismo, sin embargo, se centró en esa trilogía para ver la forma evolutiva, o sea social e histórica, de los conceptos, y afirmar que en la figura de ciudadano se concentra: sus derechos políticos, en el marco de la república y la democracia, y sus derechos civiles, bajo la idea de libertad e igualdad. Pero el gran problema reside en el poder que puede generar la propiedad. Creo sustancial analizar el poder individual que provoca la propiedad y los efectos que tienen en la diferenciación de la sociedad. Y sostengo que es fundamental el estudio del estado como mediador de éste conflicto, lo que llamaría a profundizar una nueva trilogía: individuo-sociedad y estado, que será parte de otro artículo.

## Referencias

- Alberdi, J. (A), *Fragmento preliminar al estudio del Derecho* (1837), Editorial Ciudad y Cultura, Bs. As., 1998; (B) *Bases y puntos de partida para la organización política argentina* (1852), Edic. Libertador, Bs. As. 2005; (C) *La monarquía como mejor forma del gobierno en Sudamérica* (1861-3), Ed. Peña Lilho, Bs. As. 1970.
- Arendt, H. *Sobre la revolución* (1965), Alianza, Bs. As. 2004.
- Burke, E. "Reflexiones sobre la revolución de Francia y sobre la actualidad de ciertas sociedad de Londres respecto a ese acontecimiento. En carta destinada a un caballero de París" (1790), *Escritos Políticos*, FCE, México, 1996.
- Constant, B. "De la libertad de los antiguos comparadas con los modernos" (1819), Centro de Estudios Constitucionales, 1989.
- De Maistre, J. *Consideraciones sobre Francia* (1796), Tecnos, Madrid, 1990.
- De Tocqueville, A. *La democracia en América* (1835), FCE, México, 2005.
- Dahl, R. (1971), *Poliarchy: participation and opposition* Yale U. Press: New Haven
- Echeverría E. *Dogmas Socialista* (1837), Editorial Estada, 1948.
- Frondizi, S. (A) "La reforma constitucional", *Doce años de política argentina*, Praxis, Bs. As. 1958; (B) "Bases y puntos de partida para una soberanía popular", Edit. Ciencias Políticas, Bs. As., 1961.
- Gramsci, A. (A) "El Príncipe Moderno" y (B) "Notas sobre la política y el Estado Moderno" (1949), *La política y el estado moderno*, Planeta, Bs. As., 1993.
- Hamilton, Madison y Jay, *El Federalista*. (1780), FCE, México, 2006.
- Hayek, F. (1944), *Camino a la servidumbre*, Routledge Press, Reino Unido.
- Hobbes, T. (1651), *Leviatán*, Losada-Página/12, I y II, Bs. As., 2003.
- Laclau, E y Mouffe, C. (2004) *Hegemonía y estrategia socialista: hacia una radicalización de la democracia*. Fondo de Cultura Económica.
- Locke, J. (1690) *Dos ensayos sobre el gobierno civil*, Planeta DeAgostini, España, 1996.
- Mills, J. (A) *Sobre la Libertad* (1859) Aguilar, Bs. As., 1980; (B) *El gobierno representativo*, Madrid, 1878.
- Montesquieu, C. *Del Espíritu de las Leyes* (1748) Ediciones Libertador, Bs. As., 2004.
- Moreno, M. (A) "Prólogo al Contrato Social" (1810), (B) "Fundación de la Gaceta de Buenos Aires" (1810), (C) "Sobre las miras del Congreso que acaba de convocarse y Constitución del Estado" (1810), en *Representación de los hacendados y otros escritos*, Emecé, Bs. As., 1998.
- Rousseau, J. (A) *Discursos el origen de la Desigualdad de los hombres* (1755), (B) *El contrato social* (1762), Editorial El Ateneo, 2001.
- Sarmiento, D. (A) *Facundo. Civilización y Barbarie* (1845), Bureau Ed. Bs. As., 2005; (B) *Conflicto y armonías de las razas en América* (1883), Obras Completas, UNLM, Bs. As., 2001.
- Schmitt, C. (A) *El concepto de lo político* (1932), Alianza, 1998; (B) *Teoría de la Constitución*, Caps. 17-21. Madrid: Alianza 1992.
- Sieyes, E. (2003) *¿Qué es el Tercer Estado?* (1788-9), Fontana, Bs. As.
- Weber, M. (2003), "Parlamento y gobierno en una Alemania reorganizada" (1918), *Obras selectas*, Distal.

# **ASPECTOS CIENTÍFICOS Y BENEFICIOSOS DEL CULTO TANTRICO**

**Ratan Lal Basu**



**Vol. 1, Nro. 2 Artículo e09 (2016)**

Enlace permanente a este artículo:

<https://datahub.io/dataset/2016-1-2-e09>





## SCIENTIFIC AND BENEFICIAL ASPECTS OF TANTRA CULT

### ASPECTOS CIENTÍFICOS Y BENEFICIOSOS DEL CULTO TANTRICO

**Ratan Lal Basu** rlbasu@rediffmail.com

Presidency College, Calcutta & University of Calcutta, India.

**Citation:** Basu, R. L. (2016). «Scientific and beneficial aspects of tantra cult».

*Revista Científica Arbitrada de la Fundación MenteClara*, Vol 1, 2 e09,

<https://datahub.io/dataset/2016-1-2-e09>

**Copyright:** © 2016 RCAFMC. This open access article distributed under the terms of the Creative Commons Attribution-Non Commercial (by-cn) Spain 3.0. Received: 01/04/2016. Accepted: 01/05/2016 Published online: 20/07/2016.

**Conflicto de intereses:** Ninguno que declarar.

### Abstract

This article endeavors to identify and isolate the scientific and beneficial from falsehood, superstition and mysticism surrounding tantrism.

Among the various ancient Indian religious and semi-religious practices, tantra cult has got the most widespread recognition and popularity all over the world. The reason for this popularity of tantra has hardly been from academic, spiritual or philosophical interests. On the contrary, it has been associated with promises of achievements of magical and supernatural powers as well as promises of enhancement of sexual power and intensity of sexual enjoyment, and restoration of lost sexual potency of old people. In India, tantra cult has assumed a bad reputation among ordinary people. Mystery, guilt psychosis and fear have also been associated with this esoteric cult.

Tantra itself is not a religion but it has penetrated most of the major religious and sub-religious communities not only in India but also in Tibet, China, Japan and many other countries (especially Asian). In India there are innumerable tantra-based societies and individual tantriks as gurus (teachers) with their circles of disciples.

Nevertheless, there are many aspects of tantra which are scientifically verifiable and the effects of which are beneficial for individuals and the human society. Accordingly, at the end of the article, some studies proving decreased stress levels as a result of tantra practices are highlighted.

This work also aims at inspiring more competent and erudite researchers to carry forward the task herein initiated.

**Resumen**

Este artículo se propone identificar y aislar lo científico y beneficioso de la falsedad, superstición y misticismo que envuelve al tantrismo.

De todas las prácticas religiosas y semireligiosas antiguas de la India, el culto tántrico es el que ha conseguido el mayor reconocimiento y la mayor popularidad en todo el mundo. La razón de esta popularidad no ha sido el interés académico, espiritual o filosófico. Por el contrario, se lo ha asociado con promesas de obtener poderes mágicos y sobrenaturales, como también promesas de mejorar la potencia sexual y la intensidad del disfrute sexual y restablecer la potencia sexual perdida en las personas mayores. En la India, la gente común le confirió una mala reputación al culto tántrico. El misterio, la psicosis de culpa y temor también se asocian a este culto esotérico.

El tantra en sí no es una religión pero ha penetrado en la mayoría de las comunidades religiosas y subreligiosas no solo de la India sino también de Tíbet, China, Japón y muchos otros países (especialmente asiáticos). En la India, son innumerables las asociaciones de tantra y los tántricos individuales en calidad de gurús (maestros) con sus círculos de discípulos.

Sin embargo, son muchos los aspectos del tantra que son científicamente demostrables y sus efectos son beneficiosos tanto para los individuos como la sociedad en su conjunto. En esta línea, al final del artículo se destacan algunos estudios que demuestran la reducción de los niveles de estrés como resultado de las prácticas tántricas. Este trabajo también apunta a inspirar a más investigadores competentes y eruditos a continuar con la tarea aquí iniciada.

**Keywords | Palabras clave**

Tantra; esoteric; mysticism; beneficial aspects; physiology; parasympathetic; cortisol; stress; esoterismo; misticismo; aspectos beneficiosos; fisiología; parasimpático; angustia

## Introduction

Since my childhood, like many other persons in our country, I had fear and misgivings about tantra and tantriks. My mother, a simple lady, believed that tantriks possess supernatural powers which they always use for mischievous purposes and doing harm to others. Stories and rumors abound about the blood chilling activities of the tantriks, esp. the vamachari (left) tantriks and the kapalikas.

My father, a rational Advaita Vedantic, considered tantra as a non-Vedic esoteric practice, and had warned me that most of the so called tantriks (plenty of them roaming in rural areas) are in essence very vicious criminals without any conscience; most of them being drunkards and womanizers without any supernatural powers.

They use magic tricks and utilize poisons to perpetrate harm on his enemies or enemies of persons employing them. So to me and most of my friends during our youth, a tantric was a horrible creature like the Dracula in the western world.

Another disgusting thing about the tantriks was sacrifice of animals and even human beings, esp. young children. However, sacrifice to mother goddess Kali is not confined to the tantriks alone.

This heinous practice is still common among ordinary people performing worship of the mother goddess.



Mother Goddess Kali, Worshipped by Tantriks

Later on, during my college life I happened to visit a famous Kali temple at a place called Tarapith (abode of goddess Tara i.e. Kali) in the Birbhum District of our province, West Bengal.

Close to the temple, there was a famous cremation ground of the Hindus inside a vast compound enclosed by walls. As soon as I approached the entrance of the compound, an elderly person cautioned me, “Boy, be careful while you move inside the compound. The approach road to the cremation grounds is lined with tantriks most of whom are vicious criminals taking shelter here to avoid arrest as police cannot enter a religious site.” This incident enhanced my repulsion to tantra and tantriks.



However, an incident suddenly changed my negative attitude towards tantra cult. My health had broken down because of chronic bronchitis and conventional medical treatment was of little use.

A specialist physician opined that the problem was congenital and could not be fully cured by medicine. He referred me to a learned person practicing tantra. At first I was reluctant to seek help from a tantrik, but when the doctor said that he was not a saffron clad fake tantrik but a Professor of Philosophy of a renowned university, I changed my mind and decided to visit the professor.

The professor prescribed a few very simple breathing and meditational practices and posture which in course of a few months cured me



completely from the bronchial malady and my health showed signs of rapid recovery.

This novel experience made me interested in tantra and I started studying books on tantra and practicing simple *asanas*, *mudras* and breathing exercises under the guidance of the tantrik professor.

But as regards the theories I started differing with the professor and the tantra books and it dawned upon me that the cause of widespread prevalence of fake tantriks is rooted in the tantra books themselves. As preached by the standard tantra texts and by the teachers of tantra in various religious sects, tantra has been made to be esoteric, and shrouded by mysticism, superstitions, surrealism, and mixed up with spiritualism.

The worst have been the abundance of rigorous rituals, most of which have nothing to do with tantra and use of thousands of unnecessary awkward looking and awe inspiring *yantras* (instruments).

So, I resolved to endeavor to give a scientific interpretation of tantra and to make tantra free from its esoteric nature, unnecessary rituals and *yantras*, superstitions, spiritualism, mysticism and surrealism.

We are to remember that no rigorous practices like tantra are necessary for spiritual uplift. Tantra may help, but tantra as such is not spiritualism. Bhakti (devotion) to the supreme is the essence of spiritualism (Basu, 2011).

Faith, simple meditation, and cultivation of ethical thinking are enough for spiritual achievements. However, it cannot be denied that disease free sound health and equanimity of mind achieved through yogic or tantra practices facilitate meditation for spiritual uplift, but without bhakti, tantra or yoga as such cannot lead to spiritual uplift.

So, it is high time that modern and enlightened students of tantra should endeavor to unveil the scientific truth of tantra and make it free from esoterism (enabling everybody to get access to interpretation and practice of tantra), occult practices, meaningless rituals and yantras, superstitions, surrealism and mysticism, and its wrong association with spiritualism.

In recent years, there has been mushroom growth of tantra societies in the western countries and the Indian gurus with some basic knowledge of tantra have taken the pioneering role to establish such societies which are sources of lucrative income for them and their western agents. Unfortunately these societies are doing more harm than benefit to tantra and generating a vulgarized interpretation of tantra in the minds of people in the west.

The basic objective of tantra practice in these societies is sexual gratification. This is contrary to the basic objective of tantra, viz. to uplift body and mind of the student practicing tantra.

## **Tantra and Yoga**

A clear distinction between tantra and yoga is necessary as there has been, in recent years, a mushroom growth of fake yoga and meditation societies all over the world, passing off as yoga and meditation, cumbersome practices borrowed from tantra books. They are mostly businessmen striving to earn money from the gullible by promising spectacular super-natural healings and other achievements which have no real or scientific basis.

Yoga is purely a spiritual practice. It is based on simple meditation and ethical practices. The objective of yoga is spiritual uplift for union with the supreme. So unlike tantra, it has nothing to do with mundane gains, magic powers, magic cures or super natural powers – it does not make false promises of this or that gain.

Pure yoga is of four kinds:

1. Raj Yoga (Basu, 2011a) as enunciated by Patanjali in his famous treatise 'Yoga Sutra'. There are controversies about the date of compositions and it appears that it was composed sometimes in between 100 B. C. to 100 A. D. Yogasutra of Patanjali mentions a simple and pleasant posture (Padmasana) and simple pranayama unlike the complicated postures and *pranayamas* as prescribed in tantra texts or hathayoga (based on various tantra practices) texts (Vivekananda, 2015).
2. Karma Yoga (Basu, 2011c) as enunciated in the Hindu sacred text Gita (Telang, 1882, Goodwin, 2015). Karma Yoga is based on spiritual achievements through unfailing and detached devotion to one's duties.
3. Jnana Yoga (yoga based on jnana or knowledge): This yoga consists of spiritual achievement through knowledge and wisdom (Vivekananda, 2015a).
4. Bhakti Yoga: Spiritual Achievements through devotion to the supreme as exemplified in the Gita of the Hindus, Bible of the Christians and Quran of the Muslims (Basu, 2011).

Now-a-days all cumbersome things based on cults of various tantra sects are passed off as yogas. The term yoga has a better marketability because of general respect attached with it, whereas tantra has a bad reputation in the society. Among the collection of tantra practices going under the name of yoga, most mention worthy is Hatha yoga, popularized



since the composition of the book *Hathayoga Pradipika* by Swami Svatmarama during the 15th century A. D. (Svatmarama, 2015).

It is basically a collection of tantra practices, which have no direct relevance for yoga, skipping many mystical and esoteric rituals of tantra. Some of the practices ensuring sound physical and mental health, however, may be helpful for Yoga proper. Nevertheless, on the whole, it is not a treatise on yoga, notwithstanding its name, because its purpose and methods of practice are radically different from that of yoga proper.

### **Essential and Proven Beneficial. Aspects of Tantra**

The essential major aspects of tantra, the results of which can be verified with existing knowledge of science, are depicted below. Actually these basic practices are made mysterious and esoteric through innumerable rituals and use of *yantras* which have nothing to do achievements through tantra.

I shall here mention only the ones which may have beneficial effects on our health or help us in achieving various feats like athletics, boxing, martial art, dancing and music etc. and those tantra related practices the method of working on the body and mind of which could be comprehended by the preliminary knowledge of school level human physiology and bio-chemistry.

There are however, many feats achievable by tantra, which have been observed by me and many reliable persons. But the scientific cause and effect relationship are only under research. I would skip discussing those practices here.

#### **A. Physical Aspects**

Stage-1: *Asanas* (postures) here I give an exhaustive list of *Asanas*. These *asanas* make the glands, nervous system, blood circulation, respiratory system, digestive system, excretory system, muscular system and all organs of the body function perfectly.

Most of the shortcomings (except genetic ones) of the organs and physiological and bio- chemical functions of the body are removable by these *asanas*. A multitude of complicated *asanas* are not necessary for achieving disease-free sound mental and physical health.

Complicated postures are prescribed for achievement of higher tantra related goals like supernatural or magic power (most of which are likely to be imaginary and based on false promises).

The scientific explanation of effects of *asanas*, *pranayamas* and *mudras* needs a separate article. These methods were developed through trial and error procedure over centuries. The gurus (teachers) had neither

any intention to have a scientific cause-and-effect analysis, nor was it possible until the development of modern sciences pertaining to human physiology and bio-chemistry, to undertake such analysis. Every explanation was in terms of myths, supernatural powers and mysticism and these were faithfully accepted by all and sundry. Only in recent times, especially since the early 20th century, there have been attempts at scientific explanations which have enabled us to distinguish between the practices with real beneficial effects and those with high mystical promises only.

Only a group of six to eight of these *asanas*, selected according to specific requirements of a person, is enough for regular practice. However, those who are to make stage performances for demonstration may temporarily practice many of the *asanas*. During my mid-twenties once I had demonstrated on stage at the Annual Function of my elder brother's Gym 57 *asanas*. But continuous practice of so many *asanas* would not only be wastage of your time necessary for study or other essential works but it may also have pernicious effect on health.

A person with normal health and having objective of maintaining disease free good health may choose from the following 24 simple *asanas* according to his requirements (specified by the specialist):

#### Essential Asanas for All (alphabetically)

*Akarna Dhanurasana; Ardha Candrasana; Ardha Matsyendrasana; Bhujangasana; Chakrasana; Dhanurasana; Gomukhasana; Halasana; Kukkutasana; Kurmasana; Matsyasana; Mayurasana; Padahastana; Padmasana; Pascimottanasana; Salabhasana; Sarvangasana; Sirsasana; Uddiyanabandha; Usthasana; Viparitakarani; Vajrasana; Virasana; Vrikshasana.*

After each *asana* rest should be taken by Shavasana. Shava means dead body. So in this posture you are to lie on your back with hands spread on both sides of your body for about half a minute. In savasana posture if one concentrates on various parts of the body, it may help in bringing about sleep.

Complicated *asanas* may be required to achieve specific skills necessary for the fields of athletics, boxing, dancing, martial art, music, swimming, and wrestling.

Warning: Description and pictures of these *asanas* are available free in the internet. But if you want to practice *asanas* even for health purposes alone, go to a gym and consult the expert.

