

# The Orgasmic Reflex: A Biological Phenomenon Whose Establishment Depends on a Period of Sensitivity

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## Abstract

It is Konrad Lorenz, who described the period of sensitivity necessary for the epigenetic maturation of certain biological functions. The orgasmic reflex, the foundation of the erotic function, is one of these phenomena which can only emerge during a sensitive period of childhood. It is the individual, guided by the situation his hands, and by grooming, who discovers the power of the orgasmic zones. Thus, a first infantile phase of development, autoerotic, is imposed on the use of the external genitalia. Before the access to the second, adult, heteroerotic phase. Ignoring, blaming or antagonizing this autoerotic phase is not only a general fault of civilization, mentioned here, with sometimes dramatic consequences. but also, a scientific error.

**Keywords:** Autoerotism; Clitoris; Erotic Function; Erotic Affair; Orgasm; Orgasmic Circuit; Sensibility Period; Sexual Repression; Vagina

## The Two Modes of Biological Gratifications

At the evolutionary level reached by higher mammals, the successful accomplishment of bodily behaviors essential to the maintenance and survival of the individual (food intake) and of the species (fertilizing male-female copulation) is the first and the second of the constituent elements of the human ethogram (the third constituent of statutory behavior (Zwang 1987) provides the individual with sensory gratification, a bonus, in addition to sufficient motor gratification at lower orders. Sensory bonus and motor gratification, joints, achieve what defines satisfaction [1].

Motor gratification, ethical satisfaction (Zwang 1987 *ibid.*), happily performs the movements required by the tensioning of the muscles responsible for food intake and copulation. Before the well-deserved behavioral rest, these movements are accomplished according to the motor patterns stored in the basal brain (pallidum, striatum); they obey the behavioral animators that are the food appetite (hunger) and the mating drive. This motor satisfaction is close to that rewarding the movements of stretching, jumping, snorting, cavalcades, walking, etc., when it is a question of eating or

copulating; whatever the hassle and fatigue endured to be on the job. Their correct execution brings behavioral rest, accompanied in conscious beings by the feeling of having done their duty, done the right thing, whatever the cost. The human species must have had these motor imperatives in its genome. Obeying them leads to the secretion of particular hormones, endorphins, serotonin which affects mood and the affective sphere. They can be satisfied with the execution of movements as simple as bucco-dental chewing, or even swallowing (for example the tasting of oysters (Lorenz) - those who are fed by gastric tube are deprived of this [2]. But they can also require more complex: the impulse for affectionate body-to-body begins in childhood with caresses, hugs, bodily kisses.

They will be followed, later, by the joining of the hugging partner and coital movements. Special, unusual goods in everyday life, these are the back-and-forth movements of the pelvis animating the salient male organ and the hollow female organ, thanks to the flexibility of the thoraco-lumbar spine, "the hinge". They invented, therefore, also to operate their muscles put in "instinctual" tension.

Thus, those responsible for the ritual dance of the embrace are deprived of it. sheepish feel frustrated. But men are not the only ones to move their pelvis back and forth. Seasoned women also obey the pattern, to participate in the hatching of the reflex. In obvious contradiction with the Freudian imaginations which make the internal female orgasm a uniquely receptive "experience", fulfilled by the simple passive reception of the phallus. Whereas it is the clitoral orgasm, qualified by orthodox psychoanalysis as a viriloid phenomenon provoked by product, which is savored in attentive immobility. This is not Freud's only dogma openly contradicting normal physiology and behavior. He boasted about it [3,4]. This motor component of satisfaction explains the absolute preference for the orgasmic delight that occurred at the conclusion of the embrace. And, alongside the universal vagino-penile adjustment, its various ersatz: intercrural coitus, sodomy, sapphic fricarelle (the two clitoris stimulated against the anterior face of the intertwined thighs) – not to mention the inflatable dolls [5]. Sexual conjunction possibly priced during prostitution, even imposed by force on a weaker person, woman or child, by the rapist: but his crime crosses the limits of the "survival of the species" program to overflow into the conflictual-intra-specific statutory program. (Zwang 1987 *ibid.*).

The sensory bonus, the orgasm, is the reflex culmination of sexual pleasure. It is accompanied in the male by the fertilizing spermatic ejaculation. This unparalleled gratification is provided by very particular erogenous zones, primary or orgasmogenic, glans of the penis and the clitoris, vaginal cavity, covered with specialised receptors. They receive and transmit a specialization of the touch: the erotic sense. The sexual pleasure is not only gratifying, but temporally oriented pushing, when the circumstances lend themselves to it, to the iterative-cumulative maintenance of the stimulation, its reception becoming more and more tasty until crossing the threshold of the reflex [6]. The reflex has a single starting point in the male, a double one in the female. The clitoris was "invented" by the animal evolution of the mammals to fill the orifice of the copulative cavity, silent and invisible, with an external, signaling and receptive antenna. Adjacent to the vaginal entrance, it is stimulated by the introduced male organ, so that the animal clitoris is stimulated at the same time as the hollow canal. The clitoris of simian females, which protrudes well, has a supporting ossicle (the baculum) and an effective erector muscle [7].

