

Sexual Dysfunction in Neurological Disorders May Rectify by Way of Meditation

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Abstract:

Meditation and Yoga as a time tested, safe and cost-effective 'self-help therapy' may be recommended in those cases who are refractory to all medical treatment options, who cannot afford medical care or who cannot visit a therapist but are motivated to adhere to the advice and prescription. What yoga as therapy can offer is focus on the mind-body connection which is lacking in the contemporary approaches in sex therapy. Yoga practice helps to enrich the sexual life which can be elevated from sensual to a spiritual plane. Yoga can be a good therapeutic alternative in the treatment of many kind of illness and can be integrated in contemporary sex therapies and sexual medicine. Integrating yoga as a non-pharmacological treatment modality into contemporary sex therapy has the potential to offer beneficial effects for different facets of human sexuality.

Buddhist meditation techniques have become increasingly popular in the wider world, with many nonBuddhists taking them up for a variety of reasons. Buddhist meditation encompasses a variety of meditation techniques that aim to develop sati (mindfulness), samadhi (concentration), abhijñā (supramundane powers), (supramundane powers), samatha (tranquility), and vipassanā (insight). Specific Buddhist meditation techniques have also been used to remove unwholesome qualities thought to be impediments to spiritual liberation, such as loving kindness to remove ill-will, hate, and anger, equanimity to remove mental clinging, and patikulamanasikara (meditations on the parts of the body) and maraṇa sati (meditation on death and corpses) to remove sensual lust for the body and cultivate impermanence (anicca). Given the large number and diversity of traditional Buddhist meditation practices, this article primarily identifies authoritative contextual frameworks—both contemporary and canonical—for the variety of practices. For those seeking school-specific meditation information, it may be more appropriate to simply view the articles listed in the "See also" section below. While there are some similar meditative practices—such as breath meditation and various recollections (anussati)—that are used across Buddhist schools, there is also significant diversity. In the Theravada tradition alone, there are over fifty methods for developing mindfulness and forty for developing concentration, while in Tibetan Buddhism, there are thousands of visualization meditations. The practice of meditation by Buddhist laypersons is a key feature of the modern vipassana movement. Particularly influential from the twentieth century onward has been the "New Burmese Method" or "Vipassanā School" approach to samatha and vipassanā developed by Mingun Sayadaw and U Nārada and popularized by Mahasi Sayadaw. Here samatha is considered an optional but not necessary component of the practice—vipassanā is possible without it. Another Burmese method, derived from Ledi Sayadaw via Ba Khin and S. N. Goenka, takes a similar approach. Other Burmese traditions popularized in the west, notably that of Pa Auk Sayadaw, uphold the emphasis on samatha explicit in the commentarial tradition of the Visuddhimagga. These Burmese traditions have been particularly influential on the Western Vipassana movement (also called «Insight meditation»). There are also other less well known Burmese meditation methods, such as the system developed by U Vimala, which focuses on knowledge of dependent origination and cittanupassana (mindfulness of the mind) Crosby 2013. Likewise, Sayadaw U Tejaniya's method also focuses on mindfulness of the mind. Also influential is the Thai Forest Tradition deriving from Mun Bhuridatta and popularized by Ajahn Chah, which, in contrast, stresses the inseparability of the two practices, and the essential necessity of both practices. There are other less mainstream forms of Theravada meditation practiced in Thailand which include the vijja dhammakaya meditation developed by Lung Pu Sodh Candasaro and the meditation of former supreme patriarch Suk Kai Thuean. Newell notes that these two forms of modern