Don't try them on your own. Even practice of simple *asanas* without consulting a teacher may lead to disastrous consequences, e.g. a simple *asana* like the *sarvangasana* may be harmful for a person with high blood pressure or eye problems; for a person with chronic dysenteric problems

any back bending asana (e.g., *bhujangasana*) may be disastrous. A thorough medical checkup is also necessary for practicing certain *asanas*.

### Extended List of Asanas (alphabetically)

List of Asanas -the list is not exhaustive and many of the asanas mentioned below are improvisation upon the original asanas prescribed in the basic texts-(Svatmarama, 2015).

#### A

*Adho Mukha Svanasana; Adho Mukha Vrikshasana; Akarna Dhanurasana; Anantasana; Ardha*

*Candrasana; Ardha Matsyendrasana; Ardha Navasana. B*

*Baddha Konasana; Bakasana; Balasana; Bhekasana; Bharadvajasana; Bhujangasana; Bhujapidasana.*

#### C-D-E

*Chakrasana; Caturanga Dandasana; Dandasana; Dhanurasana; Dwipada sirsasana. E-G*

*Eka Pada Rajakapotasana; Ekapadaprasarana-sarvangatulasana; Eka Pada Sirsasana; Garbhasana; Garudasana; Gomukhasana; Guptasana.*

#### H-J-K-L

*Halasana; Hanumanasana; Jatharapariwartanasana; Janusirsasana; Kakasana; Kapotasana; Karnapidasana; Krauncasana; Kukkutasana; Kurmasana; Lolasana.*

#### M-N

*Makarasana; Mukta hastasirsasana; Mandalasana; Matsyasana; Matsyendrasana; Mayurasana; Mritasana; Muk-tasana; Natarajasana; Niralambasarvangasana.*

#### P-R

*Padahastasana; Padmasana; Paripurnanavasana; Parivrittaparsvakonasana; Parivrittatrikonasana; Paryankasana; Pasasana; Pascimottanasana; Paccimasana; Prasaritapadottanasana; Rajakapotasana.*

#### S

*Salabhasana; Samakonasana; Sarvangasana; Shavasana; Sarvasana; Setubandhasarvangasana; Sethubandasana; Siddhasana; Simhasana; Sirsasana; Sukhasana; Suptabaddhakonasana; Suptakonasana; Suptapadangusthasana; Suptavirasana; Suptavajrasana; Svastikasana.*

#### T

*Tadasana; Tittibhasana; Trikonasana; Tulasana.*

#### U

*Uddiyanabandha; Upavistakonasana; Urdhavadhanurasana; Urdhvamukhasvanasana; Urdhavadandasana; Usthasana; Uttanakurmasana;*

*Utkatasana; Uttanasana; Utthitahastapadangusyhasana;  
Utthitaparsvakonasana; Utthitatrikonasana.*

V

*Vasisyhasana; Vatayanasana; Viparitakarani; Vajrasana; Virasana;  
Virabhadrasana; Vrikshasana; Vriscikasana.*

## Stage-2: Pranayama (breathing control)

(I mention here only the proven effects and not the promises in the texts which are yet to be scientifically accepted.)

Pranayama consists of three parts: *Rechaka*: Exhalation, *Puraka*: Inhalation and *Kumbhaka*: Retention of Breath

The texts mention eight kinds of *Kumbhakas*:

*Surya Bhedan, Ujjayi, Sitkari, Sitali, Bhastrika, Bhramari, Murchha, and Plavini.*

It may be necessary for a person to cleanse his system from impurities before beginning pranayama. For this purpose the texts suggest 6 methods:

If there be excess of fat or phlegm in the body, the six kinds of *kriyas* (*duties*) should be performed first. But others, not suffering from the excess of these, should not perform them.

The six kinds of duties are: *Dhauti, Basti, Neti, Trataka, Nauli* and *Kapala Bhati*. These are called the six actions. Of these *Dhauti, Basti* and *Neti* are complicated procedures and may be physically torturous. Although in many clinical asramas, these are prescribed for treatment of diseases, but the necessity of these cumbersome practices is doubtful and therefore I skip them here and only concentrate on the rest.

The methods are described in brief below (Warning: Never try them on your own).

### *Trataka*

Being calm, one should gaze steadily at a small mark, till eyes are filled with tears. This is called *Trataka*. *Trataka* destroys many the eye diseases, but it may also be harmful for persons inflicted with glaucoma. So, thorough check up of the eyes by some optician is necessary before practicing *trataka*. In most of the cases *trataka* is regularly practiced by persons endeavoring to achieve hypnotization skill.

### *Nauli*

Sitting on the toes with heels raised above the ground, and the palms resting on the ground, and in this bent posture the belly is moved forcibly

from left to right, just as in vomiting. This is called by adepts the *Nauli Karma*.

It removes dyspepsia, increases appetite and digestion.

### *Kapala Bhati*

When inhalation and exhalation are performed very quickly, like a pair of bellows of a blacksmith, it dries up all the disorders from the excess of phlegm, and is known as *Kapala Bhati*.

Some *acharyas* (teachers), however, do not advocate any other practice, being of opinion that all the impurities are dried up by the practice of *Pranayama*.

*Pranayamas* are of 4 kinds: *Puraka*, *Rechaka*, *Sahita* (with *puraka* & *rechaka*) *Kumbhaka* and *Kevala*

(only) *Kumbhaka*:

Considering *Puraka* (Filling), *Rechaka* (expelling) and *Kumbhaka* (confining), *Pranayama* is of three kinds, but considering it accompanied by *Puraka* and *Rechaka*, and without these, it is of two kinds only, i.e., *Sahita* (with) and *Kevala* (alone).

Exercise in *Sahita* should be continued till success in *Kevala* is gained. This latter is simply confining the air with ease, without *Rechaka* and *Puraka*.

In the practice of *Kevala Pranayama* when it can be performed successfully without *Rechaka* and

*Puraka*, then it is called *Kevala Kumbhaka*.

On the completion of *Kumbhaka*, the mind should be given rest.

### Stage-3: Mudras

According to the tantra or tantra-related texts Mudras are to be practiced to awaken *Kundalini*. The concept of *kundalini* is an imaginary and mysterious one having no way to prove its existence in reality. However, all these mudras have beneficial effects on our physical and mental systems, especially neurological, respiratory and endocrine systems.

The texts mention 10 Mudras:

*Maha Mudra*, *Maha Bandha*, *Maha Vedha*, *Khechari*, *Uddiyana Bandha*, *Mula Bandha*, *Jalandhara Bandha*, *Viparita Karani*, *Vijroli*, and *Sakti Chalana*. These are the ten Mudras necessary for awakening of *kundalini* [there is neither any scientific proof of existence of *kundalini* nor of its upward rise with practice of mudras. But the mudras have many beneficial effects on health and the reasons have been explained



scientifically. (I would discuss the scientific explanations of beneficial effects of asanas, pranayamas and mudras in a separate article later on).

## B. Mental Aspects

### (a). Concentration

The most important mental aspect of Tantra (and also Yoga) practices is concentration of mind. The tantra sects have deliberately made the means of concentration shrouded in mystery and overburdened with rituals and *yantras*.

In fact the most effective way to achieve concentration is very simple. Sit in 'Padmasana' Posture (for those who have knee problems may sit in ordinary posture), close your eyes and concentrate at the bridge of your nose (this site is close to *Ajna Chakra* or the Pituitary Gland).

Soon you'll visualize a circle of light in the area of your concentration. Now in your mind go on uttering (silently) in rapid succession a single word or syllable. I am giving a list and you may choose from among them according to your faith or liking or you may select similar other words: Love, Good, Om, Hari, Jesus, Allah, God, Ram, Krishna etc. The uttering should be in rapid succession, with strong accent and without any pause. Never utter words with vulgar connotation e.g., evil, hate, bad, kill, sex etc. or words related to sexual activities or sex organs.

The continuous uttering (mentally) of the single word would soon drive out every distractive elements from your mind and with a few days' practice you would be able to achieve perfect concentration of mind. This continuous uttering makes one sleepy, but try to avoid sleep.

### (b). Purification of Mind

Ethical and pious thinking is the best way to purify mind.

Patanjali in his Yogasutra has prescribed the following methods for purification of mind (Basu, 2011a):

1. *Yama* (the five "abstentions"): non-violence, non-lying (*satya*), non-covetousness (*asteya*), non-sensuality (*Brahmachariya*), and non-possessiveness (*aparigraha*). In detail yama includes:

2. *Niyama* (The five "observances"): purity, contentment, austerity, study, and surrender to god. In detail:

- I) *Shaucha*: cleanliness of body and mind.

- II) *Santosha*: satisfaction; satisfied with what one has.

- III) *Tapas*: austerity and associated observances for body discipline and thereby mental control.



IV) *Svadyaya*: study of the Vedic scriptures to know about God and the soul, which leads to introspection on a greater awakening to the soul and God within.

V) *Ishvara pranidhana*: surrender to (or worship of) God.

## **Tantra and Religious Communities**

Tantra itself is not a religion. It is practiced by all the sects of the Hindu Religion – Saivas, Vaisnavas, Saktas and all other idolaters, enclosed under the broad religious umbrella known as Hindu Religion. To start with, Vedic Religion classified tantra along with idolatry in the category of prohibited magic cults of the Anaryas (non-Aryan barbaric people). Later on many tantra practices found entry into Vedic religion since the emergence of the Yoga Sutra by Patanjali (Basu, 2011a). By the 15th century A. D. hatha yoga practices (Basu, 2011b) which are derived mostly from the tantra practices, became a part of orthodox Hindu Religion.

Tantra has become a part of various sects of the Buddhist Religion. Most important of them is the Vajrayana sect (a branch of Nyuingma Buddhism) popularized since 8th century A. D. by Guru Rinpoche (the Indian Buddhist teacher Padmasambhaba) in Tibet, China and among Tibetan tribes residing in Bhutan and North East India.

This sect has many sub-sects each having its own rituals of tantrik practices. Common characteristics of all these sects is the unnecessary complexities, esoterism, use of meaningless complicated rituals, awkward yantras and sex and alcohol related frenzies. This type of Buddhism is, however, completely contrary to the sacred teachings of Lord Buddha.

Jain Religion in India too has its own schools of occult and esoteric tantra practices.

Besides tantra related sects under these major religious communities, there are thousands of independent tantric sects in India having their own theories and rituals pertaining to tantra.

So it is very difficult to isolate the pure, beneficial and scientific aspects of tantra from the vast body of rituals and theories going in the name of tantra, and it is a very difficult task to restore tantra to its own glory with beneficial effect on human society.

## Meaning and Origin

Nobody could tell when the tantra cult originated. It appeared as a parallel to yogic cult which contained similar physiological postures and breathing exercises and also the ultimate goal of self-realization and unification with the supreme was the same.

But they differed radically as regards the approach towards our desires, emotions and passions, especially those pertaining to food and sex habits. The yoga cult considered all our physical desires as vices and suggested repression and abstention from the very beginning. On the other hand tantra considered our worldly desires as natural and endowed us by god.

They are vices so long as they remain crude and confined to transitory gratification of desires. So the tantric recognize them as reality and without repressing them he is to be taboo free about all desires for sex and food. His endeavor should be to transcend the crude aspect and get all these desires sublimated to a higher plain. In this way sex ultimately transcends to a level where the physical union of the male and the female transcends to the cosmic union of “*purusa*” and “*prakriti*”.

The first evidence of these esoteric cults dates back to about 5000 B.C. Sculptures of yogic postures have been discovered in excavations pertaining to Indus valley civilization. The first literary evidence of esoteric cult is Atharva Veda (Basu, 2011 d) which is not considered as pious by the orthodox Vedic school. Later on there are innumerable evidences in Buddhist and Jain texts and the most systematic compilation in Patanjali's Yoga Sutra composed between 100 B.C. to 100 A.D. Tantra cult evolved and took various forms under Vajrayana and Zen schools of Buddhism, and Sakta, Vaishnava and Saiba schools of Hinduism. During the fifteenth century the Hat Yoga cult emerged borrowing heavily from the physical rites of tantra.

The rigorous tantra cult of the Sakta school is popularly known as tantrism in India. This school belong to the *Vamachari Sakta* cult. Their descriptions of inner human anatomy and physiology are the closest to modern bio-scientific discoveries of human economy.

The tantra cult developed through of millennia long trial and error but the tantriiks had no scientific theoretical knowledge and so they mixed up mysticism and extra mundane speculative philosophy with tantra. Their goal too was mystic, to resolve the mystery of life and death and union with the creator of the universe.

## **Aspects of Tantra as Described in Tantra Texts** (Woodroffe, 2008, Avalon, 1972)

Here I avoid the lengthy introductory part of tantra texts which deals only with divine and mystical background. I only mention the anatomy and physiology of human system as depicted in the tantra texts.

The *chakras* described below are located at important places of human anatomy and physiology, like the coccyx, solar plexus, heart, thyroid gland, pituitary gland and cerebrum.

As the actual reasons and the organs involved for the important role of these places in human system could not be understood because of paucity of knowledge of human anatomy and physiology, they were described with imagination.

*Chakras* are purely imaginary concepts and they do not exist in reality. However, the locations of the imaginary *chakras* are certainly of overwhelming importance for functioning of the human economy.

Similarly the concept of *nadis* is pure imagination. It pertains to the central and autonomic sympathetic and parasympathetic nervous systems (Benson, 1990).

It would be simply a wastage of time and energy to verify scientifically concepts having purely imaginary or mythical origin. But we may examine the locations of specified for various *chakras* to find out why so much importance had been attached to these locations.

Modern science has already discovered the reasons for importance of these locations. Now, let us have a glance at the concepts of *chakras* and *nadis* as described in the tantra texts.

### (a) *Chakras*

Tantra cult describes seven *chakras* (wheels) in human body. Their locations are: coccyx (*muladhara chakra*), sacrum (*swadhisthana chakra*), lumbar close to the navel (*manipura chakra*), thoracic close to the heart (*anahata chakra*), cervical close to the throat (*visuddha chakra*), base of the skull in between the angle of the eyes and the pituitary gland (*ajna chakra*), and top of the cerebrum (*sahasrara chakra*).

These *chakras* rest at important nerve plexuses, major points of contact between the central, sympathetic and parasympathetic nervous systems and some major endocrine glands.

The tantriks, like the yogis, believe that our main source of life force and vital energy is stored in a dormant form in the coccyx. They get this shrouded in mystery by visualizing that goddess *kundalini* as the source of our life force lies dormant in the coccyx in a three and a half fold coil.

In fact this is nothing but our life force in the form of genetic code of the DNA. For ordinary persons, only an insignificant fraction of the genetic possibilities become manifest. Moreover the coccyx region is one of the two most important feedback centers (the other is at the top of the cerebrum) for the central and autonomic sympathetic and parasympathetic nervous systems.

Central nervous system relates to our conscious knowledge. But most of the vital functions are performed without our conscious knowledge by the autonomic nervous systems. They are like an extremely powerful computer mechanism with programs embedded in the genetic code. Only a tiny fraction of these programs are operative.

The tantra rites, through breathing control and auto suggestions, endeavor to retrieve from the hard disc stored in the coccyx the dormant genetic possibilities. They, however, define this as awakening of the *kundalini* goddess, the supreme mother goddess responsible for giving shape to the palpable universe and the energies that flow through this universe. She is lying dormant in three and a half coil inside the *muladhara chakra*. We are to awake her from sleep and let her move upwards along the path of the chakras toward the *sahasrara chakra* at the top of the cerebrum where the supreme god *purusa* (the inert and invisible creator by whose command and will the supreme mother goddess has created this visible universe). With the ascent of the mother goddess along the path defined by the chakras the tantrik acquires extraordinary supernatural powers and ultimately if the goddess can get united with the supreme god, the tantrik becomes one with the supreme and gets free from the cycle of birth and death.

The tantriks through trial and error procedure could learn about the immense power that could be acquired by the methods of postures, breathing and meditation methods through millennia long trial and error processes. Without any scientific knowledge, they ascribed this to be the manifestation of power of the goddess *kundalini* who, after being awakened moves upwards with continued efforts of the tantric and upper and upper she moves the man is endowed with more and more spectacular powers.

#### (b) *Nadis* (Rivers)

Breathing processes are very crucial to the awakening of the *kundalini*. The breathing tracks are called *nadis* (rivers). Three rivers have been visualized by tantra cult. The first river *ida* starts from the left side and the second river *pingala* from the right side of the *muladhara chakra* and the third river *susumna* passes along the spinal column. They cross at each chakra, *ida* and *pingala* alternating sides. *Ida* passes through the left nostril and crossing the *ajna chakra* reaches the *sahasrara chakra*

from the right side. *Pingala* on the other hand, passes through the right nostril and crossing the *ajna chakra* reaches the *sahasrara chakra* from the left side. *Susumna* unites with them from the middle.

These *nadis* (rivers) may be compared with the sympathetic, parasympathetic and central nervous systems. It is believed that with tantra practices the *kundalini* force rises along the *susumna* river toward the cerebrum.

Now in reality, with the rigorous breathing, postures, meditation and auto suggestions, our dormant genetic possibilities open up gradually and we have gradual access to the hitherto autonomic nervous systems. More and more we have command over the autonomic nervous system along the spinal column from coccyx to sacral, sacral to lumbar and so on, our latent genetic possibilities open up more fully. However, these results are still under scientific examination and definite results are yet to be obtained.

### **Sex, Greed and Failure**

From the very beginning of this awakening the tantric experiences tremendous energy and power which the ignorant persons consider as supernatural. Majority of the tantriks fail after the initial achievements and because of their degeneration they cannot continue further practices properly. Their minds do not elevate in conformity with the elevation of the genetic possibilities. The most important reason is the freedom from taboos resulting in abject surrender to passions. The tantriks fail because of over indulgence of the desires like sexual desire and desire for power and fame by showing off his capabilities earned through practice of tantra.

The most important hindrance is sex. Sex is the most powerful aspect of our vital force as nature demands from us in the first place that we procreate for continuation of the species. Therefore the initial success of tantra practice is accompanied by empowerment of libido and sexual capabilities and the power to attract the females into sex orgies. So the tantrik is carried away by obsession with sex and this disables him to continue further practice successfully.

Some tantriks start making a show off of their acquired power through magic described by them as supernatural power. They attract people in large numbers to become his disciples. This guru cult fulfils his greed for money and power and he loses his way.

Now his limited power cannot be enhanced through tantra practices but his greed demands more capabilities and he now resorts to invented ideas of worship like offering sacrifices of animals and even human beings



to the goddess Kali whom the superstitious tantriks consider as a blood thirsty goddess.