Do animals enjoy? Certainly, according to their level of sensitivity on the evolutionary scale. This is shown by the various manifestations, in particular sound, accompanying the gratifying perception. On the other hand, the physiological conditions (vagal cholinergia) required by the autonomic nervous system to allow the reflex to emerge, the erection of the penis, the vaginal "ballooning" and lubrication, extinguish the defense reaction - the one that protects from various external dangers, causes adrenaline to be secreted and leaves the limbs "requisitioned" by the orgasm free to act. In particular those of sustentation and walking. Very rarely occurring in a standing position, the orgasm, incompatible with walking, requires the body support, in a sitting or lying position.

In fact, the orgasm exerts a real hold on almost all the organism: it obeys the involuntary extra-pyramidal ways of motricity, causes photophobia, monopolizes the attention, leaves "quiet" only the liver, the kidneys, and the ears, the ear remains the only sense of alert in activity [8]. This is why the participants are put aside, under cover, so as not to be caught in a vulnerable situation. Humans must submit to this very animal obligation of prudence. Mental tranquility, strict intimacy, environmental comfort is necessary for the orgasm to blossom. Under the suspicious eye of judges and priests, the unfortunate ones accused of impotentia coeundi have always lost their trial for want of an erection

### The Genesis of the Erotic Function

It is defined by the recourse to the orgasm for itself, detached from any reproductive consequence, and even preserving itself, in the human species. Who benefits on the other hand not only from the supereminent pleasure - its intensity is often surprising - but also from the considerable repercussions of the orgasm on the mood and the affectivity [9]. All the gestural maneuvers of the embrace are thus coated with tenderness (at least benevolence), an excellent adjuvant - except in many violent films, pornographic or not. The shared, reciprocal orgasm has become the medicine of healthy people, the most natural anxiolytic (thanks to the endorphins) and the carnal foundation of the erotic liaison uniting the two sexes, it allows the flow of positive affectivity provoked by the serotonin during the sexual reaction to be reflected on the partner; it is the "recognition of sex". The triple agreement - erotic (the eupareunia, more or less long to establish, but then ritualized), character and affective makes it possible to lead to the security of the stable couple. Stability is not much appreciated by the inconstant. They are not the most numerous [10]. The very animal mark-sexual that each one applies to the other (sharing of moods, smells, caress, visual and palpable offering of accessible nudity, involuntary manifestations of orgasm) reinforces the couple's bond at each embrace. This explains the preference for the long duration of a rewarding erotic liaison. It is the foundation of fidelity. Hence its "reassuring" cultural ritualization - but oppressive where divorce, with its various causes, has not been ritualized and where deception, adultery, are severely punished. It is above all the very animal betrayal-profanation of the inter-individual sexual mark, which makes the forsaken suffer the most, prey to the torments of the no less animal jealousy [11]. The risk of affective suffering must be assumed in advance during any enterprise of seduction - but the human species is that of the risk. The risk is prevented by the regular and persevering reinvestment of each one in the gratifications provided by life as a couple.

Close cousins of humans, anthropoids had already experimented with the erotic function driven by the appetite for pleasure, practicing prepubertal masturbation and mating during periods of female infertility; they even indulge in it, in captivity, coram publico, devoid of privacy - the gibbons live in stable couples. In contrast, other simian females whose fertile period can be traced begin to frolic with youngsters at the beginning of their menstrual cycle

and solicit dominant males when ovulation has been achieved. To be sure to sire a litter [12]. The erotic function was thus born from consciousness and memory, which exacerbated the food and erotic appetites of the human species. The pre-proto humans have developed the orgasmic appetite during evolution and have inscribed it in the genome. But if they risk the diseases of overload, the sexual excess is part of the repressive bullshit. Once satiated, the orgasmic appetite extinguishes itself, once it has been satisfied, during a refractory phase (to stimulations) of varying length. Thus, as long as they did not make the connection between copulation and pregnancy, those who took the most sensitive gratification from the use of the genitals and deliberately solicited it, were the ones who reproduced the most. It is a real physiological colonization - a satanic usurpation, the abusive moralists will say - a necessity, the teleologists will say, to force to reproduce a vulnerable species endowed with modesty, with a sense of self that preserves the individual personality, its tastes and its decisions [13].

Still, if fertility was low in the Paleolithic (supposed to be 2-2,1 children/woman), the disproportion will be considerable afterwards, between the rarely more than 10 children generated by a secure couple in a fixed habitat, and the 5.000 orgasms experienced in 70 years, an orgasmic quantum that has become average (Reich, 1930). The process is of the same type as the invention of gastronomy, hedonization of food. Each human has its own particular orgasmic appetite, with "gourmand(ene)s" and sober ones. The need manifests itself in periods of forced abstinence. By spontaneous nocturnal orgasms, accompanied by "spermatic pollution" in young men, or even pelvic movements in hardened women. The colonization of the reproductive function by the erotic function is corroborated on the one hand by the increase in the female orgasmic appetite at the end of the cycle, the dead ovum, and on the other hand by the persistence of this appetite in spite of the menopause - or its regret. Regret or persistence also felt by men in spite of ageing and the frequent atheroma of the fragile arterial vessels feeding the erection. Scientific progress has been slow to bring efficient help to both sexes, hormonal treatments and vasodilators developed in the twentieth century, after thousands of years of recourse to the most diverse aphrodisiacs, some of them very dangerous or fabulous, like psychoanalysis. Thus, humans in stable couples who continue to have recourse to shared orgasms during the third age (admittedly less frequent) live longer than single people [14].