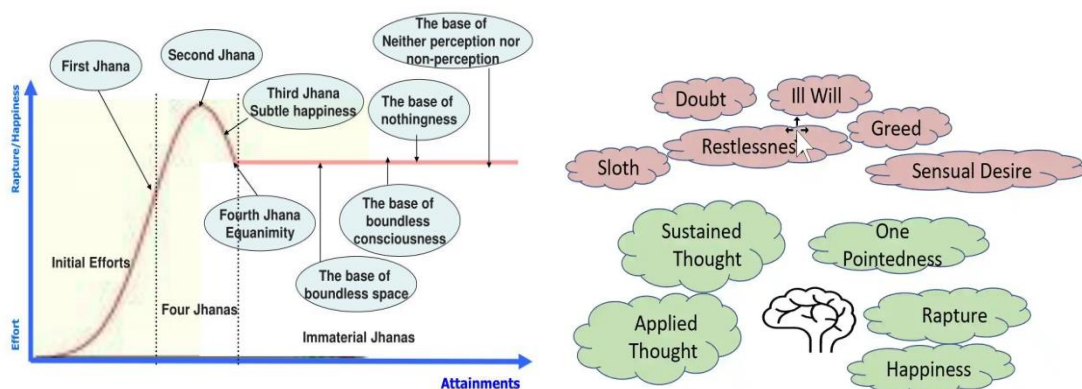
Thai meditation share certain features in common with tantric practices such as the use of visualizations and centrality of maps of the body. A less common type of meditation is practiced in Cambodia and Laos by followers of Borān kammaṭṭhāna (ancient practices) tradition. This form of meditation includes the use of mantras and visualizations. Sarvāstivāda The now defunct Sarvāstivāda tradition and its related subschools like the Sautrāntika and the Vaibhāṣika were the most influential Buddhists in North India and Central Asia. Their highly complex Abhidharma treatises such as the Mahāvibhāsa, the Sravakabhūmi and the Abhidharmakośha contain new developments in meditative theory which are a major influence on meditation as practiced in East Asian Mahayana and Tibetan Buddhism. Individuals known as yogācāras (yoga practitioners) were influential in the development of Sarvāstivāda meditation praxis and some modern scholars such as Yin Shun believe they were also influential in the development of Mahayana meditation (Suen, 2009).

Most Buddhist traditions recognize that the path to Enlightenment entails three types of training: virtue (sīla); meditation (samadhi); and, wisdom (paññā). Thus, meditative prowess alone is not sufficient; it is but one part of the path. In other words, in Buddhism, in tandem with mental cultivation, ethical development and wise understanding are also necessary for the attainment of the highest goal. In terms of early traditions as found in the vast Pāli Canon and the Āgamas, meditation can be contextualized as part of the Noble Eightfold Path, explicitly in regard to: a) Right Mindfulness (samma sati)-exemplified by the

Buddha’s Four Foundations of Mindfulness (see Satipatthana Sutta). b) Right Concentration (samma samadhi) - culminating in jhana (meditative absorption) through the meditative development of samatha. And Implicitly in Regard to: a) Right View (samma ditthi) : embodying wisdom traditionally attained through the meditative development of vipassana founded on samatha. Classic texts in the Pali literature enumerating meditative subjects include the Satipatthana Sutta (MN 10) and the Visuddhimagga’s Part II, “Concentration” (Samadhi). Serenity and insight: The Buddha is said to have identified two paramount mental qualities that arise from wholesome meditative practice:

a) “serenity” or “tranquillity” (Pali: samatha) which steadies, composes, unifies and concentrates the mind;
 b) “insight” (Pali: vipassanā) which enables one to see, explore and discern “formations” (conditioned phenomena based on the five aggregates). Through the meditative development of serenity, one is able to suppress obscuring hindrances; and, with the suppression of the hindrances, it is through the meditative development of insight that one gains liberating wisdom. Moreover, the Buddha is said to have extolled serenity and insight as conduits for attaining Nibbana (Pali; Skt.: Nirvana), the unconditioned state as in the «Kimsuka Tree Sutta» (SN 35.245), where the Buddha provides an elaborate metaphor in which serenity and insight are «the swift pair of messengers» who deliver the message of Nibbana via the Noble Eightfold Path. In the “Four Ways to Arahantship Sutta” Ven. Ananda reports that people attain arahantship using serenity and insight in one of three ways:

The Jhana Attainments

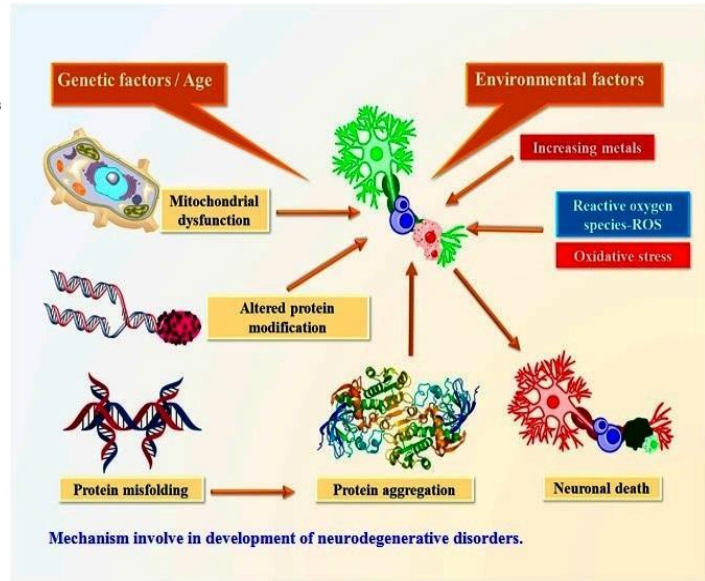
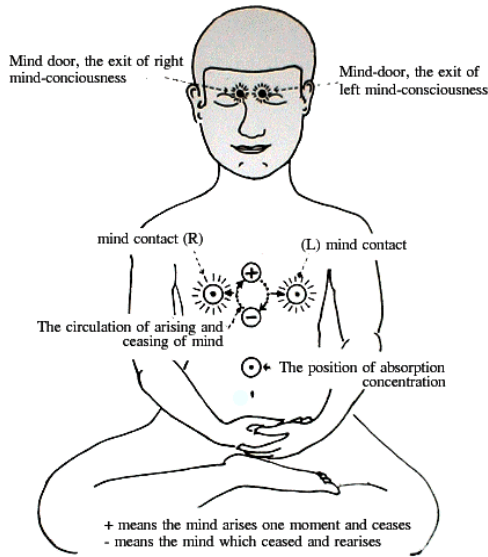


a) they develop serenity and then insight (Pali: samathapubbangamam vipassanam).
 b) they develop insight and then serenity (Pali: vipassanapubbangamam samatham) While the Nikayas identify that the pursuit of vipassana can precede the pursuit of samatha, a fruitful vipassana-oriented practice must still be based upon the achievement of stabilizing “access concentration” (Pali: upacara samadhi). they develop serenity and insight in tandem (Pali: samathavipassanam yuganaddham) as in, for instance, obtaining the first jhana, and then seeing in the associated aggregates the three marks of existence, before proceeding to the second jhana. In the Pali canon, the Buddha never mentions independent samatha and vipassana meditation practices; instead, samatha and vipassana are two qualities of mind to be developed through meditation. Nonetheless, some meditation practices (such as

contemplation of a kasina object) favor the development of samatha, others are conducive to the development of vipassana (such as contemplation of the aggregates), while others (such as mindfulness of breathing) are classically used for developing both mental qualities. Dhyāna/Jhāna Dhyāna in Buddhism Many scholars of early Buddhism such as Vetter, Bronkhorst and Anālayo see the practice of absorption (Pāli: jhāna, Sanskrit: dhyāna) as central to the meditation of Early Buddhism. It is a peaceful and happy mental state, in which one is secluded from sensual pleasures and conceptual thinking.