## **Falsehood**

Tantra practices like all exercises, *asanas* (body postures) and simple *pranayamas* (breathing exercises) have immense beneficial effects as they set free our dormant genetic potentials. But our outlook in this regard should be scientific rather than mystic and superstitious. The tantra cult has been associated with mysticism and supernatural. These are simply falsehood.

There is nothing mystic about tantra power. The powers we gain by tantra rituals are simply physiological like all other exercises or *asanas*. No goddesses or gods are involved in the seven chakras (nerve plexuses) and their base at coccyx. The dormant genetic potential at the coccyx is simply associated with our bio-genetic system and no *kundalini* goddess is involved here.

There are innumerable invented stories and myths about supernatural powers gained by tantra practices. Most of them are false and creation of the figment of imagination or hype targeting at befooling gullible people. The powers that could be achieved by tantra rituals are to be proved by evidence of actual achievements. Power could be achieved indeed. But how much and what type of power? This should be based on real experience of those who practice the rituals consistently and with sincerity.

Vedic teachings negate the concept of supernatural. The Supreme invisible being has created the universe and the laws (as discovered by science) to govern it. Supernatural means violation of laws created by the Supreme and the Creator Himself would never change the laws as change of a single law would, with its chain effects, destabilize the entire creation.

For practicing the finer *asanas*, breathing exercises, meditation and auto suggestions one should not go to the forests, hills or cemeteries, nor should one worship gods and goddesses. Necessity of rituals with human skulls or skeletons, animal or human sacrifices to the goddess, alcoholic or hashish addiction, dirty sex orgies all are the creation of perverted and deranged minds. These criminal and unclean activities do not help tantric achievements. On the contrary they lead to further degeneration of mental and physical health.



## Honesty and Ethics

Honesty and ethics should be associated with tantra practices. The mind should be elevated to a higher ethical plain along with tantra related achievements. Otherwise power achieved by these practices would be harmful for the society. Physical exercises, boxing, martial art all these give one physical prowess.

Unless the mind is controlled, the strength thus acquired would turn a man into a bully and powerful criminal. Similarly tantra powers could be used to deceive people by magic, and thereby seduce innocent females into dirty sex orgies, or collect a large group of disciples with blind faith for the guru and use these man power to earn money and social & political power.

So ethics and morality are essential for deriving social benefits from tantra. A weak, unethical and dishonest person is not as harmful for the society as a strong one. So ethics (freedom from greed for money or social & political power, jealousy, pride, sexual obsession etc.) is more important for one gaining power by tantra practices than an ordinary person without such powers.

Be free from self-deception by associating myths, superstitions and mysticism with tantra and don't deceive others by magic, false stories of achievements (which you yourself have not experienced) for personal gain (money, social and political power, sexual orgies etc.)

Remember that Bhakti Yoga (*sakta*, *vaisnava*, *sufi* etc.) calls for the most sacred and magnanimous mind. Association of bhakti (devotion) with addiction to drugs and alcohol, dirty sex orgies and killing living beings (for sacrifice) in the name of bhakti rituals are grave sins from the standpoint of Bhakti cult.

Addiction results in derangement of intellect and sex orgies lead to perversion of senses and no yogic, tantra related or devotional achievement is possible with a deranged or perverted mind. In *sakta* bhakti cult goddess Kali is conceived as the universal mother. Not only human beings but also all other living beings are her children. Can a mother be thirsty for her children's blood?

## Greed, Lust and Perverted Desires

The objective of a normal balanced person should be to achieve through tantra disease free sound physical and mental health, energy to perform his duties in a better way, capabilities to serve society more efficiently. These could be achieved by open tantra practices (of course under the guidance of a competent teacher).

The question arises if spectacular capabilities like flying in the air, stopping breathing for days, stopping function of the heart for hours, etc. could be achieved by tantra. In my knowledge there is no evidence of such magic achievements. I have heard only stories and while asked the story teller, "Have you yourself observed this?" The answer would always be "No. But Mr. X told me he saw this with his own eyes". But nobody probably has met this Mr. X. Moreover, even if these capabilities could be achieved through tantra, are they at all necessary for sound living? Not at all. Desire for these magic powers is not likely to arise in a sound mind. It arises out of greed, lust, malice, hatred and similar basic vices which, according to the sacred text Gita, are the roads to hell. These are simply the outcome of a perverted way of thinking.

Most of the people, who are goaded by these perverted desires fall prey to unscrupulous people who make money by tempting this sort of greedy and foolish folks. All cumbersome and esoteric practices associated with tantra are based on false promises of miraculous results which could never be achieved. With age, sexual power diminishes and our minds should be prepared to accept this natural decadence. But many people are unable to accept the reality and fail to moderate sexual desires keeping pace with falling natural capabilities. They become desperate to restore sexual capabilities and fall prey to dishonest persons pretending to have tantra powers to restore sexual capabilities. Certain cumbersome procedures exerting strain on prostate and other sex related glands may lead to disastrous consequences like the horrible effects of the chemical sildenafil (Mukherjee, 2006).

Not all persons propagating such esoteric practices are, however, swindlers. Some of them do this out of their own belief and superstitions.

### **Recent Scientific Experiments**

Still many scientists have examined and explained certain uncommon achievements through tantra which have scientific evidence. To end this review article and personal testimony, I will cite some examples:

a) Research study by the Stress Studies Laboratory (Labeest), Department of Structural and Functional Biology, Institute of Biology, and the Metabolic Unit, School of Medical Sciences, both from the University of Campinas, Campinas, São Paulo, Brazil. November, 2015.

The study objective was to evaluate the effects of tantrik yoga practice (TYP) on stress levels by using a quantitative design with a 22 volunteer (15 female and 7 male) pre-post-test group. The study used protocols approved by the local ethics committee (Batista, 2014).

For six weeks, volunteers did tantrik exercises for 50 minutes each time, twice a week, and always at the same morning time.

To check results, salivary cortisol concentration (SCC) was used to measure the physiology of distress and to analyze the short- and long-term effects of TYP on stress levels. The psychological distress/well-being was evaluated by applying a specific perceived stress questionnaire (PSQ). Results (mean±standard deviation) were analyzed by the Wilcoxon test ( $p<0.05$ ).

Data collection showed SCC decreased 24% after the first week of tantrik exercises.

Tantrik practice was also effective to increase psychological well-being in volunteers as reflected in the PSQ ( $0.45\pm0.13$  versus  $0.39\pm0.07$ ). Namely, irritability, tension, and fatigue analyzed by the PSQ decreased ( $0.60\pm0.20$  versus  $0.46\pm0.13$ ), as did the fear and anxiety domains ( $0.54\pm0.30$  versus  $0.30\pm0.20$ ).

The study concluded that tantrik practice led to decreased cortisol production in the short term. Such effects have added to the participants' physical and mental well-being.

b) Another comparative study among *vajrayana* Buddhist (tantrik) practice, *Theravāda* Buddhist (*vipassana*) practice and Hindu (yoga) practice, carried out by the Psychology Department of the National University of Singapore, the Martinos Center for Biomedical Imaging, MGH, and Harvard Medical School, showed that only tantric practices led to a significant and immediate increase in intellectual response performance, increased perception, and heightened **phasic alertness** (voluntary, conscious and sustained attention) while the other types of practices failed to show any performance benefits after their practice (Amihai, 2014).

“To generalize the concept of **meditation** as for all of the yoga practices —either Buddhist or Hindu— and tantrik practices is incorrect since they are exercises that, under the same name, are drastically different” (Gómez, 2008).

The *g-Tummno* meditation was one of the studied tantrik meditations together with the contemplative meditations of the *Theravāda* (*Vipassana*) and Hindu (yoga) traditions (Yeshe, 1987).

Tantrik practices allow to increase the activity of the sympathetic system and to have a better response to external or internal stimuli. Studies conducted on practitioners of *g-Tummo* meditation showed this meditation actually increases body temperature, which is an indication of an efficient sympathetic response (Benson, 1990).

Kozhevnikov showed that the *g-Tummo* tantrik meditation allows not only to increase peripheral body temperature but also, and even more important, central body temperature, which demonstrates the activity of the sympathetic nervous system increases substantially as a consequence of such a practice (Kozhevnikov, 2013).

Another study shows completely opposite results between tantrik practices and the *Theravāda/Mahayana* ones: relaxation, calmness, and reduced perception (total absentmindedness from outside reality) in *Theravāda/Mahayana* practices; and arousal, mindfulness and wakefulness in tantrik practices (*Vajrayana*) (Amihai, 2015).

## Conclusion

Unlike *Theravāda/Mahayana* meditation practices, *Vajrayana* practice does not cultivate relaxation but a heightened alertness (being mindful and wakeful). *Vajrayana* Buddhist scriptures aim at the realization of “wakefulness” or “an awake quality” of the mind, free from dualistic thoughts, and they warn against excessive calmness (Rinponche, 1999). In contrast, scriptures and meditation instructions from the *Theravāda* or *Mahayana* tradition aim at the realization of quietness and calmness (Buksbazen, 2002).

This highlights the philosophical, social, and cultural consequences of these two types of meditations: tantrik, active; and *Theravāda/Mahayana*, contemplative.

In other words, based on the previous presented research studies, tantrik practices would create better cognitive and physiological responses: heightened arousal and **phasic alertness**, and at the same time they would significantly reduce stress levels; while the other types of meditation from the *Theravāda* (*Vipassana*) Buddhist or Hindu (yoga) traditions would create a relaxation response and **tonic alertness** (involuntary) with increased parasympathetic activity (Wu, 2008).

In light of this article, I count on having demonstrated that essential tantrik practices—which have nothing to do with magic formulations, sexual rites or complicated mystic ceremonies but rather with individual physical exercises designed to consciously control emotions, thoughts, and the attention—add to human health, as I showed with my personal experience under the guidance of a tantrik master—a professor at a prestigious university, Prof. Bishnu Charan Ghosh—and the evidence-based research studies presented at the end.

I also look forward to letting the door open to health researchers to devote their attention to the actual, and hitherto obscured, tantrik practices.

## References:

- Amihai I., & Kozhevnikov M. (2014). Arousal vs. Relaxation: A Comparison of the Neurophysiological and Cognitive Correlates of Vajrayana and Theravada Meditative Practices. PLoS ONE, 9(7), e102990. <http://doi.org/10.1371/journal.pone.0102990>
- Amihai I., & Kozhevnikov M. (2015). The Influence of Buddhist Meditation Traditions on the Autonomic System and Attention. BioMed Research International, 2015, 731579. <http://doi.org/10.1155/2015/73157>
- Avalon A (1972). Tantra of the great liberation – Mahanirvana Tantra. New York: Dover publications. E-version downloadable at: <http://www.holybooks.com/mahanirvana-tantra-liberation-translated/>
- Basu R. L. (2011). Bhakti Yoga. E-version downloadable at: <https://www.smashwords.com/books/view/75905>
- Basu R.L. (2011a). Raj Yoga. E-version downloadable at: <https://www.smashwords.com/books/view/72528>
- Basu R. L. (2011b). Principles of Hatha Yoga. E-version downloadable at: <https://www.smashwords.com/books/view/74982>
- Basu R. L. (2011c). Karma Yoga. E-version downloadable at: <https://www.smashwords.com/books/view/74230>
- Batista JC, Souza AL, Ferreira HA, Canova F, Grassi-Kassisse DM (2014). "Acute and Chronic Effects of Tantric Yoga Practice on Distress Index" in J Altern Complement Med. 2015 Nov;21(11):681-5. doi: 10.1089/acm.2014.0383. Epub 2015 Aug 6. <http://www.ncbi.nlm.nih.gov/pubmed/26248115>
- Benson H, Malhotra MS, Goldman RF, Jacobs GD, Hopkins PJ (1990) Three case reports of the metabolic and electroencephalographic changes during advanced Buddhist meditation techniques. Behavioral Medicine 16(2):90-5 · January 1990 DOI:10.1080/08964289.1990.9934596 <http://www.ncbi.nlm.nih.gov/pubmed/2194593>
- Buksbazen J. D. Zen Meditation in Plain English. 1st. Boston, Mass, USA: Wisdom Publications; 2002.
- Gómez O. R. (2008). Manual de Tantra ...desde el tantra a la Tecnología del deseo. Buenos Aires, Argentina <http://tantra.org.ar/ManualdeTantraRE.pdf>
- Goodwin J. J. (2015). Karma Yoga of Swami Vivekananda. E-version downloadable at: <http://www.vivekananda.net/PDFBooks/KarmaYoga.pdf>
- Kozhevnikov M, Elliott J, Shephard J, Gramann K (2013) Neurocognitive and Somatic Components of Temperature Increases during g-Tummo Meditation: Legend and Reality. PLoS ONE 8(3): e58244. doi:10.1371/journal.pone.0058244 <http://www.ncbi.nlm.nih.gov/pubmed/23555572>
- Mukherjee B, Shivakumar T. (2006). "A case of sensorineural deafness following ingestion of sildenafil" in J Laryngol Otol. 2007 Apr;121(4):395-7. Epub 2006 Dec 14.
- Rinpoche T. U. As It Is. Vol. 2. Hong Kong: Ranjung Yeshe Publications; 1999.
- Svatmarama, Swami (2015). Hatha Yoga Pradipika. E-version downloadable at: <http://www.yogavidya.com/Yoga/HathaYogaPradipika.pdf>
- Telang K. T. (translator) (1882). The Bhagavad Gītā. The Sacred Books of the East, Vol.8, Oxford Clarendon Press. E-book downloadable at: [https://en.wikisource.org/wiki/The\\_Bhagavad\\_Gita\\_\(Telang\\_translation\)](https://en.wikisource.org/wiki/The_Bhagavad_Gita_(Telang_translation))
- Vivekananda, Swami (2015). Patanjali Yoga Sutras (Original Sanskrit Version with English Translation and Commentary). E-version downloadable at: [hinduonline.co/DigitalLibrary/SmallBooks/PatanjaliYogaSutraSwamiVivekanandaSanEng.pdf](http://hinduonline.co/DigitalLibrary/SmallBooks/PatanjaliYogaSutraSwamiVivekanandaSanEng.pdf)
- Vivekananda, Swami (2015a). Jnana Yoga. E-version downloadable at: <http://www.vsmpannagar.org/files/Jnana-Yoga-by-Swami-Vivekananda.pdf>
- Woodroff (2008). Introduction to Tantra Sastra. E-version downloadable at: [http://www.aghori.it/woodroffe\\_introduction\\_to\\_tantra\\_sastra.pdf](http://www.aghori.it/woodroffe_introduction_to_tantra_sastra.pdf)
- Wu S. D., Lo P. C. Inward-attention meditation increases parasympathetic activity: a study based on heart rate variability. Biomedical Research. 2008;29(5):245–250. doi: 10.2220/biomedres.29.245. <http://www.ncbi.nlm.nih.gov/pubmed/18997439>
- Yeshe Thubten Introduction to Tantra: A Vision of Totality. Wisdom Publications, 1987



# **RSE, TANTRA Y LOS LÍMITES DEL POTENCIAL FEMENINO**

**H. Ümit Sayin**



**Vol. 1, Nro. 2 Artículo e10 (2016)**

Enlace permanente a este artículo:

<https://datahub.io/dataset/2016-1-2-e10>





## ESR, TANTRA AND THE LÍMITS OF FEMALE POTENTIAL

RSE, TANTRA Y LOS LÍMITES DEL POTENCIAL FEMENINO

**H. Ümit Sayin** humitsayin@gmail.com

Institute of Forensic Sciences, İstanbul University

Cerrahpaşa Medical School, Cerrahpaşa, Aksaray-İstanbul

**Citation:** Sayin, HÜ. (2016). « ESR, Tantra and the Limits of Female Potential». *Revista Científica Arbitrada de la Fundación MenteClara*, Vol 1, 2 e10, <https://datahub.io/dataset/2016-1-2-e10>

**Copyright:** © 2016 RCAFMC. This open access article distributed under the terms of the Creative Commons Attribution-Non Commercial (by-cn) Spain 3.0. Received: 03/6/2016. Accepted: 10/06/2016 Published online: 20/07/2016

**Supported:** This article and Project was supported by BAP-İstanbul University Funds.

**Conflicto de intereses:** Ninguno que declarar.

### Abstract

Female orgasm and female “peak experiences” are well recognized in the ancient historical literature of the India, China and Far East. Eastern cultures tried to discover the limits and extents of female orgasmic response for centuries unlike the Western cultures, where, for centuries, pleasure and orgasm of females were accepted as a sin and were not regarded as acceptable as they were in the Eastern philosophy. Tantric cultures and Taoist cultures encouraged the prolonged sexual activity, coitus and female orgasm for hundreds of years. However, the West started to understand the real nature of female orgasm in the second half of twentieth century using objective and rational scientific investigation methods. Similar to Tantric Orgasms, ESR (Expanded Sexual Response) has been defined recently as: being able to attain long lasting and/or prolonged and/or multiple and/or sustained orgasms and/or *status orgasmus* that lasted longer and more intense than the classical orgasm patterns defined in the literature. This review article explains some of the novel findings on female sexuality, ESR and prolonged-expanded orgasms, in comparison with the old Tantric and Taoist philosophies.

## Resumen

El orgasmo femenino y las “experiencias pico” femeninas tienen su adecuado reconocimiento en la antigua literatura histórica de la India, China y Extremo Oriente. Por siglos, las culturas orientales trataron de descubrir los límites y alcances de la respuesta orgásmica femenina, a diferencia de las culturas occidentales, donde, por siglos, el placer y el orgasmo femenino se tomaban como un pecado y no se consideraban aceptables, en oposición a la filosofía oriental, donde sí se consideraban aceptables. Por años, las culturas tántricas y taoístas fomentaron la actividad sexual prolongada, el coito y el orgasmo femenino. Sin embargo, Occidente empezó a comprender la verdadera naturaleza del orgasmo femenino en la segunda mitad del siglo XX con el uso de métodos de investigación científicos objetivos y racionales. Al igual que los orgasmos tántricos, la **respuesta sexual expandida** (RSE) se definió recientemente como: la capacidad de alcanzar orgasmos de larga duración, prolongados, múltiples o sostenidos o el *status orgasmus* que dura más tiempo y es más intenso que los patrones de orgasmos clásicos que se definen en la literatura. Este artículo de revisión explica algunos de los nuevos hallazgos sobre la sexualidad femenina, la RSE y los orgasmos prolongados-ampliados en comparación con las antiguas filosofías tántricas y taoístas.