Benefiting from the brief period of female fertility limited to a few days in the middle of the menstrual cycle (a brevity inherited from the anthropoids), humans have managed to detach themselves from the periodic rut in order to be able to mate at any time and in any place. And during menstruation, during pregnancy. Women escaped the display of gluteal calluses, which would signal their fertility - now undetectable from the outside, but kept the gluteal protuberance, indicative and attractive. Humans are also the only ones to practice deliberate cessation of gestation and contraception in order to limit the population volume and/or individual desires

for offspring. Physiology and anatomical evolution have combined to favor the human erotic function - not without certain hazards. The eroticization of the body has developed secondary erogenous zones, which do not bring about orgasm, but contribute to the obligatory "preliminary warming up" of the zones which do bring it about, which are resistant to stimulation from the outset. These privileged areas are more numerous in women - including the breasts and their nipples, permanent index and attractive areas, but also super-secondary erogenous areas [15]. As artificial breastfeeding spreads, they will develop their erotic faculties, abandoning their lactogenic physiology. The female hormonal impregnation of puberty will mature and reawaken this erogenous capacity (erogeneity); totally ignored in childhood, it imposes itself in the phase of foreplay, almost obligatory adjuvant of clitoral, manual or bucco-lingual stimulations.

It was necessary to adapt to the bipedalism and to the long period of immaturity before reaching the adult nubility. After having carried out the corporal, somatic and genital development, and also the character maturation, during a puberty relatively longer and much later than in the animals. A long period of time is necessary to acquire the cultural notions necessary for any human being. Bipedalism has put in permanent display the protruding breasts and the sexual zone, signaled by a pilosity cutting on the glabrous human body; it has allowed the mating face to face, to exchange glances, kisses, verbal expressions - still human innovations; but also it has freed the upper limbs, which allows the mating in various postures, the hands becoming thus accessory sexual organs, for the masturbation, the stimulating caresses and the corporal embrace of the partner. The penis is also displayed in front, accessible to the sight and to the hand, even if only during the toilet, naturally manifests its erectile possibilities early. While the vaginal orifice, prisoner of its bony environment, disappeared between the thighs, its emissary, the clitoris, abandoned it, accomplishing an anterior migration, going up on the anterior face of the bony pubic bone to be accessible from the front to the sight and to the hand. It became smaller, so as not to hinder the face-to-face coupling, losing bones and real arector muscle. But at the same time, it lost any possibility of stimulation by the introduced penis, whatever the approach. It is no longer a stakeholder during coital penetration - although still accessible to manual caress [16].

The two human sexes are thus in an anatomical-physiological situation of dissymmetry. The clitoral glans has obviously kept the same orgasmogenic exteroceptive padding as that of the penis, the Krause-Finger corpuscles. The man, therefore "unifocal", has only one orgasmogenic zone whereas the woman, bifocal, has two, which anatomy has separated by a good 3 to 5 centimeters between the glans of the clitoris and the anterior edge of the vaginal orifice: a space devoted to the urethral papilla and to the premeatic surface proper to the human species (Zwang 1996). It is impossible for the penis to be being in the thick of things ". This makes external preliminaries essential before sexual intercourse. Encouraged by their spontaneous erections, boys reach and exploit the sensitive

period by themselves "without any problem" [17]. Their penis, which provides pleasure for life, will also be the organ of genital conjunction. Girls also soon find their "good place" providing pleasure so complacently. But the clitoris will not be the organ of copulation, while their unusable vagina is invisible and almost silent. This proves the primordial role of the clitoris. It is the only biological agent able to mature the orgasmic circuit in time.

Thus, it makes the bed of the vaginal orgasm, internal, when the canal will be able to accommodate the erect penis (or its substitutes) under the amplifying effect of the pubertal hormones. Physiological precedence, chronobiological primacy, catalytic power that the clitoris will keep throughout life. Moreover, it is quite possible to caress it once the penis has been introduced, thus restoring the "original" simultaneity. Certain postures allow it. This is a requirement for some women, statistical to establish, but good information to know for the (new) partner [18]. The orgasmogenic power of the vagina is based on a particular anatomical-physiological substratum: anterior face of the canal with pseudo-corporal sensory endings in Halban's fascia (including the G-spot), sensitive to fricative stimulation, as well as the vaginal fundus whose receptor fibers appreciate percussion - without forgetting the power of proprioceptive and interoceptive sensations (Zwang 2020). All these receptors are present at birth, sometimes explored by the girl thanks to the exploratory introduction of small foreign bodies, but not yet orgasmogenic until the reflex has been established.