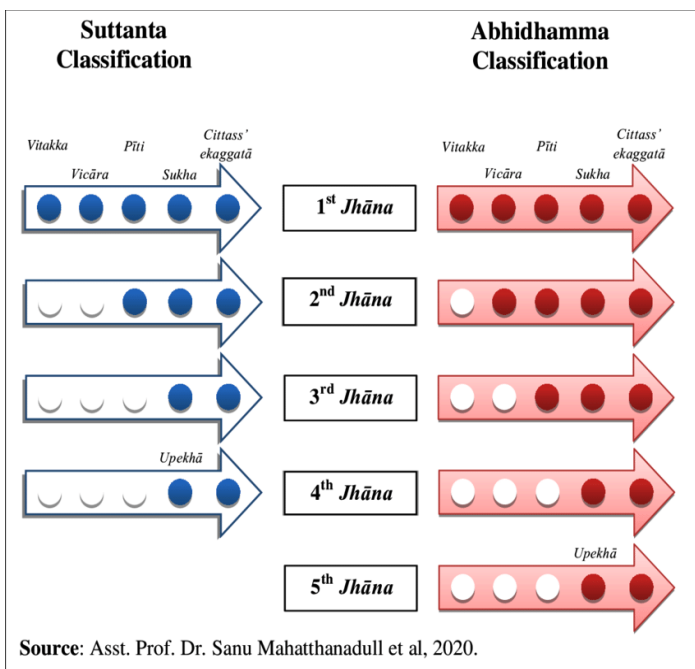


The picture showing the inner senses are separated into 2 parts

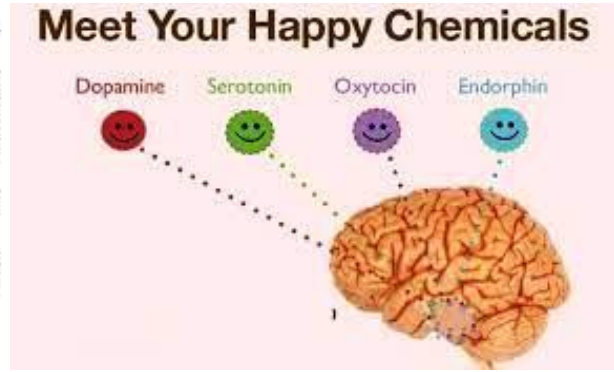
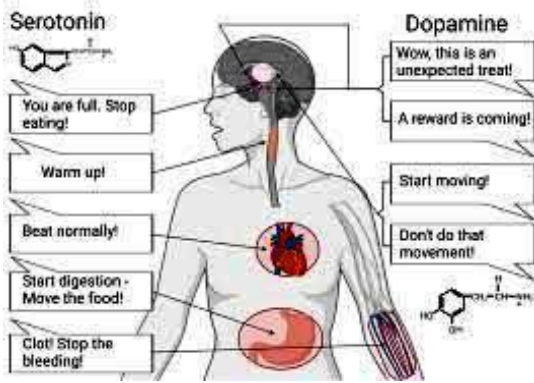


According to Anālayo the jhanas are crucial meditative states which lead to the abandonment of hindrances such as lust and aversion however they are not sufficient for the attainment of liberating insight and some early texts also warn meditators against becoming attached to them and therefore forgetting the need for the further practice of insight. *Jhana* is a Pali term that means "meditation." It is often considered synonymous with the Sanskrit term, *dhyana*, which is commonly used in yogic teachings, whereas *jhana* is more often used in Buddhism. *Jhana* refers to a meditative state in which the yogi is profoundly still and in perfect concentration. Their mind is fully immersed in and absorbed by whatever object they have chosen to focus on. This is considered to be key in developing the Buddhist quality of "right concentration."