## Keywords / Palabras clave

Tantra, expanded sexual response; ESR, female orgasm; vaginal; clitoral; Taoist love; *status orgasmus*; blended orgasm; extended orgasm; expanded; tantric orgasm; orgasmo tantrico; respuesta sexual expandida; orgasmo femenino; orgasmo vaginal; clitoridiano; amor taoísta, orgasmo combinado; extendido; expandido

## Introduction:

Female orgasm and female “peak experiences” have been well documented in the ancient historical literature of the Far East and India (Vatsyayana, 1883; Chang 1977, 1983; Wu, 1996; Schwartz, 1999; Chia 2002, 2005; Mumford, 2005; Michaels 2008).

Eastern cultures had tried to discover the limits and extents of female orgasmic response for centuries (Wu, 1996; Chang, 1977, 1983) unlike the Western cultures, where, for centuries, pleasure and orgasm of females were accepted as a “**sin**” and were not regarded as acceptable as they were in the Tantric Indian or Taoist Chinese cultures.

Taoism in China, regarded the human body as an indispensable part of the existing nature or the “Tao”; this holistic view of human philosophy, led ancient Chinese medicine to discover many other details of the human body, as well as the sexual response, which was an important function of the human physiology and which was not regarded as something to be intimidated of.

Catholic, Jewish and Protestant cultures, as well as Islamic societies, for centuries, perceived female pleasure as something bad, evil and satanic, while coitus was only a means to produce babies. Cultures of the Far East, regarded corporal pleasure of male and female, as a healthy and vital function of the natural body.

Human sexual physiology was investigated by objective scientific methods after the sexual revolution during 1950's in the West. Kama Sutra, when translated by Sir Richard Burton, was immediately banned in England in the 19<sup>th</sup> Century. Some pioneering scientists, such as Dr. Havelock Ellis, Dr. Sigmund Freud, Dr. Wilhelm Reich, Dr. Alfred Kinsey, Dr's William Masters & Virginia Johnson, Dr. Beverly Whipple, Dr. Barry Komisaruk had to challenge the norms of the society to take large paces and even jumps, before human sexuality, in the West, was started to be regarded as a normal and crucial function of the human physiology.

Today human sexual physiology is investigated by using very sophisticated techniques, such as f(MRI) and modern physiology and recording techniques. Europeans and the West, has been re-discovering the Eastern views and aspects of human sexual physiology during the last 60-70 years.

Today, even the concept of Tantra, in the West, has a bad reputation due to many biases and social & cultural prejudices, while the name of “Tantra” has been utilized and abused by many charlatans and commercial sex dealers. The concept of “Tantra” has been investigated by scientists and academicians, in objective scientific terms, since 1990s; but, still it is not understood properly and it is usually misinterpreted.

The aim of this review article is to present some of the latest findings and concepts about human sexuality and female orgasm, such as expanded sexual response (ESR) which has strong historical correlations of the Tantric cultures or Far East.

### **Tantric and Taoist Ways of Love:**

In Tantra and also in Taoist Way of Love making, for centuries, prolonging the sexual pleasure of the women was regarded as an essential approach; old Chinese Taoist prescription for male sexuality was also defending males to prolong intercourse for a couple of hours, while, according to Chinese medicine men, losing semen was a bad habit or losing the “yang energy”.

In Tantric rituals also, the men and women were encouraged to prolong love making session, as well as the intercourse, without having an orgasm (especially for men).

In both Eastern cultures men were advised not to ejaculate before the women experienced many multiple orgasms. (Vatsyayana, 1883; Chang 1977, 1983; Wu, 1996; Schwartz, 1999; Chia 2002, 2005; Mumford, 2005). A similar trend was existent in old Greek, Roman and Hellen cultures; particularly in the Dionysian Cults. During Dionysian rituals sexuality and female orgasm was encouraged to be prolonged (Sayin, 2014-b).

### **The Nature of Female Orgasm Expanded Sexual Response (ESR):**

Female orgasm is a neuro-psychological response and peak experience that results from the accumulated sexual tension, sexual stimulation, arousal and internal sexual build up, which is accompanied by neural and psychological discharge.

As Masters & Johnson, Hartman & Fithian investigated in the laboratory conditions, female orgasmic response is complemented by the contraction of some voluntary and involuntary musculature, such as vulva, vagina, uterus, pelvic floor muscles (PFM), some of body muscles (leg, abdomen, pelvic muscles etc.) (Masters & Johnson, 1966; Sayin 2010, 2012-a).

Some researchers have described female orgasm as (Mah & Binik, 2001):

- Neurohormonal reaction of smooth muscle organs and contraction of homologues of ejaculatory muscles (Campell and Peterson, 1953).

- Spastic vaginal contractions occurring at highest tension levels (Glenn and Kaplan, 1968).
- Reflexive sensory-motor response involving genitopelvic contractions (Kaplan, 1974)
- Reflexive sensory-motor response to sexual stimulation (Kline-Graber and Graber, 1975).
- Release of vaso-constriction and myotonia from sexual stimulation (Masters & Johnson, 1966).
- Altered states of consciousness (Davidson and Davidson, 1980).
- Involuntary reflex action accompanied by uterine / vaginal contractions (Reubens, 1982).
- Psychic phenomenon, a sensation (cerebral neuronal discharge) elicited by the accumulative effect on certain brain structures of appropriate stimuli originated in the peripheral erogenous zones (Alzate, 1985).
- Complex experiences of genital changes, changes in skeletal muscle tone/semi-voluntary movements, cardiovascular / respiratory changes (Bancroft, 1989).
- Sudden, intense sensation just prior to genitopelvic contractions (Hite, 1976).
- Acme of sexual pleasure with rhythmic convulsions of the body of perineal/reproductive organs, cardiovascular and respiratory changes, release of sexual tension (Schiavi and Segraves, 1995).
- Orgastic potency; capacity to surrender to flow of biological energy; capacity to discharge the dammed-up sexual excitation through involuntary, pleasurable convulsions of the body (Reich, 1973).

When we look at the nature of female orgasm, although there are similar patterns to male orgasm, it seems to be very different than male ejaculation depending upon the woman experiencing it. In a classical single female orgasm, there seems to be different patterns contributing the bodily changes (Sayin, 2012-h):

- Whole body changes: tachycardia, elevated blood pressure, hyperventilation, sweating, extension of some muscle groups (e.g. legs and feet), muscle tension, 'sex flush', vasodilatation at the cutaneous arterioles and increased venous blood pounding etc.
- Genito-Pelvic changes: erection of clitoral complex and glans clitoris, enlargement of G-Spot area and urethral sponge, lubrication, involuntary contraction of vagina, uterus and cervix, voluntary-



involuntary contraction of pelvic floor muscles (PC-muscles), involuntary contraction of anal sphincter etc.

- Psychological changes: Relief of tension, discharge feeling, decrease of anxiety, happiness, euphoria, relaxation, fulfillment, subjective feeling of getting rid of electrical and muscle tension, altered states of consciousness (ASC) etc.

As measured by Masters & Johnson, the contraction duration of genito-pelvic area occurs at 0.8 second intervals (Masters & Johnson, 1966).

Although males have a refractory period after one orgasm, or ejaculation, to become erect again, it has been well documented that females have the capacity to continue having multiple climaxes if they are stimulated continuously and properly (Schwartz 1999; Bodansky, 2000; Taylor 2000, 2002; Komisaruk, 2006; Sayin 2010, 2012a, 2014, 2015).

As described by Masters & Johnson, some women can attain an orgasmic state which may last for 43 seconds, coined as ***status orgasmus*** (Masters & Johnson, 1966).

In some women who have developed ESR; EO, multiple orgasms and *status orgasmus* can vary in duration and in number of minor orgasms they contain in the train of the long orgasmic pattern.

Lately, such prolonged orgasms and the methods how to attain them have been published in many books and articles (Rhodes, 1991; Schwartz 1999; Bodansky, 2000; Taylor 2000, 2002; Komisaruk, 2006; Sayin 2010, 2011a-c, 2012a, 2014, 2015; Deadone, 2011). We have defined *status orgasmus* as (Sayin, 2010, 2011c, 2012a-b-h, 2014, 2015);

*Status orgasmus* is the continuous form of blended orgasms and/or clitoral/vaginal orgasms that last for starting from 1 minute to 10-15 minutes (or more). During *status orgasmus* a continuous orgasmic state is experienced and very few women are believed to achieve *status orgasmus* state, e.g. less than 1 % of the whole female population.

*Status orgasmus* can be seen in vaginal and clitoral orgasms, however mostly it is seen as an expanded/extended form of blended orgasms, in which both clitoral and vaginal orgasm reflexes are triggered at the same time. Similar orgasmic states and full body orgasms are also defined in Tantric literature.

The duration may change from woman to woman. *Status orgasmus* was first defined by Masters & Johnson as lasting for 43 seconds in a woman in 1966. Today it is estimated that *status orgasmus* continues for 1 to 2 minutes, while it may last for 10 to 15 minutes, a prolonged and extended

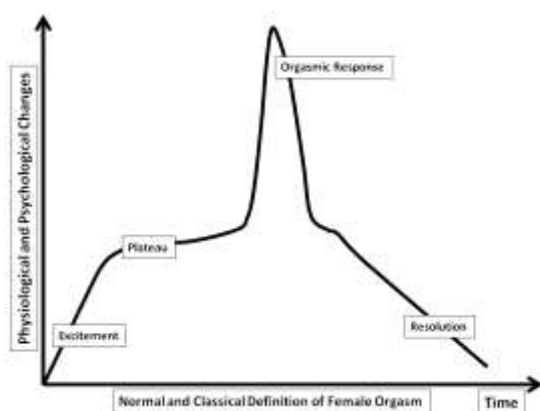
orgasmic state which ends by a giant orgasm (Big-O) that gives a great relief and satisfaction at the end.

In most of the *status orgasmus* experiences there is usually a refractory period of 10 to 15 minutes. The number of minor orgasms in a *status orgasmus* may exceed from 5-10 to 20-30 (some women claim that this quantity goes up to around 50). In *status orgasmus* it is thought that any combination of pudental, pelvic, hypogastric and vagal nerves mediate the triggering mechanism at the same time.

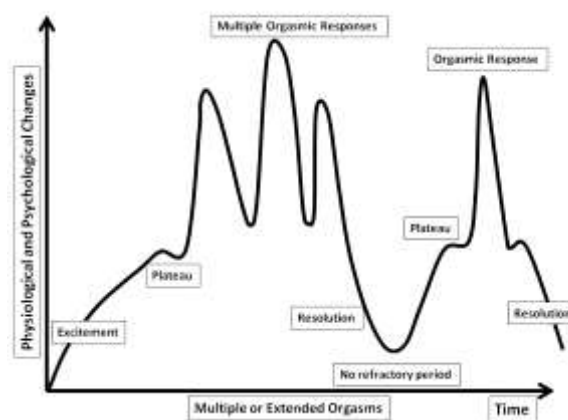
As a novel phenomenon “ESR orgasms and EO” seem to be different in many ways from the classical single orgasms, as defined by Masters & Johnson and Kaplan (See Fig-1; Masters & Johnson, 1966; Kaplan, 1981; Rhodes, 1991; Schwartz, 1999; Taylor, 2000, 2002; Deadone, 2011; Sayin, 2010, 2011c, 2012a-b-h, 2014, 2015):

- The duration of single orgasms in the orgasmic train may increase.
- The duration of the whole orgasmic experience may increase, such as lasting for tens of minutes.
- The intensity of the individual minor orgasms generally increases along with the length of the orgasmic train.
- The number of minor orgasms in the orgasmic train may be beyond the normal and average orgasmic pattern, such as exceeding 20-30 orgasms in tens of minutes.
- The pleasure taken and sexual relief is reported to be much more compared to single or a couple of multiple orgasms.
- Without a refractory period, a new orgasmic state commences after each orgasm, without passing to a resolution phase, while orgasmic consciousness state is maintained for a long time (e.g. from a couple of minutes to tens of minutes or hours)
- Although there may be some forms of ASCs in some single orgasms of some women, most of the ESR and EO orgasms are accompanied with ASCs, whereas time perception, space-time continuum may be altered deeply. We had reported 85 different states of mind in our former publications (Sayin, 2011c, 2012-h, 2015).
- As reported by many ESR women, ESR orgasms seem to have anxiolytic, anti-depressive, euphoric, myorelaxant, sedating, analgesic, “acute and short acting hallucinogenic effects” (Sayin 2011c; Sayin 2012a-d-h, 2015).

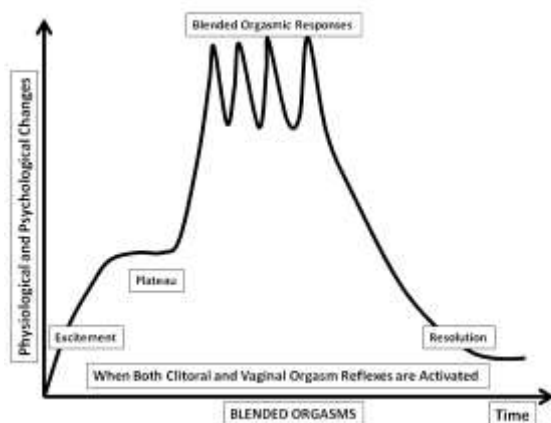
A



B



C



D

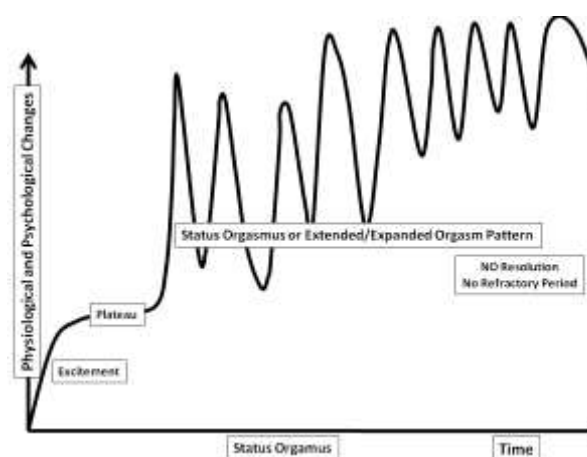


Figure 1: A) Classical female orgasm pattern, defined in the classical medical literature B) Multiple female orgasm pattern C) Blended female orgasm pattern D) Prolonged expanded orgasm or *status orgasmus*

**ESR:**

ESR is a recently defined phenomenon (Rhodes, 1991; Taylor, 2000, 2002; Armagan, 2012; Sayin, 2011a-c, 2012a-b-h, 2014, 2015). ESR has been defined as:

“being able to attain long lasting and/or prolonged and/or multiple and/or sustained orgasms and/or *status orgasmus* that lasted longer and more intense than the classical orgasm patterns defined in the literature” (Sayin, 2011 a-c, 2012-a-h). In the Eastern, Chinese, Indian and Tantric literature similar enhanced orgasmic experiences of females have been reported (Vatsyayana, 1883; Chang 1977, 1983; Schwartz, 1999; Chia 2002, 2005; Mumford, 2005; Michaels 2008).

Recently, some studies of orgasmic women also revealed a form of ASC during orgasms (Komisaruk et al, 2006; Sukel 2011).

There are increasing numbers of reports of females experiencing a form of ASC during prolonged and very intense orgasms, which form the novel concept of ESR.

However, in those studies no classification of the sexual response was made to address a question such that, whether these women were experiencing an enhanced orgasm pattern and ESR, or not. Most of the questionnaire that investigated the ASC during orgasms was prepared to quest an average orgasm pattern of a women.

The main hypothesis in ESR studies was, **“Sexual response, orgasmic consciousness and orgasmic pleasure can be enhanced, prolonged, and expanded in the human female”**. Although a small proportion of women has attained or can attain ESR today, ESR is a learned phenomenon that can be developed in many women by training and education, particularly by Tantric training.

To determine the main parameters and mechanisms of ESR, we have investigated the main characteristics of women who have developed ESR (Taylor, 2000, 2002; Armagan, 2012; Sayin, 2011a-b, 2012a-b-c-h, 2014, 2015):

- 1) The ESR women experienced vaginal, clitoral and blended orgasms, as described by Ladas et al. (Ladas, 1982; Taylor, 2000, 2002; Armagan, 2012; Sayin 2010, 2011a-b-c, 2012-a-b-c-d-h, 2014, 2015).
- 2) The ESR women experienced multiple orgasms in most of their sexual activities. (Schwartz, 1999; Taylor, 2000, 2002; Mamfurd, 2005; Armagan, 2012; Sayin 2010, 2011a-b-c, 2012-a-b-c-d)
- 3) The ESR women were able to attain long lasting and/or prolonged and/or multiple and/or sustained orgasms and/or *status*

*orgasmus* that lasted longer than the classical single orgasm and/or multiple orgasm patterns defined in the literature. (Schwartz, 1999; Taylor, 2000, 2002; Sayin, 1993, 2010, 2011a-b-c, 2012a-b-c-d-h, 2014, 2015)

4) The ESR women claimed to have strong pelvic floor muscles (PFM) compared to NESR women. (Ladas, 1981; Britten, 1983; Sayin, 2010, 2011b, 2012a-b-h)

5) The libido of ESR women was very high compared to NESR women. (Armagan, 2012; Sayin, 2012a-b)

6) ESR women described a phenomenon called G-Spot orgasms. (Ladas, 1982; Taylor, 2000, 2002; Armagan, 2012; Sayin, 2010, 2011b, 2012a-b-c-h, 2014, 2015)

7) ESR women described sensitive erogenous zones in their genitalia other than clitoris. (Morris, 2004; Armagan, 2012; Sayin, 2012a-b-c-h, 2014, 2015)

8) ESR women masturbated more frequently compared to NESR women. (Armagan, 2012; Sayin, 2012a-e-h, 2014)

9) ESR women had erotic fantasies more frequently than the NESR women. (Armagan, 2012; Sayin, 2012a-e-h, 2015)

10) ESR women admitted to have a form of altered states of consciousness during some of their prolonged orgasms and/or *status orgasmus* (Taylor, 2000, 2002; Mah, 2001, 2002, 2005; King, 2010; Sayin, 2011c; Sayin, 2012a-d-h, 2015).

### **Deep Vaginal Erogenous Zones (DVZ)**

After investigating females' orgasms for 25 years, we must admit that ***“every woman’s orgasm is unique and belongs to her”***; in other words, there are as many orgasm patterns as the number of women existing on the globe.

Women differ in many ways in terms of their responses to the stimuli; their sexual bodies, sexual brains and their genital responses are very different from each other and no standard, stereotype of orgasms can be defined which is valid for every woman.