The orgasm of internal origin produces an acme with a "visceral" taste, diffuse, setting the small pelvis on fire, and possibly iterative, a culmination differing from the clitoral orgasm, lively, punctual, easily solicited "in case of emergency". The sensory influxes coming from the two receptive origins go to the effector centers, by the conscious ways of the cerebrospinal system and unconscious ways of the autonomic nervous system. The sensory return reaches the reflexogenic zone, but the active extra-genital bodily manifestations are the same, whether the orgasm is born from the clitoris or from the vagina, just more intense for the coital orgasm. This is in contradiction with the alleged orgasmic experiences of the fetus in utero at the end of pregnancy. It is not known that these maneuvers

of exploration of the erogenous zones by the hands of the fetus are accompanied by at least some of the extra-genital physiological manifestations that can be recorded during orgasm. While all the nervous tracts are not yet myelinated nor all the synapses functional. The coital reflex is one of epigenetic maturation phenomena, after birth, with external input [19]. Present but not yet reflexogenic at birth, the sensory receptors of the glans of the penis and the clitoris need maturing stimulation to become functional.

The vast neural circuit (Figure 1) responsible for the orgasmic reflex is only dotted. It therefore carries information and orders from the central nervous system, as well as from the autonomic, ortho and para-sympathetic nervous system. Its myelination spontaneously obeys the somatic growth program determined by the biological clocks, such as sphincter control, and puberty. Thus, the banal sensations of touch, pressure, heat, pain, coming from the external genitalia transmit their message. Whereas the complete passage of the erogenous nervous influx and reflex return only takes place under the effect of the functional start-up of its particular synaptic connections, from the stimulation of the reflexogenic zones. It results from the individual's manual exploration of his body, an exploration that can begin in utero, with the fingers at the right height to linger on the "interesting" places. The protrusion of the penis and the cleft of the vulva are interesting. The groping continues after birth, "encouraged" by the toilet care. Thus, is activated the orgasmic appetite, inscribed in the human genome. The particularity of these post-natal phenomena, which appeared late in evolution, is that they can only be matured during a limited period of time. What Lorenz named the more or less long period of sensitivity, during which the structures of reception-enrichment of the central nervous system, that is to say the "machines" to walk, to speak [9], are "actively-receptive" to the external intervention. There are two other flagrant examples: the learning of bipedal walking, of articulated language. If during the first childhood the human being has not learned to walk, straightened by the adults, learned to speak, guided by the words of his social environment, it becomes very difficult if not impossible for him to stand upright, to practice and understand the language of his fellow creatures. The opportunity is closed. It is the same for the orgasmic reflex.

