ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 6| June 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

A MORAL-PHILOSOPHICAL READING OF KAMA SUTRA'S THEMES REFLECTIONS ON ETHICS, RELATIONSHIPS, AND WELL-BEING

Mariel Kristine M. Cortez

Article DOI: https://doi.org/10.36713/epra22270
DOI No: 10.36713/epra22270

ABSTRACT

The Kama Sutra is a manual for leading a balanced and contented life, even though it is frequently misinterpreted as just an erotic text. This study examines its deeper messages regarding ethics, relationships, and well-being by approaching its themes from a moral-philosophical perspective. The study indicates the relevance of the Kama Sutra in modern society through qualitative research, which includes interviews with married couples across two generations – Gen Z and Millennials. It emphasizes its lessons on respect, love, emotional intelligence, and understanding one another – values that are still crucial in today's world. By dispelling myths, this study clarifies how the Kama Sutra can support ethical considerations of human connection and personal development.

KEYWORDS: *Kama Sutra, Philosophy, Ethics, Relationships, Well-Being, Emotional Intelligence, Cultural Studies, Moral Reflections, Personal Growth*

INTRODUCTION

The Indian philosopher Vatsyayana wrote the Kama Sutra in ancient Sanskrit. It means "Aphorisms on Love" or "A Guide to Desire."Sutra is a collection of short teachings or rules, and kama is a word that means physical and emotional pleasure. There are seven books in the text, each one focusing on a different aspect of life, such as dating, marriage, social behavior, and how to coexist peacefully with others.

People say it was written during the Gupta Empire, which lasted from the 3rd to the 5th centuries CE. This was a period when Indian culture and learning reached their pinnacle. People believed that art, science, and philosophy made significant strides during this period. It depicts how people thought about life at the time, combining the ideas of love, duty, and pleasure to help people live balanced lives.

In Hindu philosophy, the "Purusharthas" refers to the four primary goals of human life: Dharma, Artha, Kama, and Moksha. The Upanishads discuss Moksha, but the Samhitas, Brahmanas, and Aranyakas focus more on Kama, Artha, and Dharma. They often group these three as the "trivarga," which means "the three main categories of human pursuits." The Dharmashastras and the epics Ramayana and Mahabharata were among the earliest to propose the idea that a whole life entails working toward all four goals. The difference between the trivarga and Moksha illustrates how to balance the personal (Moksha) and social (trivarga) aspects of life. The text emphasizes that to lead a happy and fulfilling life, one should balance their desire for pleasure (Kama) with their duty (Dharma) and their pursuit of wealth (Artha). The first lines of the Kama Sutra (1.1.1) say, "We bow down to dharma, artha, and kama, as they are essential to the present discipline (Kama Sutra); and we also honor the masters who have taught the principles of this discipline."

Dahiya (2021) notes that Vatsyayana wrote the Kama Sutra to help individuals find a balance in their sexual lives that would be beneficial for society as a whole. He lived during a time when cities in India were getting richer, and people were less concerned with morality and more focused on lust and pleasure. In a world where values were constantly evolving, this meant that people needed to adhere to moral principles governing how to live together. The Kama Sutra offers individuals stability in a world where morals are constantly evolving by imparting clear social and ethical lessons.

A lot of people only think of the Kama Sutra as a book of sexual techniques, but this view misses the more profound lessons it has to offer. Jaiswal (2023) says that the Kama Sutra is not just about sex; it is also part of a bigger set of ideas in Indian philosophy. It discusses four primary goals in life: attaining spiritual freedom (Moksha), living with purpose (Dharma), pursuing wealth (Artha), and enjoying life (Kama). The text emphasizes the importance of loving, respecting, and genuinely connecting with others. It also emphasizes the importance of understanding each other in relationships.
Unfortunately, many people, especially in the West, don't understand the Kama Sutra very well. They consider it just an interesting book. Ultimately, the Kama Sutra teaches us a great deal about emotional intelligence, relationships, and overall well-being.

This study will look at the Kama Sutra in a way that is different from how most people do. It will focus on its deeper philosophical

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 6| June 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

ideas and show how they are still relevant today, giving us good advice on how to love, respect, and connect with others in a meaningful way.