The neurosciences field has particularly suffered from a bias toward using male animals (Beery and Zucker, 2011). Some researchers omit females from their research because they believe that doing otherwise would complicate an already complex field. But as these case studies highlight, animal studies can illuminate sex differences in neurological conditions and help better define how these differences affect disease progression and treatment. Failing to include female subjects has practical implications: Although women make up almost half of clinical trial participants, they continue to experience a much greater share of adverse drug reactions (Franconi, et al, 2007), indicating that sex needs to be considered earlier in the process, at the animal and even cellular level. Such consideration of sex in research can help save money and lives.



Sexual behavior is regulated by both subcortical structures, such as the hypothalamus, brainstem, and spinal cord, and several cortical brain areas acting as an orchestra to finely adjust this primitive, complex, and versatile behavior. At the central level, dopaminergic and serotonergic systems appear to play a significant role in various factors of sexual response, although adrenergic, cholinergic, and other neuropeptide transmitter systems may contribute as well. Providing healthcare professionals with information concerning sexual behavior may overcome useless and sometimes dangerous barriers and improve patient management, since sexual well-being is considered one of the most important aspects of one's quality of life. The neural mechanisms underlying desire, arousal, and orgasm are the same in both males and females, sexual responses, however, are different between genders (Balthazart, 2016; Clark & Hatfield, 1989; Petersen & Hyde, 2010). Such difference in sexual attitude between males and females can be partly attributed to dimorphic anatomical substrates located in the genital and nervous systems together with different hormonal profiles (Hausmann, 2017; MacLusky & Naftolin, 1981; McEwen & Milner, 2017).



Dopaminergic and serotonergic neurons, located in midbrain and hindbrain regions respectively, diffusely innervate several forebrain areas including limbic system, contributing in regulating several physiological functions. Understanding the embryonic development of these neuronal populations is crucial to elucidate their physiological function including brain excitability in the adult brain. New evidence is emerging about the impact of an altered embryonic development of dopamine and serotonin neurons onto seizure susceptibility in the adult life.

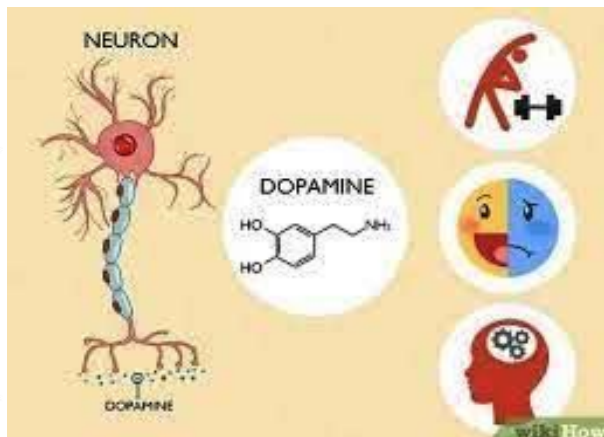
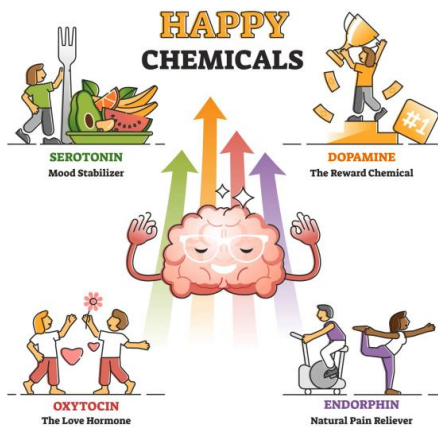
Male physiology

In males, physiological sexual arousal begins with an erection, which is a reflexogenic event driven by sensorial signals conveyed by dorsal nerve of the penis after stimulation of free nerve endings situated along the penis and glans. Penile hemodynamics during erection is characterized by tumescence of the cavernous bodies caused by vasodilatation. This is due to nitric oxide released by the endothelium after parasympathetic stimulation of pelvic nerves. On the other hand, penis detumescence is mediated by pelvic, cavernous, and pudenda nerves of the sympathetic nervous system together with several vasoconstrictor factors. Erection depends on spinal and supraspinal control in response to tactile, visual, imaginative, and olfactory inputs. It is likely that reflexogenic and psychogenic stimuli act synergistically via the sacral parasympathetic route. Although the supraspinal events involved in erectile function are poorly understood and mostly based on animal models, hypothalamic and limbic pathways seem to play a pivotal role in erection.