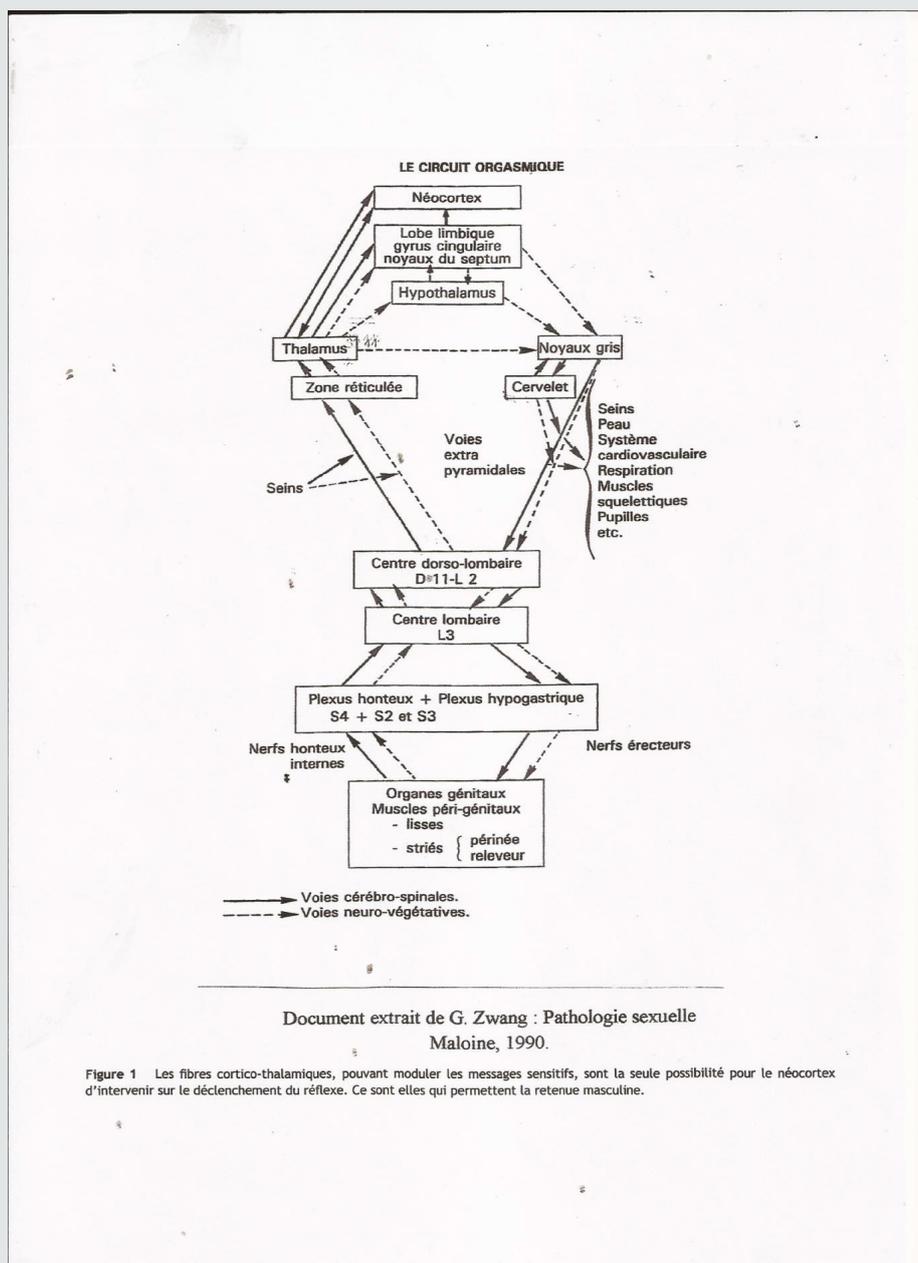


Figure 1:

That it appears in this precocious, prepubertal period during which neither the size of the penis nor the vaginal caliber allows mating, is probably a legacy of higher primate predecessors. They too are maturing the gratifying reflex while their external genitalia have not finished growing, but both young males and females can masturbate successfully. The first human orgasms appear in the period of sensitivity, that is from 5-6 years to 8-10 years. Most often by manual action, sometimes "ingenuously" under the eye of grown-ups, the solitary pleasure quickly goes underground, where it will remain, especially if, surprised, it has met with reprobation. Its

first appearance can however occur in other circumstances, pelvic-perineal sawing, climbing a rope, rubbing against bedding, a bicycle saddle, the anterior face of the ankle of a large person playing, etc. The new - even strange - sensation appears at once very pleasant but at the same time liberating from the excitatory tension which preceded it and required the reiteration of the triggering motor maneuver. The sexual pleasure is temporally oriented towards its gratifying culmination: a true relaxation of pleasure. To find it again by deliberately provoking it again is then possible, with a frequency which depends on the individual orgasmic appetite. However, this

childish appetite is not as demanding as in adults, and the extra-genital manifestations of the reflex remain moderate. Children have many other new experiences and concerns. The important thing remains the installation of the reflex. The solitary pleasure becomes worrying, "obsessive" only if it is strongly opposed to the admonition or the warning, possibly furious, from the adults

The child does not need anyone to discover the reflex, but he can "learn" during the exhibition-groping sessions. (games "of the doctor", in French "touché-pipi") carried out with his contemporaries of age, far from the adult world, provoked by the most delirious, brothers, sisters, girlfriends, cousins, even "girl of the concierge" for Freud. The boys proudly show off their erections, the girls show off their slits and the "good place" that it contains. These didactic meetings confirm the pleasure of the manipulation of the erogenous zones, but do not lead to the orgasm, savoured later in solitude. The girls are the first ones not to want any more "to show themselves", at the beginning of the second childhood [20]. Thus, they will learn that they will have to seduce (or pay!) those whom they want to see "au naturel". It is not for all that that girls and boys will give up masturbation during adolescence. It will then be practiced with full knowledge of the facts. And here it is necessary to recognize the hazards of the installation then of the exercise of the female erotic function. These hazards are as much natural as cultural.

### The Natural Hazards of the Female Erotic Function

They are incontestable, to begin with the running-in of the orgasmogenic power of the vagina. When it has finished its late anatomical growth, its orifice remains more or less closed by the hymen, intended to protect the infantile cavity. Its rupture is always an unpleasant moment, the unpleasantness being able to be prolonged a few days. After that, the vaginal orifice will remain without a deliberately occlusive sphincter. It is therefore possible to penetrate it by force without the woman's consent. The presence or absence of the hymen has been - and still is - the pretext for excessive cultural considerations, in one sense as in the other. After the "defloration" it takes a more or less long period for the vagina, which has become painless during the consenting penetration of the penis, to begin to make its gratifying power felt, during the fricative and percussive comings and goings of coitus. However, these coital movements require to be executed longer, before leading to the reflex, than those which the man needs. This "revelation" - the passage from silence (or even pain) to pleasure - requires a partner not only bound by an affective confidence, but also advised, knowing how to control his own sensations. This control is possible, the cortico-thalamic cerebral fibers (but the only ones) allow to put a mute on the erogenous sensations (among others). Having been able to provoke the female orgasm is a more "motivating" pride than the forced coitus, "every man's dream", as some androphobic feminists claim. Certainly, adult men prefer to mate with a willing and appetizing woman, with whom coitus is tastier, thanks to the lubrication of the vagina, and whose manifested orgasm flatters their male pride - for those who know

how to delay the onset of their own orgasm. The reciprocal orgasm - often ritualized - is then one of the constituents of sexual marking.

There remains the more or less long half-mast of the erogenous faculty of the vagina after parturition, even if the perineum has emerged unscathed from expulsion, which is not always the case, the disturbing risk of unwanted pregnancy where contraception is not practiced, as well as the risk of too many or poorly managed deliveries, predisposing to genital prolapse. And then one day the cessation of ovarian activity inflicts on the woman, if not compensated, all the hazards of menopause: alteration of the venus, disorders of orgasmic appetite, vaginal dryness, etc. All worries that men are naturally protected from. Nevertheless, like women, they suffer from cultural considerations that devalue the erotic function.