THEORETICAL FRAMEWORK

This study is anchored in an interdisciplinary moral-philosophical framework that combines virtue ethics, the ethics of care, and Filipino indigenous moral philosophy to provide a reflective and culturally grounded interpretation of the Kama Sutra's themes related to ethics, relationships, and well-being. These frameworks guide the analysis of how the Kama Sutra's various themes and sexual practices can be understood as more than physical acts, revealing underlying moral, emotional, and philosophical dimensions.

According to Hursthouse and Pettigrove (2018), virtue ethics, which is based on the Aristotelian tradition, emphasizes the development of moral character and personal virtues like respect, love, courage, and temperance. The main goal of the Kama Sutra is to promote harmony and fulfillment in life and love. This is consistent with virtue ethics, which places more emphasis on eudaimonia, or human flourishing, than merely abiding by rigid moral rules or penalties. By taking this viewpoint, the actions described in the text—like various positions or actions like kissing and embracing—can be seen as chances to develop traits like self-awareness, emotional sensitivity, and mutual respect.

The ethics of care, which emphasizes the value of empathy, intimate responsibility, and emotional connectedness in living an ethical life, has been advanced by thinkers such as Carol Gilligan and Nel Noddings. This highlights the moral reflection even more (Gilligan, 1982; Noddings, 2013). This point of view holds that moral understanding is based on the dynamics of responsiveness and care, particularly in interpersonal relationships. This framework reaffirms the moral importance of emotional sensitivity in intimate relationships by elucidating how sexual acts are expressions of mutual support, care, and trust when applied to the Kama Sutra.

A modern perspective for interpreting the Kama Sutra's themes through local values is also offered by the study's incorporation of concepts from Filipino traditional moral philosophy. Basic moral ideas like pakikipagkapwa (shared identity), loob (inner self or moral will), hiya (sense of propriety or shame), and utang na loob (debt of gratitude) sway the way that many Filipinos perceive and evaluate moral behavior (Miranda, 1989; Timbreza, 2007). Filipino participants can better understand the moral implications of physical intimacy and the symbolism found in the positions and practices of the Kama Sutra by focusing on interpersonal harmony, social propriety, and relational responsibility.

Another framework for understanding the study is provided by symbolic interactionism, especially when it comes to participant narrative analysis. This sociological theory, which was created by Mead and Blumer, focuses on how individuals create meaning through social interaction and how symbols, like physical actions, have metaphorical meanings that go beyond their immediate context (Blumer, 1969). In this case, rather than merely interpreting specific sexual positions described in the Kama Sutra as physical techniques, participants may also understand them as symbolic representations of control, balance, intimacy, or equality in their everyday, non-sexual lives.

All things considered, this theoretical framework makes it possible to interpret the Kama Sutra in a moral-philosophical way that is sensitive to context and cross-cultural differences. It recognizes that rather than being morally neutral, sexual behaviors are often imbued with meanings shaped by feelings, virtues, cultural norms, and individual experiences. Because of this, it is easier to analyze how ancient erotic teachings continue to influence or conflict with modern ideas of relationships, ethics, and well-being, particularly in the Filipino moral-cultural context.

STATEMENT OF THE PROBLEM

The following questions will guide this investigation:
1. How do people perceive the totality of the Kama Sutra before and after reading it?
2. What are the emerging themes of Kama Sutra with regards to ethics, relationship, and well-being?
3. How can the erotic themes of the Kama Sutra be interpreted as reflections of broader moral-philosophical value?

SCOPE AND DELIMITATION OF THE STUDY

The study will be conducted to ten (4) individuals composed mainly of (2) couples from millennials' generation. The inquiry will be limited to the problem statement in the study. The researcher will formulate semi-structured interview questions to gather information and data from the participants. As an ethical consideration, a consent form shall be solicited from the participants, informing them of the objectives of the study.

SIGNIFICANCE OF THE STUDY

The findings of the study will be beneficial to the following:
Students and Scholars of Philosophy. Those studying philosophy, especially Eastern philosophy, will gain a deeper understanding of the Kama Sutra and its role in Indian thought, contributing to their academic growth.