There are many parameters that influence the orgasm patterns of women such as, the psychology, the subconscious input, the collective unconsciousness, libido, sexual drive, free testosterone levels in the blood, Id, overall hormonal structure, psychological background, imagination, former experiences, IQ, Emotional Quotient, Sexual Quotient, set and setting, the partner's capabilities, traumas, good or



bad incidences etc. We must admit another fact that if the woman is experiencing vaginal orgasms, of which mechanism is very different from clitoral orgasms, she is more likely to enhance her orgasmic patterns and develop ESR. Vaginal orgasms are correlated with other erogenous zones, other than glans clitoris, which have been recently defined, coined as Deep Vaginal Erogenous Zones (DVZ) (Morris, 2004; Levin, 2014; Chua, 1997; Sayin, 2012-h, 2014-a, 2015; Zdrok, 2004)

We have investigated the possible existence of such areas in our surveys and other research projects; we have come across the description of such sensitive areas that may contribute to the development of female orgasm in a minority of women (Sayin, 2011 a-b-c-d, 2012a-b-c-h, 2014-a, 2015).

The descriptions of DVZs and occurrence frequency of the awareness of DVZs in some women, particularly with ESR (ESR women N=35; Non-ESR Control women N= 163; total group N=198), were as follows (See Figure 2):

**G-SPOT (Grafenberg's Spot):** The localization of G-spot is at the anterior vaginal wall, 2.5-4 cm inside, under the mid urethral length. In our series 31.8 % of women admitted to be aware of their G-Spots. 27.8 % of them were positive that they had experienced G-Spot orgasms. 45.4 % these women were ESR-women.

**A-SPOT:** A-Spot is at the anterior wall of vagina, 2-3.5 cm below anterior fornix, under the bladder. 10.6 % of women admitted to be aware of such an erogenous zone. 61.9 % of them were ESR-women.

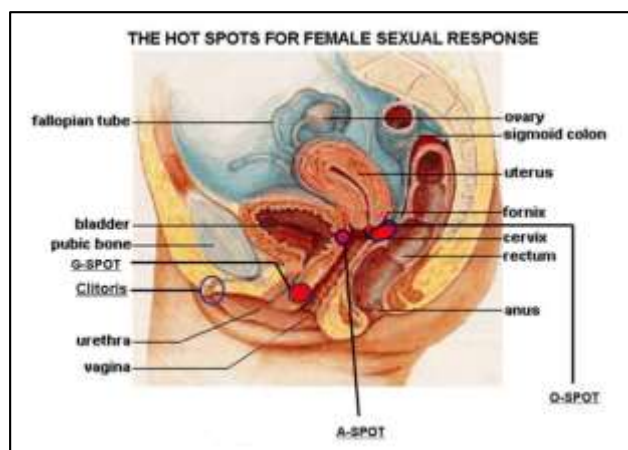
**O-SPOT:** O-Spot is between the posterior vaginal wall and the rectum, 2-4 cm below posterior fornix. 8 % of the women replied that they have a sensitive area at this part of their genitalia. 75 % of them were ESR-women.

**Cervix:** Cervix is the collum (neck) of uterus. 7.5 % of women replied that their cervix was sensitive and might have triggered an orgasm. 60 % of them were ESR-women.

**Pelvic Floor Muscles (PFM-PC-Muscles):** PFM are the muscle network between pubis and coccyx. 12.1 of women told that activation of PFM was effective for the development of an orgasm. 50 % of them were ESR women.

Most of the ESR women admitted that they may have such erogenous zones as DVZ, which may take part in the development of an orgasm, other than glans clitoris. In our preliminary study in 198 women, some of the 'DVZ spots' were identified by ESR (N=35) and NESR women (N=163) (Sayin, 2012a-b-c-d-e-h, 2014-b, 2015).

A



B

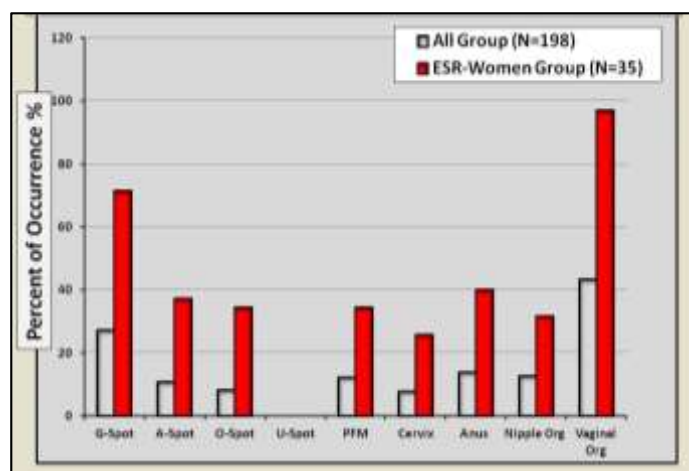


Figure 2: A) The Anatomy of Deep Vaginal Erogenous Zones (DVZ)

B) The Distribution of the percentages of DVZ areas: The investigation of DVZs among 198 women along with the survey research on ESR. The survey questionnaire had detailed descriptions and schematic figures of DVZ. The total number of 198 also includes 35 ESR women. As seen on the plot the frequency of the occurrence of DVZs' awareness was much higher in women with ESR, who attained vaginal orgasms in nearly 99 %. Some women admitted that they experienced orgasms through the stimulation of G-Spot, A-Spot, O-Spot, Anus, PFM, Cervix, Nipples, however no one had a memory of pleasure or orgasm from the stimulation of the coordinates of an area

that coincided ‘the hypothetical U-Spot’, as described by Morris in 2004.

## Two Samples of ESR-Tantric Orgasms

Following two Turkish samples of the description of an ESR orgasm we have recorded in our surveys may clarify and visualize the “orgasmic consciousness” of an ESR woman (Sayin, 2010, 2012-h, 2015); these cases did not have any psychiatric disorders or were not treated for any psychiatric disorder; they did not suffer from PSAS or PGAS (persistent genital arousal syndrome):

### Case A:

J. K. was a medical doctor. During the interview she was 33 years old, she is today 38 years old. She had her first sexual intercourse at the age of 16, she had her first vaginal orgasm at the age of 24, when also she discovered her G-Spot. She started to have expanded orgasms and *status orgasmus* at the age of 28. She experienced various forms of ASCs during extended and prolonged orgasms.

She had nearly 40-50 partners since she was 16. Her score from ESR-Scale was 132/150 (in 2011). She says that she has been hypersexual since she was 26. She adds that she has been practicing Kegel Exercises since she was 26. She experienced sensual sensation and stimulation at G-Spot, A-Spot, O-spot; and she had G-Spot orgasms and female ejaculation.

She defined herself as “Hyper-active in sexuality and orgasmic response”, but she added that she was **not** “a sex addict”; she was content of short sexual activity and was very content of her sexual life. Most of her relationships were monogamous.

Her sex drives were not uncontrollable; she had had some celibate periods in her life-time. The highest number of orgasms, as she defined, was 25 to 30 multiple orgasms per hour; she experienced orgasms lasting for a couple of hours continuously. She has not been diagnosed and/or treated for any psychiatric disorder:

...J.K. defined her orgasms as:

During my orgasms I depart from everything around, it is a total depersonalization. I just feel myself, I even forget myself. Only my voice and screams stay. In *status orgasmus*, which are my best to be satisfied, the pleasure increases gradually, I am totally isolated from my environment.

Only I hear the animal voice coming from my throat, my short moans turn out to be incredible screams. I feel it on my stomach,

first some tingling, then the contractions follow each other. It is a total altered state of consciousness.

My vision darkens; I see flashes of colors or light. During minor orgasms I feel funny contractions, like a game. The minor orgasms or contractions starting from my vagina and pubis circulate through my stomach, where I can feel the real center of the orgasmic volcano.

Once *status orgasmus* starts, it is like a hurricane taking me away from my body and I fly, these minor orgasms each lasting for nearly 10 to 20 seconds, build up into a continuous tetanic fit, while I sometimes can't hear my screams, I am lost in the first few minutes.

These contractions continue for 10-20 minutes especially when my partner is doing oral sex (cunnilingus) on me. He continuously stimulates my clitoris by his tongue so talented that one orgasm finishes, other begins.

During a status I feel that I am traveling the world, as if I have an astral body, I go to unknown gardens, waterfalls, meadows. During intercourse orgasms I feel an unbelievable unification and merging, and dissolving in each other. I also had *status orgasmus* during intercourses.

If my partner continues intercourse for 1-3 hours, it is easy to attain prolonged orgasms. My brain melts, I realize that I am an animal; I hear my animal voices coming from my throat which make me more excited. Vaginal orgasms are sometimes better than clitoral.

While we also apply a message vibrator during the intercourse, I easily go into the *status orgasmus* which lasts for ten minutes to half an hour, while I experience nearly 50-60 minor orgasms.

During orgasms I laugh, cry, moan, make very loud noises (always I am afraid that neighbors may hear me!) my body arches, I am in full extension, it is sometimes not certain whether I having pain or pleasure. Fantasies whispered to my ear make me crazy during these orgasms.

Even a word may start another minor orgasm. It could be anything, wild or soft; I want to become an animal, return to my archetype body whatever it had been. When I contract, I feel like an animal, as if it comes from my collective sub consciousness. I feel the penis like a hot, burning sword that brands me.

Makes my pelvis hotter and hotter, it steams out, and then comes a huge contraction, following another. *Status orgasmus* is very satisfactory for me, compared to other orgasms, like the ones due to the clitoral or vaginal stimulation alone.

I feel so dizzy and my brain is so high and turning around that I believe it would be very hard for me walk on a straight line, I would fall. I love to lose myself in my own brain chemistry. I would not be satisfied if I did not experience status, because clitoral or vaginal minor orgasms are so low for me.

They don't make me as high as the *status orgasmus* does. I don't have any refractory period for attaining vaginal or clitoral orgasms. One may come after another without building into a *status orgasmus*. But for the status, there is always a refractory period of 15-20 minutes (truncated)...

### Case B:

I.A.Y. was an engineer. She was 34 years old (today 35). She had her first intercourse at the age of 20. She had her first clitoral orgasms at very early ages, as early as 8-10 years old, by means of self-masturbation; she had her first vaginal orgasms at the age of 24 and her first blended orgasm (and *status orgasmus*) at the age of 32. Her score from ESR scale was 142/150 (in 2015).

Her PC-muscles were very strong such that, her PC-muscles could have a pressure of 25-30 mmHg (using a Kegel probe) or more. Her orgasms were, most of the time, multiple and she experienced *status orgasmus* lasting for a couple of hours, as long as she was stimulated.

The longest duration of her multiple-orgasms, as she remembered and expressed, was 8 to 10 hours, continuously (with a particular partner; with coitus, clitoral stimulation, oral sex, vibes and toys, and other Tantric techniques); her highest reported orgasm pattern was 35 to 45 continuous orgasms in an hour, which also lasted continuously for a couple of hours.

She experienced sensual sensation and stimulation at G-Spot, A-Spot, O-spot; and she experienced G-Spot orgasms and female ejaculation. She defined herself as "*hypersexual*", but **not** "*a sex addict or insatiable*".

Her sex drives were not uncontrollable; she had some very long celibate periods in her life-time, without any sexual interactions.

She was most of the time monogamous and she was very content of her sexual life and orgasms. She has not been diagnosed and/or treated for any psychiatric disorder.

...I.A.Y. defined her orgasms as:



...I would like to explain my orgasmic explain my orgasmic experiences in different forms of orgasms:

**My Clitoral Orgasms:** When the tingling sensation starts at my clitoris after stimulating manually or by vibe, I always have a tickling feeling and this feeling spreads to my pelvis, to my legs and to my torso gradually with the increasing amount of pleasure, which builds up.

I feel to be immersed, and flowing, elevated, when the orgasm starts. Generally I come very easily and continuous stimulation of my clitoris with lubricated finger, tongue or vibes make me start to come continuously while my body and genitals contract and I feel the explosion at my uterus.

My legs and my genitals and pelvis always tremble, and I cannot prevent this. This trembling develops into a kind of earth quake and it becomes like an epileptic fit eventually. My leg muscles contract and relax with every orgasm. The bottoms of my feet become very hot, while this hotness entangles my torso and body gradually. My genitals and clitoris throbs and always this throbbing feeling with the rhythm of the heart are the only things I remember, when I reach to 20-30 orgasms if the oral, manual or vibration stimulation continues.

I feel electrical discharges and explosion at my clitoris and other parts of the genitals. Clitoral orgasms can become successively, but they are bursting, local and they are not as satisfactory as vaginal orgasms; vaginal orgasms spread through the whole body and the brain, unlike clitoral orgasms.

After ten orgasms, my mind goes away, if the orgasms continue I cannot speak, only hear my moans and cries (or laughter), which also increase my pleasure and enhance the next coming orgasms. In short, clitoral orgasm is like a sharp, short, exploding, bursting type of orgasm with sudden electrical discharges. I can continue clitoral orgasms for a couple of hours without resting and any cessation.

The highest number of clitoral orgasms I had at a session by masturbation or by a partner's stimulation has been probably more than a hundred in a couple of hours.

**My Vaginal Orgasms:** They are much more satisfactory and spread to whole of my body. After having 15-20 clitoral orgasms, it is better to pass to coitus and vaginal orgasms. Because there is more arousal then. I feel my G-Spot from the very early times of the intercourse sessions since I was 21-22. Also I had an experience of

G-Spot orgasms and vaginal orgasms separately, while I also ejaculated occasionally.

During the coitus I feel my G-Spot's becoming enlarged and giving pleasure in increment levels. My A-Spot and Cervical pleasure is as powerful as the G-Spot stimulation. So, when my partner can continue coitus for 60 to 90 minutes, I can easily feel the stimulation of G-Spot, Cervix and A-Spot separately; after a while they combine into very intense and gorgeous, huge orgasms.

At each trust of the penis at every length there is a different kind and taste of pleasure which builds up gradually. After a while I cannot differentiate one orgasm from another; one starts and continues with the contractions of my genitals, uterus and body, becoming more severe every time. When it ends, another orgasm may start depending upon the foreplay, talking, fantasies told by the partner.

When I squeeze PC-muscles the intensity of orgasms are always enhanced. For instance, squeezing PC muscles have more effects on the increased pleasure from G-Spot. I can orgasm by the single stimulation of G-Spot, or A-Spot and/or Cervix. I feel the O-Spot less frequently, but I am aware that there is a pleasure locus at the back of my vagina (posterior fornix) too.

During vaginal orgasm, if they continue for 30-40 minutes with different intensities of explosions, I fell unified with my partner and my mind and mood is elevated; it is like dying and out of body experience, like observing one's body from outside.

I become different persons and as if there are other persons inside me, like a creature of libido, which comes out and wishes only to be filled in and experience prolonged coitus for more and more...During vaginal orgasms I experience altered states. Vaginal orgasms, when the partner is good enough to stimulate, build up to unbelievable forms of contractions which are more intense and deep and longer than clitoral orgasms.

Vaginal orgasms are much more satisfactory compared to clitoral orgasms. Vaginal orgasm is like climbing up to a mountain, when you reach close to the top of the mountain, I feel like continuous trains of orgasms which enhance each other. Rotating vibrators with the clitoral vibration also induce very powerful orgasms in my sexual encounters.

Once I continued having vaginal + clitoral orgasms until the batteries of the rotating vibe went off, I don't remember how many minutes or hours it was.

**Multiple Orgasms:** I never have single orgasms. They are always multiple and before I feel relieved I need to have 15 to 25 multiple clitoral or vaginal orgasms. So, once I pass 25-30, the pattern of the orgasm may change and my breath stops, my mind stops, I feel like I am dying and the trains of orgasms turn into a *status orgasmus*.

**Blended Orgasm and Status orgasmus:** Even though I experienced clitoral and vaginal multiple orgasms many times, I have learned blended orgasms and *status orgasmus* one and a half years ago with a new partner who could continue coitus and stimulating me by many ways for a couple of hours.

He was a Tantric lover and before him all my partners in my life could continue coitus or stimulation for 20 to 30 minutes at much. **Partner is very important to experience vaginal orgasms, blended orgasms and status orgasmus.**

The explosion in blended orgasms and status is immense and it is like climbing up an infinite-step ladder, where at each step of orgasms is more intense than the former one. In *status orgasmus*, I feel every cell of mine orgasming. In my experiences the combination of the stimulation of the clitoris and A-Spot creates gorgeous orgasms, which are undefinable.

My body arches, I scream as if something is torturing me or killing me. The contractions are continuous and the gradual enhancing of the orgasm never ends, while I ejaculate too much, and the bed sheets become so soaked that it is like a river flowing from my uterus to vagina and then outside.

... *Status orgasmus* is the sexual nirvana for me. It is great illumination and satisfaction that I cannot explain and elucidate the pleasure and immobility I get after a *status orgasmus*. If the partner is good, I can attain *status orgasmus* through vaginal orgasm which become a status after a while.

But, most of the time the combined stimulation of G-Spot, A-Spot, coitus and clitoris puts me into the status in 10 minutes. Then I am in another world, the paradise of pleasure and contractions, losing myself and I only concentrate on my screams, contracting genitals and heating and contracting legs.

In every blended orgasm or *status orgasmus*, I experience various unexpected and unusual forms of ASCs written in your ESR Scale. The outer world closes and I become a different orgasming creature. I only feel myself, my continuously contracting body and my partner; we become unified. I just think to come more and more and

more. After 15-20 minutes of continuous *status orgasmus* a creature or an animal comes out of my mind and body.

That animal lives only for pleasure and asks for more climaxes, it is only in my body for coitus and it says f...k.; f...k; f...k. Even though my partner comes out of my vagina, I still feel him inside and the orgasms continue.

This is a real peak and extraordinary experience. I then become an orgasming machine and like an orgasming machine gun I come and come and come with a greater intensities at each time ... I feel only my contracting body, even in every organ, every tissue and every cell! My partner sometimes stops being afraid of my mood and facial expressions, because I cannot speak, cannot give a sound and cannot breath.

When the *status orgasmus* is stopped, I feel like a spoiled piece of body, I cannot talk for nearly 15-20 minutes, lie down and cannot move while still many parts of my body muscles and genitals continue to contract. The pleasure is so immense and unexplainable that I never experienced such alteration of my mood and orgasmic body. It is a kind of different consciousness of orgasm.