### The Cultural Hazards Opposed to The Genesis and The Exercise of The Reflex

They appeared when humans understood the intricacy between the reproductive function and the erotic function. With the necessity, for the man, to reach the orgasm to emit the fertilizing seed, while the female orgasm is not necessary for the conception. In spite of the Hippocratic beliefs to which the Christian theologians adhered for a while. Then the better informed "Jesuit sexologists" of the XVIth century did not authorize the good Christian women heated but not satisfied by the hasty coitus of their husbands, to relieve themselves by a masturbation "of catching up", case too frequent under all the latitudes, but carnal activity of no use in the conception. As mentioned above, a physiological phenomenon - the orgasm - which needs isolation and secrecy to occur, arouses suspicion. It brings into play organs of the lower abdomen that are hidden in everyday life; to avoid inopportune solicitations, to avoid the non-respect of the individual quant-à-soi which requires to cover the tempting erogenous zones, especially those common with the emunctory orifices of the bladder and the colon, or very close to them, and whose polluting excretion is hidden from the congeneric ones. Therefore, obscene and shameful organs - a very ancient term. All that surrounds the exercise of the erotic function, alone or with two, passes easily for degrading, "bestial" abasement, shameful return to the animality, and why not guilty, obeying low instincts

Human societies, depending on their morals, liberal or repressive, have been interested in the erotic function of their members - as well as in their population size. They have most often undertaken to regulate it, to limit it, to authorize it only after the ritualization (the passage in front of the Elders) of the marriage, to forbid it to certain human beings by the ablation of the clitoris useless to the procreation, to make pay the use of the male genitalia by the corporal sacrifice of the foreskin (Zwang 2018). All "moral" barriers, supported by religion, corroborated from the moment patriarchal societies were established, with their obligation to maintain the lineage, the name, the social rank, with its privileges and goods. The woman's entrails are consecrated exclusive property of her lord and master, the field that only he can sow. Hence the

obligation to arrive virgin in an insoluble marriage. To preserve themselves from any adulteration, some savages embellished the "reassuring" amputation of the clitoris of the girls thanks to infibulation: the suture of the vulvar slit, leaving only a small orifice to evacuate urine and menstruation. The buyer could be sure that he was the first to penetrate the vagina, after having blown up the suture with a knife during the wedding night.

The phallocracy authorized the images of the fertilizing male genital member, sometimes glorified-statued in erection, but she made taboo any representation, even by the statuary, of the shameful female organ, split, hairy, smelling strong, like the beasts. It put the women in subjection, inferior creatures in size and in muscles, possible catches of war, having to accept the polygamy, locked up in gynecoeia and/or harems, servants and simple vases to collect the precious seed. The one that must not be squandered by masturbating. The reprobation of the solitary unfruitful pleasure did not wait for its qualification of sin by the Christianity. However, the "excuse" of the fertilizing male coital orgasm was not enough to clear the orgasm. Spilled semen has long seemed a considerable biological loss, damaging the muscular forces, exhausting if too much repeated, and of course altering the intelligence; masturbation could lead to various psychopathies. We have seen that this is not the case. Even in the tolerant Greco-Roman Antiquity, singers had a fibula placed on the glans of their penis to prevent them from using it, in order to preserve their voice. Sportsmen have long been required to abstain from sex before events: to preserve their robustness. Moreover, the biological liquids emitted by the penis and vagina during the embrace, with their insistent, so particular, inimitable smell, testify of the deplorable sinking in the flesh, in the animality, of the human species. These defilements would alter the "purity" of the body, those who keep themselves from it would preserve the supposed native purity of children. Thus, the Virgins were glorified, and celibacy was imposed on nuns and priests. Even to the Vestals, during their time of exercise. As for the Holy Family so revered, it is made up of three characters who miraculously never experienced orgasm (or supposedly so). While Science, following the Anatomists of the XVIth century and the Enlightenment of the XVIIIth century, applied itself to inventory everything about the human being, the bodily manifestations of the erotic function, after the difficult birth of Sexology - under the aegis of Havelock Ellis and Magnus Hirschfeld around 1900 - waited until the 1960s to be objectively described by Masters and Johnson. Before that, these biological manifestations were only recognized in a succinct and even pejorative way, and especially in their pathological alterations. After Tissot's book published in 1771 (*L'Onanisme*) which terrorized his readers, accusing masturbation - reputed to be a vice - of causing many physical and mental ills, and sometimes death, the psychiatrist Kraft-Ebbing published his *Psychopathia Sexualis* in 1886. It was thus demonstrated that one could "talk about sex", provided one spoke ill of it. Cunnilingus is a perversion of the sense of smell, white women's taste for "niggers" is perverse, etc. gestures and behaviors appeared innocent in the eyes of the psychologist. This confirmed the three stupid ideas according to

which "sexuality" took place "in the head", that it often remained a shady activity, and that its study was a matter for psychiatry.