Researchers in Cultural Studies. Scholars focusing on cultural history or comparative studies will benefit from a more nuanced view of the Kama Sutra, helping them connect ancient and modern worldviews.

Psychologists and Relationship Counselors. Mental health professionals can use the insights from the Kama Sutra to understand human connections and help their clients build relationships and maintain emotional well-being.

General Readers and Practitioners of Wellness. People interested in improving their personal relationships or seeking

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 6| June 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

holistic approaches to life can gain practical insights on love, respect, and communication.

Cultural Enthusiasts and Educators. Educators and people interested in Indian culture will benefit from learning about the Kama Sutra's broader significance, which will promote cross-cultural understanding.

Assumptions of the Study

This study is grounded on several key assumptions that define its philosophical inquiry and interpretive direction. First, regardless of being frequently misunderstood as a manual of sexual techniques, the Kama Sutra is thought to be a philosophical and moral text that deals with deeper existential, relational, and ethical issues. According to this study, the Kama Sutra contains ideals and principles that transcend the material world and encompass aspects of moral growth, emotional health, and human happiness.

The study also makes an assumption that sexual practices, such as the positions and techniques described in the Kama Sutra, can be interpreted as morally and implying and that they have significance for interpersonal relationships, power dynamics, intimacy, respect for one another, and cultural norms. These behaviors are viewed as expressions of relational and ethical values that are influenced by personal and cultural interpretations rather than being neutral or purely physical.

Third, participants are presumed to be able to provide perceptive and thoughtful interpretations of Kama Sutra themes, especially when placed within the framework of their moral-cultural backgrounds and lived experiences. Despite being subjective, their viewpoints are regarded as reliable sources of ethical and philosophical knowledge, particularly when examined via the prisms of virtue ethics, care ethics, and indigenous moral philosophy in the Philippines.

Fourth, the study makes a claim that Filipino cultural values—such as utang na loob, loob, hiya, and pakikipagkapwa—can provide an insightful moral framework for interpreting the ethical implications of the Kama Sutra in a local context. These values impact how people perceive, negotiate, and think about issues of intimacy, propriety, and moral well-being.

Finally, the study makes the assumption that moral philosophy is pertinent to conversations about sexuality, relationships, and pleasure in addition to more conventional ethical conundrums. The study makes the assumption that ethical analysis of human desire and intimacy makes a significant contribution to larger conversations about what it means to lead a decent, moral, and relationally responsible life by treating eroticism as a moral and philosophical field.

RESEARCH DESIGN

The researcher will employ a qualitative research design, utilizing a semi-structured interview questionnaire as the primary research instrument. Qualitative research is a methodological approach that seeks to understand human behavior, experiences, and social phenomena through collecting and analyzing non-numerical data, such as interviews, observations, and open-ended survey responses (Brown, 2022). It emphasizes exploring the meanings and interpretations individuals attach to their experiences, allowing for a deeper understanding of complex issues.

A. UNDERSTANDING OF THE TEXT AND ITS ETHICS

1. Preconceived Notions

Most participants initially perceived the Kama Sutra as erotic and taboo. At the outset, they were hesitant to respond to questions regarding their perceptions of the literature.

> "Noon, nung una kong naririnig yung literature na yan akala ko simpleng story lang or what… pero parang feeling ko kasi ang daming may gusto nyan.. yung maraming nahuhumaling, so na-intriga talaga ako… Tapos, Nakita ko ang libro na yan.. siguro mga college ako non, sabi ko, grabe ang lala nito. Tungkol sya sa sex.. as in sex talaga… Very vivid yung illustrations ng mga acts don sa libro, kaya kung wala kang idea talaga sa sex, eto yon.. eto yung basahin mo."

> "Nung narinig ko yan, akala ko something that you joke about… Yun bang akala mo ay gawa lang ng mga may kalokohan. Kasi diba, sinong magbabasa ng libro tungkol sa sex diba… eto yung ano eh… 'position book'. Akala ko para lang to sa mga gusting matutunan kung paano gawin yon."