Female physiology

Arousal in women depends on similar mechanisms; however, sexual excitement is phasic with the menstrual cycle. Hemodynamics in the clitoris after sexual stimulation is controlled by the autonomic nervous system. During arousal, the Bartholin glands located on either sides of the vaginal opening produce mucus, which, together with vaginal secretion, lubricate the area in order to make sexual intercourse more comfortable. Traditional societal views of masculinity have a negative impact on every member of society, but studies show they have a greater impact on the self-image, relationships, and overall mental health of gay men (Sánchez, et al 2009). What our society needs to remember is that being a man doesn't mean you have to like sports or women. Being a strong man doesn't mean you can't show weakness or cry. Being a successful man doesn't mean you have

to marry or become a c-suite executive. Sexual preferences and gender identities, just like career choices and lifestyle choices, don't make you any less of a man. Masculinity becomes fragile through its rigidity. When it cannot afford to hold the panoply of gender expressions, sexual cultural orientations, or feminine strength intrinsic to any pluralistic society, then it must lash out, or risk crumbling under the weight of its own culturally-constituted expectations," says East. "Whatever the cause, the response is [almost] always a form of violence... Sometimes this violence is outwardly expressed through physical dominance or aggression. Other times it is inwardly expressed, through depression, addiction, or suicide," East writes (East, 2020). Men are perceived as more violent than women and as evidenced by the crime rates, they are. Most criminal offenses are committed by men, and most crimes (with the exception of sexual assault) are committed against men.





Boys or girls must learn that emotions should Healthy- When we treat boys as men and teach them to be emotionless, tough, and secure, we strip them of their innocence and we place unrealistic and unhealthy expectations on them. “We need to teach young men from an early age that it’s good to express emotions,” says Exilus. In both our education system and at home, we need to help boys and men label their feelings and understand them. By approaching this in a non-judgmental, curious way, we can eliminate the fears surrounding therapy and mental health. “Boys and young men are, by nature, in great need of guidance,” “We need men to be role models for the new generation. It all starts with teaching boys to not be men, but to be humans,” says Blake. “This should not be a gender issue. Once we make this a human issue, toxic masculinity will fade.” Boys Must Be Taught How to Deal With Negative Feelings. “Anger is judged upon. Bottling it up doesn’t do anything.”. We need to offer men ways to deal with that anger.

classes increased (24.1%) and gained better control over anger, agitation, frustration, reaction formation and hyper activeness (22.6%). Students obtained different psychological advantages by undergoing awareness process. A very few students reported (3%) no change in their behaviour.

| Sl. No. | Physical Advantage of Vipassana | Students | |
|---------|--|----------|-------|
| | | N | % |
| 1 | Understand ones own hidden strength and potential. | 27 | 20.3 |
| 2 | Reduced Anxiety about food (One meal is enough in one day) | 2 | 1.5 |
| 3 | Body becomes more flexible. | 17 | 12.8 |
| 4 | Physical level resistance increased | 2 | 1.5 |
| 5 | Aware of healthy diet | 3 | 2.3 |
| 6 | Efficiency of digestive system increased. | 3 | 2.3 |
| 7 | Get rid of too much addiction of tea having habit | 2 | 1.5 |
| 8 | Increased energy level | 3 | 2.3 |
| 9 | Feel healthy and fresh | 15 | 11.3 |
| 10 | Reduced body weight | 4 | 3.0 |
| 11 | Better breathing | 2 | 1.5 |
| 12 | Early wake up and early bed habit attained | 2 | 1.5 |
| 13 | Increased concentration | 8 | 6.0 |
| 14 | Ability to withstand pain | 15 | 11.3 |
| 15 | No back pain | 1 | .8 |
| 16 | Leg pain subsided | 1 | .8 |
| | Total | 133 | 100.0 |