The successor and reviewer of Kraft-Ebbing, the psychiatrist Kurt Moll, corroborated this suspicion, enshrined in his 1898 *Recherches sur la libido sexualism*. He qualified the orgasmic appetite with the pejorative libido, from the ecclesiastical Latin *libidinor* to indulge in debauchery. The libido flourished and was quickly appropriated and universalized by Freud. This removed any sexual-genital note from it. And yet still in force. Kurt Moll had already caused a scandal in 1897 with *Das Sexual Leben des Kindes*. So, it had to be admitted that innocent children used their genital organs, which were not suitable for copulation, and therefore of course through infamous masturbation. The psychiatrist Sigmund Freud, who succeeded him in the reputation of "expert" in the description of the "psychosexuality", admitted this so detestable but inevitable practice during the childhood. A solitary act that should however be limited (by whom?), otherwise the libido would become impossible to control. As for adult masturbation, it had the disadvantage of arousing fantasies that overestimated women. Pure machismo, but probable recourse, for a man who gave up copulation, always "polluting", at 40 years old.

Apart from this recognition of the infantile autoerotic stage, Freud waded through his numerous articles and works, still revered. It is therefore not superfluous to recall some of his most aberrant conceptions, which have greatly harmed (and still harm) the scientific description of the erotic function and of human behavior. The identity between enuresis and night pollution, between suckling and fellatio. The tragic and conflicting dichotomy between the two female orgasmogenic zones, unfortunately inflicted by fate. Their "moral" value judgment: the phallus instituted as the only authentic sexual organ. The woman being deprived of it offers only absence of phallus. The libido consecrated of male essence; the clitoris tries deplorably but vainly to imitate the viril member. The small, aborted phallus of women is thus declared the prototype of the inferior organ (Freud, 1927). It is at the origin of the "penis envy" and the egalitarian claims of women. The repugnance of many against genital odors, which keeps them away from "sexuality". The state of love close to the neurosis. The prohibition of the incest "founder of the civilization", whereas it is the first sexual desire of the children, fixed on their parents: it is necessary to repress it in the boys by the "complex of castration". The psychic obligation of the fantasy imagined reaching the orgasm even during the embrace. Besides, when boys masturbate, they possess their mother after having killed their father. The masturbation of girls fantasizes their fertilizing coitus with their father-phallus who makes them a child. Eros, with its appetite of pleasure, comes to disturb the life of the two sexes. This life which could have been devoted, especially for men, only to fruitful intellectual exchanges etc. All this is false, misleading, but not everyone is yet persuaded.

It is very regrettable that two women, among the first followers of Freud, Marie Bonaparte [1] and Helen Deutsch [2], endorsed the rivalry of the two female orgasmogenic zones, the vagina being the

only correct one, with its commendable somewhat "masochistic" passivity. They vied with each other in blaming the clitoris, this nuisance, this hogging of stimulation, this pseudo-phallus whose adult use would testify to the regressive fixation to the infantile stages, when the girl masturbated. They have durably incrustated the idea that there were two categories of women, according to their organ of orgasmic pleasure: the good vaginal ones, submitted to the phallus, and the naughty clitoral ones, unsatisfied jealous - a delusional generalization. Psychoanalysis could alone cure them of their quasi-neurosis, bringing them to a salutary and definitive "psychic excision" (Sebsthase?). Following the "moral" and religious condemnations, so many so-called scientific reproaches against masturbation sometimes succeeded only in making men feel guilty for not considering giving it up. While it impressed and made the adult women (the respectable mothers of the family) feel very guilty, a majority of them did not dare to confess their infantile masturbations. It is the "repression in the unconscious" of a faulty practice, explained the Freudians. However, we can consider that the adults who declare that they have never touched themselves but have a functional clitoris (the most numerous), have known, at a propitious moment, how to install the reflex, which confirms the epigenetic character of its maturation. The masturbation of girls would thus be as frequent - and normal - as that of boys. This observation is fiercely denied so as not to be seen by those around her as a vicious, lecherous victim of her unhealthy childhood lasciviousness.

More credible explanations for this denial can be put forward. On the one hand, the weaker mnemonic integration of childhood, on the other hand, Fechner's law of congruence, conceptualized even before the Freudian elucubrations, and which teaches that "disturbing" events are not memorized. But it is indeed the unmentionable, shameful character of masturbation that makes one reject its practice in all lucidity. But when we ask these negationists, when they complain about the coital mutism of their vagina, to explore themselves their body by returning to the autoerotic phase, they know very well how to do it. They don't need the lessons of things spread by good souls on the Internet. Fortunately, the shame tends, in a country of liberal morals, to subside. Statistic after statistic, more and more women agree to the practice, at least "when they were little". Before a probable figure close to equality for both sexes. Another confirmation of the epigenetic chronobiology of maturation is provided by ritual excision; still committed in Africa and the Middle East. Indeed, some women (rare - statistics are lacking) have really "missed" the right moment to start the reflex, for various reasons, illness, family events, etc. As adults, they complain about erogenous Anaesthesia not only of the clitoris, but also of the vagina. The ignominy of the amputation of the clitoris confirms their claims. They are in the same situation as the unfortunate women mutilated before the period of sensitivity, or even at birth. All natural, mechanical or electrical efforts are powerless to bring back a gratification that never existed. They will be an orgasmic for life. Whereas those who had time to install

the reflex, before the deprivation of the clitoral catalyst, say they feel some internal sensations, but they must have escaped the sometimes dramatic and even fatal complications of amputation.