**Altered States of Consciousness during Blended Orgasms or *Status orgasmus*:** I feel more ASCs than what is written in your ESR Scale. All kind of short hallucinations at the peak of status. Peacefulness, floating, flying, out of body experience, dying, exploding, time travel (!), travelling and flying over the forests and unknown cities, astral travel like experience, elevating, crying or laughing, spontaneous laughter, flying like a winged horse, all kinds of freedom feelings, oceanic and blissed feelings, feeling like a butterfly and a sacred, mythological bird that flies over the blue skies and lands. My love increases to my partner. I feel so many different things that I feel all the ASCs in ESR Scale plus many others... (truncated)

### **Some Characteristics of ESR Women:**

Some of the average characteristics of ESR women were as follows (Sayin & Kocatürk, 2012-j)

- 1) They had the ability to be aroused more easily.
- 2) They had a heightened and elevated libido.
- 3) They were very aware, conscious and responsive of G-Spot, DVZ and other erogenous zones other than glans clitoris. Their sexual

stimuli arousal thresholds were decreased in response to vibrators (50-200 Hz), coitus, oral sex, manual stimulation and/or other methods such as fondling, touching, labial stimuli.

4) They spent more time in sexual issues and matters.

5) They had more fantasies and more tendency to have sexual variations, from soft variations to the extremes. Many hyper-active women we interviewed had many different fantasy patterns from soft to wild and extreme, although they never experienced any of them. (Sayin, 2014, 2016)

6) They generally used sex toys and vibrators, also.

7) They masturbated more frequently even in the presence of a partner. Their masturbation frequency increased when they didn't have a partner.

8) Their sexual-brain and sexual-psychology was more developed and responsive. Some may have experienced "*brain orgasms*" just by fantasizing and using PFM (PC-Muscles).

9) They were less inhibited, more provocative and promiscuous. They were very permissive and liberated. Their mind was more open to sexual matters and novelties.

10) They were more experienced in sex, having more partners and longer sexual relations. However partner number was not an issue, as many of them pointed out. The quality of the relationship and of sex was more important than the quantity. They were NOT women in search of new partners every night, for one night stands; however they preferred long term and satisfactory monogamous relationships.

11) Their imagination, IQ and EQ (emotional intelligence) seemed to be higher and more developed. They preferred to be in deeper and soul-mate type relations with men rather than superficial ones.

12) ESR women seemed to be less believers in terms of traditional religious practices compared to NESR women, while they had little or none, cultural and religious dogmas.

13) Some ESR women reported to have ejaculation during orgasm like male, a phenomenon which had been reported by Ladas, Perry and Whipple (Ladas, 1982).

14) ESR women experienced Altered States of Consciousness (ASC) during prolonged orgasm more frequently than NESR women. The number of variation of different subjective feelings and ASC of ESR women, during different forms of orgasms and prolonged ESR orgasms, was much higher compared to NESR women (Taylor, 2000; Sayin, 2011; King, 2010).



15) ESR women had happier, content, satisfactory sex life styles compared to NESR women. No ESR women went to a clinical psychologist or psychiatrist for any sexual dysfunction complaint, so that was why the existence of ESR phenomenon and ESR women have not been pinpointed and discussed in the medical literature and psychiatry literature much.

16) ESR women may have experienced very long, multiple, prolonged and sustained orgasm patterns and also a phenomenon called *status orgasmus*, which lasted from 1-2 minutes to 10-15 minutes or more (Sayin, 2010, 2011, 2012, 2013, 2014, 2015; Taylor, 2002; Schwartz, 1999).

### **Known Limits of Female Orgasm:**

Known limits of female orgasm as passed to record books were 134 orgasms per hour; this record belonged to a bicycle rider woman. After her, this female orgasm record was elevated to be nearly 200 orgasms per hour reported from an Indian source (Sayin, 2014).

These women did not suffer from PSAS or PGAS (persistent genital arousal syndrome). During PGAS, some women with PGAS (or PSAS) were reported to experience spontaneous orgasms of 50 or 100 or more orgasms during a couple of hours, which were spontaneous, uncontrollable and pathological.

These figures prove that some women have the potential to experience a couple of orgasms per minute, which can continue for tens of minutes or hours, without a resolution phase or a refractory period, as has been reported in the ancient Far East literature. Dr. Patricia Taylor also has proved that the orgasms intensity, number and duration can be extended and expanded beyond the known limits (Taylor, 2000, 2002, 2004). Near to this she has a video of her experiences which also proved that this was possible (Taylor's video, *Expand Her Orgasm Tonight*, 2004).

## Discussion:

Although prolonged orgasms had been defined in ancient pagan, shaman, Tantric and Taoist cultures and literature. Such an approach in the West has been accepted unmanageable and unimaginable for centuries.

This understanding was partially a result of the biases of some of the monotheistic belief systems, which were highly anthropomorphic, autocratic and male dominated. In the Eastern cultures, females were regarded as a part of the Goddesses and the divine, while in the West, for centuries females were regarded as a means of the universal sin of the mankind, while anything related with sexuality was bad and evil to become shy of.

Thus the Westerners did not even bother to investigate the possible limits of the potential of females. Even, until the translation of Kama Sutra into English, no one questioned the importance sexual positions, while in Catholicism the only suggested position was missionary position for hundreds of years, because other kind of positions could induce the stimulation of glans clitoris, G-Spot and DVZ and could give pleasure to women, even though they had no idea of what these areas were! Tantric culture temples are full statues and reliefs of Gods and Goddesses, having coitus of many different styles, even though the mainstream religions of Hinduism and Buddhism also regarded sexuality and pleasure something to be cautious of and to be stayed away.

Thus, in Europe, anything related with sexuality was banned and women were not allowed to get pleasure from sex and to attain a climax. In the Tantric cultures, on the contrary, women were trained for both giving and getting pleasure from sexual activities.

For instance, Tantric training of the PC-Muscles (PFM, pelvic floor muscles) and Chinese training of these muscles by using Ben-Waa balls since puberty were regarded essentials for good sexual health, as well as, sexual positions, meditation and concentration, breathing exercises, sensate focus exercises, sensual massage, prolonged rituals, prolonged coitus etc. (Vatsyayana, 1883; Chang 1977, 1983; Wu, 1996; Schwartz, 1999; Chia 2002, 2005; Tannahill, 1992; Muchembled, 2008).

The men and women in the West started to re-discover sexuality during the days of Western Sexual Revolution and the New Age Movement, after Second World War, when human sexuality was started to be investigated without any biases and with the objective & rational scientific methods.

It was then, when Western mind realized that prolonged female orgasms and prolonged sexual activity could be possible, after learning it from the Eastern cultures. Old Chinese literature descending from 1<sup>st</sup>

century B.C. defines female orgasm, as well as the Tantric writings in the 2<sup>nd</sup> and 3<sup>rd</sup> centuries, like the Kama Sutra, in the 6<sup>th</sup>-7<sup>th</sup> century (Vatsyayana, 1883; Chang 1977, 1983; Wu, 1996; Schwartz, 1999; Chia 2002, 2005; Mumford, 2005; Michaels 2008; Muchembled, 2008; Morris, 2004). Female orgasm was first defined in the 19<sup>th</sup> and 20<sup>th</sup> centuries by some pioneers of the sexual research in the West (Ellis, 1897; Freud, 1905; Reich, 1973; Masters & Johnson, 1966; Fisher, 1972-1977; Escapa, 1989; Muchembled, 2008; Sayin, 2014). Actually, the term “Orgasm” had descended from 5<sup>th</sup>-4<sup>th</sup> centuries before Christ, coming from the term of Orgia, during the pagan times. Orgia was a festival of the Dionysus Cult, an incarnation of Greek-Helen Myths into the form of Orgia Festivals (Spring or Fall) in the secretive, elite town Eleusis (Ruck, 2006). Orgia, by time took the form of Orgasm (Orgia-Orgiasm-Orgiasmus-Orgasmus-Orgasm)

### **Possibility of Attaining Other Limits**

Pleasure and reaching to sexual climax is a learned phenomenon. Sensuality, sexual brain, sexual body, sensitivity in the genitals and orgasm reflexes can also be developed and enhanced through exercises and training. During our surveys of 25 years among women and during the “ESR and Neo-Tantra” workshops, we have observed that expansion of the knowledge about the human body, sexual physiology, Tantric exercises and other experiences also, by time, increase the sensuality, sensitivity and capacity to attain better orgasms in many women.

Reaching to enhanced orgasms and even ESR can be taught and trained. To give an example, a woman who is sexually responsive (with clitoral and vaginal orgasm reflexes) and reaching to 5 multiple orgasms in 30 minutes, can be trained such that, after a while she can start to have 15 multiple orgasms in 20 minutes; or 40 orgasms in an hour. Here, the most crucial thing is the capacity and approach of the partner; her partner should be trained, as well, with her. Today, ESR and *status orgasmus* can be experienced in less than 10 % and less than 1 % of the female population, respectively. In other words, all of the women who are trained in ESR and Tantra should **not** expect to reach to a level of ESR, which is unique to some minority of women.

### Orgasmic Consciousness and Tantric Orgasms:

Some of the altered states of consciousness experiences during prolonged female orgasmic response from the mildest to the severe were (King, 2010; Mah, 2001; Sayin, 2011-c, 2012-a-h):

- |                             |                            |
|-----------------------------|----------------------------|
| • Pulsating feeling         | • De ja vu                 |
| • Throbbing feeling         | • Earth quake feeling      |
| • Euphoric                  | • Volcano                  |
| • Shuddering                | • Ecstatic                 |
| • Absorbed feeling          | • Fly, flying              |
| • Dissolve feeling          | • Depersonalization        |
| • Flowing feeling           | • Losing oneself           |
| • Spurting feeling          | • Out of body experience   |
| • Unreal feeling            | • Losing the soul feeling  |
| • Surreal feeling           | • Near death experience    |
| • Elevation of mood         | • Death feeling (Petit     |
| • Increase of               | Morte)                     |
| enthusiasm and creativeness | • Unify, Unified feeling   |
| • Exploding                 | • Unifying with            |
| • Seeing flaring of lights  | environment and universe   |
| • Seeing different          | • Cessation of time, time  |
| geometrical objects         | stops                      |
|                             | • Distortion in space-time |
|                             | continuum                  |
|                             | • Mystical experience      |

Figure 3: Some striking patterns of Altered States of Consciousness (ASCs) during normal orgasms and prolonged orgasms. From the mildest change to the severest changes are listed.

Female orgasm has been described as a state of ASC in the literature (Davidson, 1980; Komisaruk, 2006; Sukel, 2011; Sayin, 2012a-d, 2014-a, 2015).

During the prolonged orgasms, which may last for tens of minutes, some minority of women may achieve a different state of consciousness, ecstasy and blissful, oceanic, divine feeling or mood.

Psycho-neuropharmacology of female orgasm has a kind of “*short hallucinogenic*” effect on the women’s minds. Some women call it “Sexual Nirvana or Satori”, with the feelings of ecstasy and unification. In Tantric literature, it is also defined that a kind of Nirvana state can be achieved

through prolonged sexuality and orgasms (Carellas, 2007; Wu, 1996; Chia 2002, 2005; Mumford, 2005; Michaels 2008).

The terms “tantric orgasm” or “cosmic orgasm” are frequently referred in the Tantra books. Thus enhanced and prolonged sensuality and climaxes can be regarded a means to reach to some kind of peak experiences for women, as a sheer fact which was discovered during the pagan times, 2000-2500 years ago.

## Conclusion

According to ancient and archaic knowledge, women can experience unusual and extreme orgasmic states and consciousness, through continuous sexual stimulation, which lasts for tens of minutes or hours.

For the Western world, this phenomenon is very alien and new. Science can unravel many other new facts on male and female sexuality. Combining ancient Tantric and Taoist techniques with the power of modern science can lead to discover new horizons in sexuality for both males and females.

As Westerners, we are at the stage of unifying old knowledge of wisdom with the objective, rational scientific knowledge; so Tantric and Taoist aspects and techniques of enhanced sexuality should also be a target for modern science to investigate thoroughly. Actually, sex therapy and sexology, today, **only** investigates the sexual function disorders and pathological sexuality; the main aim of sex therapy should **not** be only doing research on disorders and illnesses of sexuality, **but also** performing novel research to unravel the secrets of human sexuality and discover how to enhance sexual pleasure and orgasms (of particularly women) for a better performance of couples. Tantra used to do this, many centuries ago.

As academicians and scientists, we should not leave “**Tantra**” into the hands of many charlatans and sex dealers, to be abused and utilized for personal & commercial purposes and to make money unethically in the underground monopolies.

**Acknowledgements:** We would like to thank to Dr. Asiye Kocatürk, Dr. Özlem Yalçın, Dr. Lale Kuru, Dr. Emine Kalaş, İpek Zeynep Yılmaz, Taner Arisal, Onur Şenyurt, Dr. Patricia Taylor, Prof. Beverly Whipple, Prof. Barry Komisaruk, Prof. Osmo Kontula, Prof. Sultan Tarlaci, Prof. Irv Binik, Prof. Roy Levin, Marjo Ramstadius, Neslihan Korkmaz, İpek Kahya, Yasemin Fidan, American Tantrist Jasmin, Australian Tantrist



Isis, Pınar Çetinkaya, Duygu Asena, Hülya Avşar, Yasemin F. Atmaca and many others who contributed our studies and to the members of ASEHERT (Association of Sexual Health Education Research and Treatment; [www.ciseated.org](http://www.ciseated.org) ) for their different levels of helps and contributions to our surveys, researches and studies during the last 25 years.

This research and review was supported by BAP and Istanbul University.

## References:

- Armagan N, Sayin HÜ, Kocatürk A (2012). Can Sexual Response be Enhanced and Expanded in the Human Female: Preliminary Findings and a Proposed Psychometric Scale for Expanded Sexual Response (ESR). 38th Annual Meeting of IASR (International Academy of Sex Research), Lisbon-Portugal, July 8-11, 2012; Abstract Book, 38: 9.
- Alzate H (1985). Vaginal eroticism: a replication study. *Arch Sex Behav.* 14: 529 –537.
- Bancroft J (1989). *Human sexuality and its problems*. New York: Churchill Livingstone.
- Bodansky S, Bodansky V (2000). *Extended Massive Orgasm*, California: Hunter House Pub.
- Britten B (1983). *The Love Muscle: Every Woman's Guide to Intensifying Sexual Pleasure*, N.Y.: Signet Books.
- Campbell B, & Petersen WE (1953). Milk "let-down" and the orgasm in the human female. *Human Biology*, 25: 165–168.
- Carellas B (2007). *Urban Tantra*. New York: Celestial Arts.
- Chang J (1977). *The Tao of Love and Sex: The Ancient Chinese Way to Ecstasy*. New York: Dutton.
- Chang J (1983). *The Tao of the Loving Couple: True Liberation Through the Tao*. New York: Dutton.
- Chia M, Chia M, Abrams M, Abrams RC (2002). *The Multi-Orgasmic Couple: Sexual Secrets Every Couple Should Know*. New York: Harper One.
- Chia M (2005). *Healing Love through the Tao: Cultivating Female Sexual Energy*. New York: Destiny Books.
- Chua CA (1997). A proposal for a radical new sex therapy technique for the management of vasocongestion and orgasmic dysfunction in women: the AFE zone stimulation technique. *Sex Marital Ther*, 12:357–70.
- Davidson JM, Davidson R J (1980). *The psychobiology of consciousness*. New York: Plenum Press.
- Deadone Nicole (2011). *Slow Sex: The Art and Craft of Female Orgasm*, Boston: Grand Central-Life Style.
- Ellis H (1897). *Psychology of Sex*. First printing: 1897, Fifth Printing: N.Y. Mentor Books.
- Escapa Roy (1989). *Bizzare Sex*, London: Grafton Books.
- Fisher S (1972). *Female Orgasm*, New York: Basic Books.
- Fisher S (1973). *Understanding the Female Orgasm*, London: Penguin Books.
- Freud S (1905). *Three Essays on the Theory of Sexuality*, 1905.
- Glenn J & Kaplan EH (1968). Types of orgasm in women: a critical review and redefinition. *J Am Psychoanaly Ass*, 16: 549 –564.
- Hite S (1976). *The Hite Report: A National Study of Female Sexuality*. New York: Dell Publishing.
- Kaplan HS (1974). *The New Sex Therapy*, New York: Penguin Books.
- King R, Belsky J, Mah K, Binik YM (2010). Are there different types of female orgasms? *Arch Sex Behav*, 40(5):865-75.
- Kline-Graber G, Graber B (1975). *A guide to sexual satisfaction: woman's orgasm*. New York: Fawcett Popular Library.
- Komisaruk BR, Beyer-Flores C, Whipple B (2006). *The Science of Orgasm*, Baltimore: John Hopkins University Press.
- Ladas AK, Beverly W, Perry JD (1982-2005). *The G-Spot and other Discoveries About Human Sexuality*, New York: Henry Holtand Company.
- Levin R (2014). The pharmacology of the human female orgasm — Its biological and physiological backgrounds. *Pharmacol Biochem Behav*, 121: 62-70.
- Mah K, Binik YM (2001). The nature of orgasm: A critical review of major trends. *Clin Psych Rev*, 6:823-56.
- Mah K, Binik YM (2005). Are orgasms in the mind or the body? Psychosocial versus physiological correlates of orgasmic pleasure and satisfaction. *J Sex & Marital Ther*, 31:187-2005.
- Mamfurd J (2005). *Ecstasy through Tantra*. Minnesota: Llewellyn Pub, 3<sup>rd</sup> ed.
- Masters W, Johnson V (1966). *Human Sexual Response*, Boston: Little Brown Company.
- Michaels AM, Johnson P (2008). *Tantra for Erotic Empowerment*. Minnesota: Llewellyn Pub.
- Morris D (2004). *The Naked Woman: A Study of the Female Body*. London: St. Martin's Griffin.
- Muchembled R, Ferbach D (2008). *Orgasm and the West: A History of Pleasure from the 16th Century to the Present*, New York; Polity.
- Mamfurd J (2005). *Ecstasy through Tantra*. Minnesota: Llewellyn Pub, 3<sup>rd</sup> ed.
- Reich W (1973). The function of the orgasm: sex – economic problems of biological energy. New York: Farrar, Straus and Giroux (V.R. Carfagno, Translation; original work published 1942).
- Reubens JR (1982). The physiology of normal sexual response in females. *J Psychoactive Drugs*, 14: 45 –46.