Table No: 1 Physical Advantages of Vipassana

The study clearly indicates that majority business management graduates get physical advantages of Vipassana Meditation process, in one way or other. Major benefits includes understanding of hidden potentials (20.3%), ability to withstand pain (15%), flexibility of physique, (12.8%), positive feeling (11.3), increased concentration (6%) etc. Students obtained different advantages by undergoing this awareness process. The study indicates that majority business management student get psychological benefits out of the Vipassana Meditation Process. Among the Psychological benefits 36.2% of students reported that they obtained peace and stability of mind, strong will power, become calm, quite, and relaxed. They could be able to understand the strength and weaknesses, and become more composed, compassionate, determined, developed and developed the feeling equanimity. Their ability to concentrate day to day

| Sl. No. | Psychological Advantage of Vipassana | Students | |
|---------|--|----------|-------|
| | | N | % |
| 1 | Get peace and stability of mind, strong will power, become calm, quite, relaxed, understand strength and weaknesses, become composed, patience, compassionate, determined, feeling equanimity. | 48 | 36.2 |
| 4 | Better positive thinking, objective out look, intellectually refined, Higher level of happiness | 14 | 10.6 |
| 5 | Control over, tension, agitation, anger, frustration reactions, hyper activeness. | 30 | 22.6 |
| 9 | Better decision making | 2 | 1.5 |
| 11 | Can concentrate more on the class, | 32 | 24.1 |
| 12 | Free from the habits of sleeping inside the class room | 2 | 1.5 |
| 13 | Just as before, No benefit, | 4 | 3.0 |
| 14 | Could take responsibility of many unjustifiable past events | 1 | .8 |
| | Total | 133 | 100.0 |

Table No: 2 Psychological Advantage of Vipassana

The study indicates that the Vipassana Meditation process enhanced their professional skills and approaches. Majority students reported that (42.2%) the awareness process helped them to control over their tensions, anxiety and impatience and reduce their anxiety to perceive things professionally than personally. While a considerable proportion of students indicate that (21.8%) the self awareness process helped them to develop a balance of mind and they became more empathetic, organized, confident and disciplined (13.5%). The awareness process developed objective perception (8.3%) helped students to learn from within (3.8%). It also facilitates to better interpersonal relationships among students (10.5%). A very few percentage of students (2.3%) reported no benefit out of Vipassana Meditation Process. In Mahayana tradition, the Lotus Sutra lists the Six Perfections (pāramitā) which echoes the threefold training with the inclusion of virtue (śīla), concentration (samadhi) and wisdom (prajñā). For example, Anālayo 2017, in discussing a latter stage of developing Right View (that of “penetrating” the Four Noble Truths), states: To arrive at the experiential realization of the truths it is necessary to take up the practice of meditation.



| Sl. No. | Professional Advantage of Vipassana | Students | |
|---------|--|----------|-------|
| | | N | % |
| 1 | Developed balanced mind, | 29 | 21.8 |
| 2 | Control over Tension angry frustration, agitation anxiety, impatience, Reduce stress | 56 | 42.2 |
| 4 | More empathetic, organized, confident, orderly and disciplined | 18 | 13.5 |
| 5 | Objective perception | 11 | 8.3 |
| 6 | Build good relationship with peers, relatives, and colleague | 7 | 5.3 |
| 7 | Handle conflict situation | 5 | 3.8 |
| 8 | Make better decision making | 13 | 9.8 |
| 9 | Enhance my productivity | 1 | .8 |
| 10 | No benefit, Not convinced. Only a spiritual process. | 3 | 2.3 |
| 11 | Better concentration | 14 | 10.5 |
| | Total | 133 | 100.0 |

Table No: 3 Professional Advantage of Vipassana

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