### The Cultural Palliation of Natural Hazards

It is the inevitable anatomical-physiological asymmetry of the two sexes, which must be made known to those who reach the moment when the embrace will be accessible to them. Rightly parents must close their eyes when they catch their children indulging in solitary pleasure. But they are not the best ones to "talk about erotic function" to their children, if not to answer tactfully to their questions about "sex". It is up to education to give them first of all objectives, scientific data on reproduction, the place and name of its organs, the onset of menarche, the warning against sexual predators and, if necessary, incest, etc. As they grow intellectually. It would therefore be vain and disturbing to give them lessons in masturbation, if necessary, through demonstrations or films: they have found this out for themselves, as they will later see filmed demonstrations of mating to older teenagers. They see enough of it on pornographic material. On the other hand, it is necessary to give the students of Terminale indispensable notions of contraception and epidemiology on TIM. But this is not enough. Because when it comes to the experience of love and its carnal materialization, older teenagers should not be left to ignorance, clumsy groping, and nauseating lies. They should benefit from objective information on the erotic function, its normal appetite, its anatomical-physiological substratum, the harmlessness of masturbation, the orgasmogenic bifocality of women asking men to know how to master their sensations.

It is necessary to believe that the first real women, more robust and less prudish than the future ladies of the XIXth century raised in pots, and whose infantile masturbations were not reprimanded by their confessor or the dormitory supervisor, found the way to make known their erotic requirements to the first men. The knowledge of the clitoris seems very old, as shown by certain paleolithic documents (Zwang, 2002), and the antiquity of its amputation. Three thousand years before its (re)discovery in 1559 by Renaldo Columbo, a Sumerian love song tells of the love affairs of the goddess Innana: her lover puts the man on her divine vulva, obviously to do her good. At the moment of approaching masturbation, it is advisable to remove the guilt (autoeroticism has never killed anyone) and to give it for what it really is. The breaking-in of the orgasmic reflex, the medicine for those who are too lonely, too shy, too ugly, and still... In times and in regions preserved from repressive morality, infantile masturbation seemed normal and harmless, like that of adults. There is really only one problem with men's: what to do with the semen they emit, while women's leaves no trace - except on their fingers. The ancient Milesians were famous for making the best olisboi. They provided women with a minimum of relief from carnal appetite, just as the hand provides it to men. Diogenes was satisfied with it, whereas the end of the mental phantasmagoria aroused to stimulate the solitary ones leaves them somewhat disillusioned, not having satisfied the involuntary motor patterns of the pelvis,

nor the embrace of the partner, on whom she/he/she was not able to project the concomitant affective impulse of the biggest pleasure.

Following the repression and the devaluation "all azimuths" of the orgasmic appetite, other cultural productions have been preoccupied not only to rehabilitate it, but to favor it, to titillate it, unfortunately sometimes in an outraged or erroneous way, defying the anatomical-physiological truth. All traps of which the information must learn to be wary. The pornography especially filmed. It puts in scene unrealistic humans, exhibitionists deprived of all socio-economic worries, of all quant-à-soi, of all affective attachment, as in the infantile time of the "game of the doctor", only preoccupied to make use of their erogenous zones, in a fabulous and tireless way, thanks in particular to yards selected for their colossal dimensions exceeding the 15-16 centimeters allotted to the ordinary gentlemen. The whole perfectly devoid of tenderness, even molesting the women to obtain their submission. This does not prevent these ladies from succumbing to a superlative orgasm as soon as they are penetrated. Fairy tales that may be stimulating for adults, but bad examples of behavior for older teenagers. To be watched with caution. The banal practice of female sodomization. The fragile digestive mucosa of the anorectal canal does not contain any erogenous formation, even secondary. It could not provide the woman with the fulgurating orgasms simulated (like the others) by the actresses of pornographic films. Moreover, it is not always without dangers (Zwang, 2001).

The alleged exacerbation of voluptuousness by cerebral anoxia. Strangulation or locking the head in a plastic bag does not bring much amplification of sexual pleasure but can perfectly bring death by asphyxiation.

The "revengeful" anatomy of the clitoris. An Australian urologist, Helen O'Connell, and her followers fabricate extravagant dimensions for female corpora cavernosa, easily exceeding 10 centimeters while ordinary ladies are only allowed 35 millimeters. Moreover, their publications and endow the vestibular bulbs of the vulva with erogenous power. They conceptualize a mythical "internal clitoris". With the big teenagers is engaged a very insistent "agit-prop" in the most diverse media in favor of an anatomical figuration "with 4 legs" perfectly aberrant (Zwang, 2021). Misplaced feminism. The

Truth does not prevent feelings. But it must recognize that the most prevalent, those which, structuring the happiness of living, attach to the beloved partner, come from the greatest pleasure that can provide to the human incarnation its physical nature - its generous and inalienable animality.

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