- Rhodes R, Brauer A, Brauer DJ (1991). ESO Ecstasy Program: Better, Safer Sexual Intimacy, New York: Grand Central Publishing.
- Ruck CAP (2006). Sacred Mushrooms of the Goddess: Secrets of Eleusis. Berkeley, CA: Ronin Publishing.
- Sayin HÜ (2010). Deep Sex: Different Dimensions and Openings of Sexuality (Derin Seks: Cinsellikte Farklı Boyutlar, Yeni Açılımlar), İstanbul: Klan Publications.
- Sayin HÜ, Ramstadius M, Kocatürk A (2011-a). Expanded Desire: The Main Parameters and New Definitions of Enhanced and Expanded Sexual Response (ESR). The 33rd NACS Conference 2011, Oslo, Norway. Abstract Book, 33:21.
- Sayin HÜ, Ramstadius M, Kocatürk A (2011-b). Pelvic Floor Muscle Strength is Correlated with Attaining Vaginal Orgasms in Human Female as Measured by Kegel Perineometer. The 33rd NACS Conference 2011, Oslo, Norway. Abstract Book, Abstract Book 2011; 33: 22.
- Sayin HÜ (2011-c). Altered states of consciousness occurring during expanded sexual response in the human female: preliminary definitions. Neuroquantology; 9(4): 882-891.
- Sayin HÜ, Can G, Ramstadius M, Kocatürk A, Kahya I (2011-d). Orgasmic Behavior Patterns in 2240 Educated Turkish Women Which Improves with Education. The 33rd NACS Conference 2011, Oslo, Norway. Abstract Book, Abstract Book 2011; 33: 22.
- Sayin HÜ (2012-a). Expanded Sexual Response (ESR): Ultra Orgasm in Women (Artırılmış Cinsel Doyum: ESR). İstanbul: Tantra Akademi Publications.
- Sayin HÜ, Kocatürk A (2012-b). Expanded Sexual Response in the Human Female: The Mechanisms of Expanded Orgasms in Women (Review). Proceedings of NACS-2012-Helsinki Conference, Proceedings Book 2012; pp:147-163 (available at: <http://www.expandedorgasms.net/pdf-sayin-et-al/sayin-nacs-proceeding-paper-02.pdf>)
- Sayin HÜ, Kocatürk A, Armagan N (2012-c). What Next After 60 Years of G-Spot Debate? Other Possible Erogenous Zones in Female Genitalia Which Can Contribute to the Development of Female Orgasm Other than Glans Clitoris. The 34th NACS-Sexology Conference (Pleasure and Health) 4-7 October, 2012, Helsinki-Finland. NACS-Conference Abstract Book 2012; 34: 30-31.
- Sayin HÜ, Ramstadius M (2012-d). Altered States of Consciousness (ASC) During Female Orgasms and Expanded Sexual Response (ESR): Don't Use Drugs, Use Expanded Orgasms! The 34th NACS-Sexology Conference (Pleasure and Health) 4-7 October, 2012, Helsinki-Finland. NACS-Conference Abstract Book 2012; 34: 33.
- Sayin HÜ, Kocatürk A, Kocatürk C, Ramstadius M (2012-e). Correlation of Factors that Contribute to the Masturbation Quality and the Strength of Pelvic Floor Muscles (PFM) as Measured by Kegel Perineometer. The 34th NACS-Sexology Conference (Pleasure and Health) 4-7 October, 2012, Helsinki-Finland. NACS-Conference Abstract Book 2012; 34: 32.
- Sayin HÜ, Kece C (2012-f). Four Nerve and Six Pathway Theory of Female Orgasmic Response. The 34th NACS-Sexology Conference (Pleasure and Health) 4-7 October, 2012, Helsinki-Finland. NACS-Conference Abstract Book 2012; 34: 29.
- Sayin HÜ, Kocatürk A, Kece C, Dastan K (2012-g). The Acute Effects of Nasal Oxytocin Spray on Female Behavior: Sedation, Arousal, Anxiolysis, Empathy and Altered States of Consciousness. The 34th NACS-Sexology Conference (Pleasure and Health) 4-7 October, 2012, Helsinki-Finland. NACS-Conference Abstract Book 2012; 34: 32.
- Sayin HÜ (2012-h). Doors of female orgasmic consciousness: New theories on the peak experience and mechanisms of female orgasm and expanded sexual response. (Research and Review) NeuroQuantology, 10 (4): 692-714.
- Sayin HÜ & Kocatürk A (2012-j). Expanded sexual response in the human female: The mechanisms of expanded orgasms in women (Review). Proceedings of NACS-2012-Helsinki Conference, Helsinki-Finland (4-7 October, 2012) Proceedings Book 2012; pp: 147-163.
- Sayin HÜ (2014-a). Other Dimensions of Sexuality (Cinsellikte Farklı Boyutlar, Derin Seks). Second edition, 2 volumes. İstanbul: Tantra Akademi publications.
- Sayin HÜ (2014-b). The Consumption of Psychoactive Plants During Religious Rituals: The Roots of Common Symbols and Figures in Religions and Myths, (Research and Review) NeuroQuantology, 12 (2): 276-296.
- Sayin HÜ (2015). Psychology of Female Orgasm (Kadınlarda Orgazmın Psikolojisi). İstanbul: Tantra Akademi publications.
- Sayin HÜ (2016). Sexual Disorders and Paraphilia (Cinsel Bozukluklar ve Parafili). Textbook. İstanbul: Tantra Akademi.
- Schwartz L, Schwartz B (1996). The One Hour Orgasm. New York: St. Martin's Griffin.
- Schiavi R C, Segraves R T (1995). The biology of sexual function. Psychiat Clin North Am, 18: 7 -23.

- Sukel K (2011). Sex on the brain: Orgasms unlock altered consciousness. New Scientist 2011; 2812. <http://www.newscientist.com/article/mg21028124.600-sex-on-the-brain-orgasms-unlock-altered-consciousness.html?full=true>.
- Tannahill R (1992). Sex in History, New York: Scharborough House.
- Taylor P (2000). PhD Thesis: An Observational and Comparative Study of Practitioners of Expanded Orgasm: An Investigation of an Effective and Accessible Path to Transcendent States of Consciousness, Submitted in Partial Fulfillment of the Requirements for the Degree of Philosophy in Transpersonal Psychology, International University of Professional Studies, Maui, Hawaii.
- Taylor P (2002). Expanded Orgasm: Soar to Ecstasy at your Lover's Every Touch, Illinois: Sourcebooks, Casablanca.
- Taylor (2004). DVD Video, Expand Her Orgasm Tonight.
- Vatsyayana, Kama Sutra, Trans. by Burton R., London: Private, 1883.
- Wu W and Humana C (1996). Chinese Sex Secrets, New York: CFV Publications.
- Zdrok V (2004). Anatomy of Pleasure. Philadelphia: Infinity Publishing Co.

**LA LEGITIMACIÓN DEL LUGAR DE LA RELIGIÓN EN LA  
COMPRENSIÓN DE LA PERSONA HUMANA: UN ENFOQUE  
PROBATORIO PARA INTERPRETAR LA FUNCIÓN SIGNIFICATIVA  
DEL JUEGO SAGRADO**

**Jeffrey R. Dickson**



Vol. 1, Nro. 2 Artículo e11 (2016)

Enlace permanente a este artículo:

<https://datahub.io/dataset/2016-1-2-e11>





## **LEGITIMIZING RELIGION'S PLACE IN UNDERSTANDING THE HUMAN PERSON: AN EVIDENTIAL APPROACH TO INTERPRETING THE MEANINGFUL ROLE OF SACRED PLAY**

LA LEGITIMACIÓN DEL LUGAR DE LA RELIGIÓN EN LA COMPRENSIÓN DE LA PERSONA HUMANA: UN ENFOQUE PROBATORIO PARA INTERPRETAR LA FUNCIÓN SIGNIFICATIVA DEL JUEGO SAGRADO

**Jeffrey R. Dickson** jrdickson@liberty.edu  
Liberty University, USA.

**Citation:** Dickson, J. (2016). «Legitimizing Religion's Place in Understanding the Human Person: An Evidential Approach to Interpreting the Meaningful Role of Sacred Play». *Revista Científica Arbitrada de la Fundación MenteClara*, Vol 1, 2 e11, <https://datahub.io/dataset/2016-1-2-e11>

**Copyright:** © 2016 RCAFMC. This open access article distributed under the terms of the Creative Commons Attribution-Non Commercial (by-cn) Spain 3.0. Received: 12/6/2016. Accepted: 16/06/2016 Published online: 20/07/2016

### **Abstract**

Religion on a more institutional level and spirituality in a more personally existential way is not a respecter of socio-economic status, limited to whether or not a country is developed, or fickle about where it takes root geographically. Even the "New Atheism" movement complies with pseudo-doctrines, proves zealous for deeply-rooted beliefs, and has even started meeting in what are called atheist "mega-churches." It would seem that human beings are inclined to the phenomenon of organized religion and/or "sacred play" no matter what their backgrounds are or what historical localization they claim.

Though religion, theology, and the claims therein should be weighty in discussions concerning the human person, often these sciences are dismissed as secondary or even unnecessary. However, more are admitting that to understand mankind in general and the individual in particular, one must incorporate what these discussions afford. As Haslina Ibrahim (2008) rightly acknowledges, "to fully understand man, it is vital that we reconcile the study of religions with other sciences that fall under the study of humanities."

To this end, this argument will build an evidential case for the pervasiveness of sacred play and call readers to understand something of its legitimacy in discussions of the human person. This will be accomplished by building a compendium of characteristics witnessed in the human person that are generally observed among

social scientists and then connecting these both individually and collectively to the phenomenon of sacred play.

### **Resumen**

La religión a un nivel más institucional y la espiritualidad de una manera más personalmente existencial no respeta el estatus socioeconómico, que se limita al hecho de que un país esté o no desarrollado, o es voluble respecto del lugar donde se arraiga geográficamente. Incluso el movimiento del “nuevo ateísmo” obedece a pseudodoctrinas, demuestra entusiasmo por las creencias profundamente arraigadas e incluso ha empezado a celebrar reuniones en lo que se llaman “megaiglesias” ateas. Parecería que los seres humanos se inclinan al fenómeno de la religión organizada o “juego sagrado” independientemente de su extracción o de qué ubicación histórica acusen.

Aunque la religión y la teología y sus correspondientes postulados deberían tener peso en los debates relativos a la persona humana, a menudo estas ciencias se desestiman como secundarias o incluso como innecesarias. Sin embargo, más personas están admitiendo que para entender a la humanidad en general y al individuo en particular se debe incorporar lo que ofrecen estos debates. Como Haslina Ibrahim (2008) reconoce con razón: “Para comprender plenamente al hombre, es vital que reconciliemos el estudio de las religiones con otras ciencias que están incluidas en el estudio de las humanidades”.

Con este fin, esta argumentación va a ofrecer una justificación fehaciente de la omnipresencia del juego sagrado y convocar a los lectores a entender un poco de su legitimización en los debates sobre la persona humana. Esto se logrará al construir un compendio de características que se observa en la persona humana y que los científicos sociales suelen observar y luego conectarlas tanto individual como colectivamente al fenómeno del juego sagrado.

### **Keywords**

religion; sacred play; anthropology; psychology; human constitution; soul; mankind; community; Juego sagrado; constitución humana; alma; humanidad; comunidad

## **The Constitution of the Human Person as Perceived in the Sciences**

What follows is a survey of some of the anthropological considerations that pertain to the human constitution. These characteristics represent a grouping of the psychological assertions that are widely held in the secular community.

Not only that, but the scope of this compendium is limited to those considerations that can be connected in ways that are pertinent to the present discussion on sacred play. Though this survey does not summarize all of the secular anthropological findings in any or all of the issues involved in spirituality, these will explain why religion is pervasive and delineate something of its importance.

**Openness.** One of the many distinguishing features of mankind that separates the human race from the animal kingdom is its openness to the world (Pannenberg, 1977; Pargament, 2007; Elkins, 1998).

In fact, historians and anthropologists alike deal with the issues of openness, or as some call it, "otherness," throughout their work. One field studies this phenomenon in space, the other in time (Cohn, 1980).

In his brief overview of historical perceptions of man's uniqueness, Wolfhart Pannenberg suggests that ever since Greek scholarship decided to answer the question of man in terms of the cosmos, the world itself was always demonstrated as inadequate to give a definitive answer for man's yearning concerning what he is supposed to be (Pannenberg, 1977).

The histories reveal that mankind has maintained from antiquity and prior an insatiable desire to reach beyond every horizon that opens to it. This openness permeates secular discussions as a unique characteristic found exclusively in the human race.

One example of this phenomenon is witnessed in the technological enterprise. William Sims Brainbridge (2007) in his compelling essay on converging technologies, provides an optimistic look toward a future when man, upon reaching a higher level of understanding, will leave planet earth entirely in order to reach a higher potential or evolutionary step.

He believes that the coalescence of technology and the human enterprise promises to grant humanity unprecedented power to change itself and the world around it. While some in the scientific community hope that caution is practiced as humans advance in this way, Brainbridge suggests that caution would stifle the program of progress.

Uninhibited, man should be released to “boldly go where no man has gone before,” and according to him, advance so far that humanity as a label will be considered obsolete (Brainbridge, 2007).

Instead of finding satisfaction in the currently inhabited world, those sympathetic to Brainbridge believe that man's unquenchable openness to possibilities will inevitably lead them to other literal worlds by means of technological advances.

The tendencies that psychologists and social scientists recognize in man, such as constantly reinventing oneself and reaching beyond oneself, have also consistently maintained association with belief in the afterlife and a host of religious/spiritual considerations.

For instance, Pieter Craffert (2009) states that for subjects in Israelite culture, religious and cultural experiences could very well have served as a basis for a firm belief that Jesus was bodily raised from the dead following this historical episode.

It is no coincidence that ever since the idea of bodily resurrection was introduced (in Israelite religious documents, cf. Daniel 12), two components of the Jewish cultural system (openness and the nature of humanity) were in alliance in producing and maintaining the idea.

Therefore, from a social-scientific perspective, afterlife beliefs in at least the Judeo-Christian framework involved the connection between cultural notions about the human body and certain experiences that resulted in the origin of belief in Jesus' resurrection.

In other words, the religious ideas expressed in the sacred writings affirmed presuppositions the Jewish and Christian people had because of their humanity (specifically as it pertains to openness) and provided for them a firm foundation for believing in the bodily resurrection of Jesus as fact after it occurred.

The uniquely human ability to look ahead or move beyond also betrays pervasive openness within human constitution. In fact, some suggest that if openness does not press man beyond the world, then man would not constantly pursue various goals (as they are shown to do even when concrete incentives are absent) (Pannenberg, 1985; Pargament, 2007).

Because the world will not satisfy humanity, no matter how free or open they are to change it, mankind finds no final satisfaction in the temporal. This presupposes that human destiny exceeds his present environment; that is every presently existing environment and that which is yet to exist.

With this in mind, it is no wonder that even in pagan societies humans appoint deity, seek answers in some infinite energy, or develop a governing philosophy.

**Exocentricity.** Another distinguishing attribute of humanity that is related to its uniqueness among the creatures and his openness to the world involves what some refer to as exocentricity.

Secular anthropologists suggest that man's exocentricity involves the tendency within the individual to anchor one's own central being in something that lies beyond this world (Scheler, 1960).

This proclivity results in the phenomena of imagination, invention, and cognitive enterprise. Kenneth Pargament (2007) even remarks, "the capacity to investigate, look ahead, think about a future, and imagine and implement ways to achieve goals is a critical ingredient of human nature."

Inasmuch as imagination is mankind's proposition of the non-real or non-present, it is an exocentric characteristic of humanity. According to Arnold Gehlen (1958), imagination constitutes the principle creative feature in human behavior.

Gehlen emphasizes that imagination is required for even simple acts of human movement and perception. For instance, a small child, whose present reality involves crawling, must first imagine his/her ability to walk before any steps can be made.

Similarly, an infant is unable to speak until he/she imagines the possibility and awards that thought with attempts at forming words. However, on a more impressive scale, invention as well as philosophical speculation, is another natural result of man's desire to achieve beyond his present reality.

Two examples of this are worth mentioning. First, Descartes's method of seeing the universe as a mathematical and logical structure came specifically by doubting everything and forging the empirical method of observation and logical method of formal reasoning.

In his distrust of the imagination, Descartes imagined the universe away until he came to the most base and fundamental of assertions. Upon this foundation he constructed an entire philosophical framework. Interestingly, seeing little contention between this and his religious beliefs, he remained a devout Catholic all of his life.

In a similar way, Newton's method of combining mathematics and experimentation came neither from observation nor deduction alone. Instead, his discovery of the law of gravity required creative imagination alongside his belief in God (Barbour, 1966).

Some recognize this tendency for exocentricity as rooted in the biological processes of the brain itself. Ashbrook (1989) explains that belief is a transformation of biological experience to conceptual explanation and that these beliefs give conceptual focus to the person's



sense of destiny. Destiny as far as it is future-oriented and not presently realized is an exocentric feature within mankind.

This capacity to believe in a proposed reality other than that which already exists and the desire to reach that reality help contribute to the idea of destiny within each individual. Historically, whether expressed in institutions like the state (as proposed by Plato), German idealism, the American dream, or heaven itself, man's exocentric tendency is heavily connected to man's imagination of his own potential and permanence.

As demonstrated by Pannenberg (1985) and Ashbrook (1989) theological consideration is required to explain this exocentricity and understand mankind completely. Others like LeRon Shults (2003) even speculate that the longing for eternal life and imagining its reality (common in nearly all cultures in all times) is intimately connected to the idea of being human.

Therefore, exocentricity, imagination, invention, and cognitive enterprise inevitably instigate curiosity about the divine and a desire to mimic that which is imagined either consciously or subconsciously. The most developed expression of this desire is to become the sum of all things, or the god of one's own life.

Most agree with Robert Emmons (1999) when he writes that "Human beings are by nature goal oriented" and that this betrays their exocentricity.

That most recognize human enterprise toward higher ideals and greater achievements (in response to centering themselves in something greater or beyond) suggests that humanity is at least curious about something greater than itself.

That there is a desire (either consciously or subconsciously) for the divine or other-worldly (because the present world as it is seems unsatisfactory) suggests that man knows something of its reality and, perhaps, even resembles it in discreet ways.

**Tension.** However, openness and exocentricity inevitably yield tension—the third compelling characteristic of the human person involved in this discussion. Tension within mankind (which may be explained by observing man as presently existing yet eschatologically oriented) is said by many to be an indicator of man's spiritual struggle (Pannenberg, 1985; Plessner, 1928).

The cause of this tension is discovered in the juxtaposition between openness to the world (described above in points one and two) and self-centeredness, i.e. when exocentricity meets egocentricity (Hill, 2002). Although men and women naturally pursue an answer to what lies beyond themselves, through openness and exocentricity, they interrupt

this pursuit in order to establish who they are. In so doing, they temporarily forget the question about what is beyond and preoccupy themselves with the self as it presently exists—as the ego is infatuated with one's own purposes, conceptions, and familiar customs.

Because man exists in this tension, there is an ever present pursuit of satisfying the conflict between mankind's ego and its exocentric predisposition. Such a quest has proven to be the creative agent behind all kinds of cultural institutions, political organizations, and artistic journeys that have been established to deal with the negative implications of this tension.

In these enterprises, men and women placate their ever-present tension by searching for new and creative solutions to this problem that include but are not limited to technological domination, intellectual constructs, and aesthetic beauty. Some even suggest that man's tense environment is the reason for the development of technology (Burhoe, 1977).

Secular anthropologists recognize that one way many attempt to stifle this natural struggle between the self-realized and the self-desired is to pursue the supernatural. In fact, a coping mechanism for this tension that has been supported by many in the scientific community is religion.

In order to satisfy the need for relief in the constant struggle between the ego and exocentric, rituals and belief systems have been propagated, in part, to assure proper self-awareness. Many propose that part of religion's draw and permanence in all kinds of cultures is that it provides satisfaction in the midst of man's unrelenting war within this tension.

Although religion, in part, has been effective in temporarily relieving man's problem and drawing attention away from this battle, ultimately what is required to permanently annihilate this tension is freedom from the struggle altogether.

According to Muller (1849) and other modern theologians, freedom, in the biblical sense of the word, is congruent with the true nature of the human being. Inasmuch as man is in bondage while under tension, freedom describes the liberation from the struggle that man continuously faces as he deals with his openness to the world and his unrelenting ego.

That there is some limited understanding of the infinite/beyond that cannot be presently satisfied both legitimizes the presence of the sacred and even encourages it on some level (Pargament, 2007).

That there is tension between the human's ego and his/her exocentric disposition suggests that he/she, while existing in the present, has not yet reached his/her intended goal—satisfaction and peace.

**Identity.** The problem of this tension has also created much unrest in man's journey to understand his true identity.

This unrest might be illustrated most succinctly by a brief look into the many psychological proposals that have been argued throughout modern history concerning human selfhood.

Behavioral schools observe the human being as similar to animals in the areas of learning, responding to reinforcements, trainability, and absence of true freedom or dignity outside of mythical inventions (Skinner, 1971).

Cognitive schools assert that the human is an intelligent thinker whose thoughts produce the phenomena that are often referred to as emotions and values (Van Leeuwen, 1985).

Psychoanalytic schools view the human as a person in turmoil characterized by powerful internal conflicts (Freud), undifferentiated incompleteness (Jung), or misdirected strivings (Adler) (Beck and Demarest, 2005).

Humanistic schools see the human as a vast reservoir of potential that will eventually find appropriate expression if and when the environment or circumstances are conducive (Maslow, 1971).

Postmodernists in psychology view the individual as possessing numerous selves that are socially constructed (Cahoon 1992). Given this variety of opinions regarding man's selfhood or identity, it is no wonder why man cannot grasp a firm understanding of who he is.

For this reason, scholars like Rick Hoyle (1999) summarize these views in an overarching definition of self which reads, "self is a synamic psychological system, a tapestry of thought, feelings, and motives, that define, direct—even destroy us." Similarly, those of the evangelical persuasion have concluded that the human identity is not the sole product of the human reproductive forces or divine actions alone. Instead, the origin of the human is a creative convergence of nature, nurture, and interactive forces that are operative within both the human and divine, visible and invisible realms (Greggo, 2001).

Given this broad range of scholarship and the tendency toward more holistic definitions of identity, it appears that many, instead of dividing man apart into different pieces (as proposed by classical dualism and others), are concluding that the human person should be understood as a radical unity.

To be human is to possess mind, body, and soul. To negate or dilute any one of these would result in something less than human.

Introducing theology into the discussion of defining humanity is one of the purposes behind Pannenberg's (1985) monumental work, *Anthropology in Theological Perspective*. In it, Pannenberg asserts that theology, as well as the other sciences, is necessary to arrive at a complete view of the human person and therefore for a human person to arrive at his or her identity. Pannenberg's evaluation of identity incorporates theological consideration in order to arrive at a comprehensive look at the human race. In so doing, Pannenberg also provides more evidences for the legitimacy of spirituality in a host of discussions.

**Community.** Tension within the human race (i.e. identity crises) has subsequently led to tension in interpersonal relationships.

That being said, psychoanalysts and psychologists are able to map the process by which individuals correctly associate themselves with others around them.

Beginning in infancy, babies interact with caregivers and their surrounding environment in what some refer to as "normal autism" (Beck and Demarest, 2005) or, a state of primitive hallucinatory disorientation (Mahler, Pine, & Bergman, 1975).

Naturally, as the child develops, young children begin developing an internal psychology and a unity or symbiotic relationship with their caregiver (Fitzgerald and Barton, 2000). Psychologists and psychoanalysts both recognize these beginning stages in human development and reveal that community and interpersonal relationships play a significant role in human development.

Relationships and inklings of community are also widely observed in the educational process. In fact, the school experience is arguably a proving ground for many adolescents as they grow in their ability to maintain appropriate peer relationships (social interactions with others), self-management (self-control and willingness to follow rules), academics (social interactions that facilitate learning), compliance (cooperative abilities with other individuals) and assertion (initiating relationships and activating social exchanges) (Merrell, 2003).

Failure in any one or all of these areas may reveal a severe deficiency in the individual's ability to practice community properly and therefore assimilate appropriately in society.

Many educators, in fact, are well aware that the child who participates in healthy friendships with other children has the best chance of succeeding academically. Some even go so far as to suggest that maintaining healthy interpersonal relationships is the single most salient indicator of a youth's successful development (Frankel and Myatt, 2003).

From infancy to adolescence, the concept of community/relationship is pervasive. However, as the individual continues to develop, these relational characteristics grow even more acute.

Most social behavior occurs in some kind of a group setting. Tindale (1998) poignantly suggests that “we live in families, travel in car pools, shop with friends, work as teams, worship in congregations, are entertained as audiences, learn in classes, and decide as juries.”

In fact, man's proclivity to place himself in group settings can be seen in any number of institutions and professional fields. Churches lead with pastoral teams, school districts operate by means of administrative cohorts, corporations have boards, and democracies are run by its citizens.

Therefore, from infancy through later stages of development and eventually to advanced adulthood and beyond, mankind seems to naturally pursue community with others and develop more completely by means of interpersonal relationships.

The social development of man, similar to man's search of personal identity and longing for relief of the tension within him, is another example of mankind's pursuit of attaining wholeness—a wholeness that is not possible apart from community with other humans. However, this wholeness is not attainable in the world as it presently exists.

Pannenberg suggests that instead of removing theological understanding from the realm of understanding man as communal creatures, it is theology itself that is responsible for the full development of the relations between individuals, society, and what is beyond (Pannenberg, 1985).

He is not alone in inserting theology into the discussion of man's ability to form and maintain relationships. Arnold Gehlen, (1958) in his interpretation of the organization of society suggests that religion plays an important role for human socialization. Similarly, James Beck (2005) notes that it is only through the inclusion of theology that psychologists are able to properly and most fully infer that relationality is indeed an inherent feature of human personhood.

**Sacred Play: The Apparatus on Which Mankind Can Live Out His Unique Constitution**

As has already been elucidated, man is directed toward the future and yet stuck in the present while simultaneously predisposed to goals beyond the self and yet inclined to satisfy the ego.

Although relief may be found in community, another way man has found relief is through sacred play—the natural result of the



aforementioned characteristics within humankind. At its root, “play” is a means of imitating some activity or ideal (Piaget, 1972).

Therefore, “sacred play” is a term used to describe religious rituals in which members of a community imitate what was demonstrated in the past and look ahead to the future when this imitation becomes participation in the activity itself.

The use of symbols and foreshadowing rituals has permeated anthropological discussions for centuries. In many cases, sacred play combines the elements of permanent images, such as Christ, or the Holy Spirit within the Christian worldview and the repeated symbols of what is represented, such as crosses or doves.

Pannenberg suggests that the Christian justification of images and repeated symbols in worship stems from its belief that God appealed to this tendency by imaging himself through Jesus Christ and the human race (Pannenberg, 1985).

Also, R. Guardini (1930) and H. Rahner (1965) demonstrate how Christian liturgy is one manifestation of sacred play. They reveal that different ordinances and traditions like baptism and the Lord's Supper are ways to look ahead to the future destiny that the believer believes he/she will share with Jesus Christ (made possible by, in this case, his death and resurrection). In fact, in Luke 24, one observes the resurrected Christ “playing” along with two disciples in the sharing of the Lord's Supper.

In this episode, Jesus links his bodily presence with the sharing of a meal of bread and wine. For Christians, this activity both in this particular occurrence and others summarizes the ministry and destiny of Jesus and connects the created reality of human beings and their social life with their eschatological destiny in which they will share of this meal with Christ, the resurrected Lord, literally in the future.

Baptism is very similar. In Paul's instructions to the church in Rome, he communicates the following: “Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life” (Rom. 6:4).

This didactic remark teaches that baptism symbolizes a past act (being buried with Christ) and also looks ahead to a future hope (being raised like Christ). Both of these references hinge on the resurrection of Jesus and allow the individual to imitate what has happened and what is yet to occur by means of this form of sacred play.

Because the Lord's Supper and baptism involve an element of anticipation for a future event, it is fitting to interpret its place in anthropological discussions thusly (Pannenberg, 1993).

However, the phenomenon of sacred play is not limited to the Christian religion. Jewish festivals, Ramadan, Buddhist meditation, and Hindu rituals also attempt to participate in the divine by means of a multitude of practices.

Across the world, secular anthropologists and theologians alike cannot ignore that men and women, in many ways, attempt to participate in the divine by means of copious traditions and rites.

That humans involve themselves in these episodes of sacred play suggests that in some imperfect way, they resemble the sacred, or, at the very least, believe themselves to resemble the sacred. That they attempt to participate in the divine suggests that they know of it and cannot help but seek to satisfy their curiosity about it.

Theists and other spiritualists are not the only ones who recognize a place for sacred play. For instance, many psychologists and secular anthropologists affirm the crucial role religious traditions and rites play in humanity.

Gordon Allport (1950) states that all religions (or systems of sacred play), supply a world-conception that has logical simplicity and serene majesty. Freud (1964) concluded that religion began with human's fear of nature and therefore pervades humanity as a real influence.

Neo-freudians are shown to promote that every person has a religious need for an orienting frame and for something to revere (Fromm, 1950). Even some evolutionists suggest that religion should not be abandoned. They conclude that if religion is part of the brain's system that has evolved over the centuries, people live best when they live in harmony with that internal reality (Grinde, 1998).

No one can deny religion's pervasive presence throughout the world's history. Sacred play appears to be a valid part of human societies of all kinds in all places. Similarly, the vigor of faith is shown to have persisted even in hostile environments such as the state-supported atheism of the Soviet Union or the skeptical scientism of the 20th century in the west (Beck and Demarest, 2005).

Also, the amount of resources and energy allocated to religion indicates that sacred play is important and even central to the human experience. Given this survey of popular secular opinions, it is clear that religion is pervasive in anthropological thought and deserves special attention in understanding the constitution of mankind. Sacred play, by its very nature is in some ways outside the human experience as it presently

exists (appealing to humanity's openness), stimulates the imagination (exocentricity), works to alleviate personal conflict (as witnessed in pervasive inner tension), aides one's quest for a sense of self (identity), and cultivates its own unique inter-personal relationships (expressed in community—specifically faith communities).

## **Conclusions**

Given what is observed within the human person by psychologists and anthropologists —openness, exocentricity, tension, identity, community—it is clear why sacred play is pervasive throughout history and in today's context.

Understanding men and women completely requires an investigation into the faith practices they either do or do not endorse. Anyone who does not appreciate these considerations does not appreciate the entire human person.

For too long these concerns have been neglected and, to the embarrassment of many within the naturalistic community, a diluted and manila rendering of people has taken the place of more robust, nuanced, and well-informed delineations.

## References

- Allport, G. W. (1950). *The Individual and His Religions: A Psychological Interpretation*. New York, MacMillan.
- Ashbrook, J. B. (1989). The Human Brain and Human Destiny: A Pattern for Old Brain Empathy with the Emergence of Mind. *Zygon* 24, 335-356.
- Beck, J. R., & Demarest, B. (2005). *The Human Person in Theology and Psychology: Biblical Anthropology for the Twenty-First Century*. Grand Rapids, MI: Kregel, 2005.
- Brainbridge, W. S. (2007). Converging Technologies and Human Destiny. *Journal of Medicine & Philosophy* 32, 197-216.
- Burhoe, R. W. (1977). What does Determine Human Destiny: Science Applied to Interpret Religion. *Zygon* 12, 336-389.
- Cahoon, L. E. (1992). Limits of the Social and Relational Self. *Selves, People, and Persons: What Does it Mean to Be a Self?* Notre Dame: University of Notre Dame Press.
- Cohn, B. S. (1980). History and Anthropology: The State of Play. *Comparative Studies in Society and History* 22, 198.
- Craffert, P. F. (2007). Jesus' Resurrection in a Social-Scientific Perspective: Is there Anything New to be Said? *Journal for the Study of the Historical Jesus* 7, 126-151.
- Elkins, D. (1998). *Beyond Religion: Eight Alternative Paths to the Sacred*. Wheaton: Quest Books.
- Emmons, R. A. (1999). *The Psychology of Ultimate Concerns: Motivation and Spirituality in Personality*. New York: Guilford Press.
- Fitzgerald, H. E. & Barton, L. R. (2000). Infant Mental Health: Origins and Emergence of and Interdisciplinary Field. *WAIMH Handbook of Infant and Mental Health*. New York: John Wiley and Sons.
- Frankel, F., & Myatt, R. (2003) *Children's Friendship Training*. New York: Brunner-Routledge.
- Freud, S. (1964). *The Future of an Illusion*. Garden City, NY: Anchor Books.
- Fromm, Erich. (1950). *Psychoanalysis and Religion*. New York: Bantam.
- Gehlen, A. (1958). *Der Mensch* 6th Ed. Bonn: Athenaum-Verlag.
- Greggo, S. P. (2001). Souls Origins: How Do the Creationist and Traducianist Perspectives Hold-up to Current Trends in Developmental Psychology? Presentation at the Evangelical Theological Society annual meeting. Colorado Springs, CO.
- Grinde, B. (1998). The Biology of Religion: A Darwinian Gospel. *Journal of Social and Evolutionary Systems* 21, 19-28.
- Guardini, R. (1930). *The Spirit of the Liturgy*. Trans. A Lane. New York: Sheed & Ward.
- Hill, P. C. (2002). Spiritual Transformation: Forming the Habitual Center of Personal Energy. *Psychology of Religion Newsletter* 26, 1-11.
- Hoyle, R. H., Kernis, M. H. Mark, Leary, R., & Baldwin, M. W. (1999). *Selfhood: Identity, Esteem, Regulation*. Boulder, CO: Westview Press.
- Mahler, M. S., Pine, F., & Bergman, A. (1975). *The Psychological Birth of the Human Infant*. New York Basic Books.
- Maslow, A. (1971). *The Farther Reaches of Human Nature*. New York: Viking Press.
- Merrell, K. W. (2003). *Behavioral, Social, and Emotional Assessment of Children and Adolescents*. Mahwah, NJ: Lawrence Erlbaum Assocs.

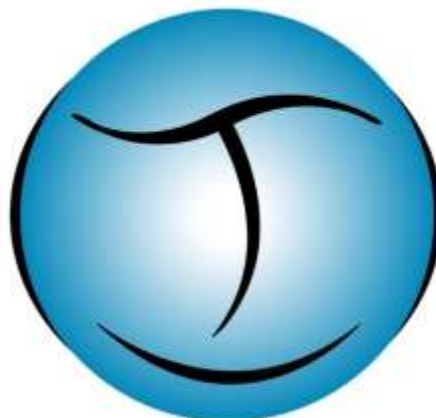
- Pannenberg, W. (1985). *Anthropology in Theological Perspective*. Trans by Matthew J. O'Connell. Philadelphia: Westminster.
- Pannenberg, W. (1993). *Systematic Theology Vol. I*. Translated by Geoffrey W. Bromiley. Grand Rapids, MI: Eerdmans.
- Pannenberg, W. (1977). *What is Man?: A Contemporary Anthropology in Theological Perspective*. Philadelphia: Fortress.
- Pargament, K. I. (2007). *Spiritually Integrated Psychotherapy: Understanding and Addressing the Sacred*. New York: Guilford Press.
- Piaget, J. (1972). *Play, Dreams and Imitation in Childhood*. Trans. C. Gattengo & F. M. Hodgson. London, Routledge and Kegan Paul.
- Rahner, H. (1965). *Man at Play*. Trans. B. Battershaw & E. Quinn. New York: Herder & Herder.
- Scheler. (1960). *On the Eternal in Man*. Trans. B. Noble. New York: Harper.
- Shults, L. (2003). *Reforming Theological Anthropology: After the Philosophical Turn to Relationality*. Grand Rapids, MI: Eerdmans.
- Skinner, B.F. (1971). *Beyond Freedom and Dignity*. Toronto: Bantam Vintage.
- Tindale, R. S. (1998). *Theory and Research on Small Groups*. New York: Plenum Press.
- Van Leeuwen, M. S. (1985). *The Person in Psychology*. Grand Rapids, MI: Eerdmans.





PREMIO 2008  
a la Excelencia Educativa

Este número se terminó de imprimir en Buenos Aires, a los 20 días del mes de julio de 2016 por Ediciones **MenteClara**.



Editorial MenteClara, Perú 669 2° 6 (1068) Ciudad de Buenos Aires, Argentina, Tel. +54 1152172372, [revista@fundacionmenteclara.org.ar](mailto:revista@fundacionmenteclara.org.ar), ISSN 2469-0783, Editor responsable: Rocío Silveira de Andrade, Trad.a Públ.a, Universidad de Buenos Aires. Copyright: © 2016 RCAFMC. Este artículo, de acceso abierto, es distribuido bajo los términos de la licencia Creative Commons Attribution-Non Commercial (by-cn) Spain 3.0. Los autores conservan los derechos de autor y la revista el derecho de ser la editora del trabajo. Se permite y se anima a los autores y lectores a compartir los trabajos aquí publicados citando autoría y Revista Científica Arbitrada de la Fundación MenteClara como editorial. Ver la versión On-line en: <http://fundacionmenteclara.org.ar/revista/index.php/RCA/issue/view/2016-Vol1-2>