> "Ngayong lang ako nakakita ng libro na tungkol sa ganyan… madalas kasi pag sex… automatic video yun.. ngayon ko lang ako naka experience ng libro tungkol sa ganyan. Kaya nung makita ko… may ganyan pal ana libro… Imagine, hindi lang palas a mga scandal meron ng ganyan.. pati pala sa mga libro meron din." - Participant 8

> "Sa akin honestly, interesting sya, kasi nga kakaiba.. kagaya nga ng sabi nya… iba 'to kasi nga sa videos lang yan usually nakikita… pero ito libro… Libro sya na tungkol sa paano kaya gawin yung sex… para ba 'to sa mga di alam yon… I mean meron pa bang tao na nasa hustong edad na di alam gawin yon.. like kailangan pa bang isulat ang libro na to? Nagkaron ako ng ganong thinking… kasi diba parang common sense na lang.. pero here it is.. published book about sex…

2. Evolving Perceptions

As participants spent more time with the text, their perceptions evolved from seeing the Kama Sutra as merely an erotic guide to understanding it as a philosophical guide about relationships, ethics, and emotional connections.

> "Habang binabasa ko yung libro… makapal… mahaba yung libro.. yung literature, then siyempre… later discussed with my friends, I realized na hindi naman pala sya talaga ganon ka bastos… Alam mo yon? Yung parang may maiisip ka pa na

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 6| June 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

iba na pwedeng related din pala doon sa binabasa mo… It's more… philosophical. Siyempre sa una akala mo puro sex lang… pero it made me reflect on how little we're taught about emotional honesty and mutual pleasure in relationships."

One participant shared a story about how reading the Kama Sutra challenged the way she thought about her body and her own desires:

"Ako kasi… lumaki ako sa religious environment… kahit kailan wala akong narinig na nag oopen up tungkol sa ganyang klase ng mga stories or experiences…yung parang bawal pag usapan yung mga ganyang bagay talaga kaya talagang shut up na lang pag ganon. Kahit nung ikinasal na kami feeling ko pag may nangyayari sa amin ng asawa ko parang naguiguilty ako kasi parang masama akong tao dahil sa paggawa non, pero syempre may basbas naman na yon ng Panginoon kaya mejo napanatag na din ako kahit papano… Tapos nabasa nga naming 'to, dun ko mas naintindihan na hindi naman pala immoral na ginagawa yon. Sex is sacred, beautiful, and even ethical… syempre pag may respeto sa isa't isa."

This narrative illustrates a journey from repression to moral awakening, highlighting how ancient wisdom can serve modern individuals in reconciling personal ethics and bodily experience.

"Pagkatapos ko mabasa yung ilang parts ng Kama Sutra, bigla na lang parang may nag strike sa utak ko… Sabi ko hindi pala talaga yan tungkol lang sa pleasure. It's about balance in life, love, and everything else din pala... Very relatable eh… pwede talaga syang maaply sa totoong buhay… like how you want to have a nice and peaceful life kumbaga. Na judge ko pala ng maaga yung book.. Totoo pala, don't judge the book by its cover, kasi it really offers more. …feeling ko talaga nagbago yung papanaw ko… Parang unti unti kong nakikita na itong libro na 'to kahit mejo bastos tingnan ung cover at mostly nung text, may itinuturo din pala 'to na guide indirectly on how to have better living… yung paano magkaron ng mas emotionally open relationships, hindi lang pala 'to tungkol sa mga 'how-to' ng sex.

"Ako masasabi ko, binago nito yung paningin ko sa ano eh… yung… intimacy. Yung intimacy hindi lang yan basta sex… lalo na kapag yung partner mo hindi mo tinitingnan as sex figure… Ito tinuro siguro saakin nito ay yung ano eh… ahh.. sex is also about connection, mutual respect, pati na rin siguro yung pagiging mindful mo dun sa feelings ng partner mo."

3. Deconstructing Taboos and Shame

As participants explored the Kama Sutra, they began to challenge societal taboos and shame surrounding sexuality, recognizing how these stigmas affect their personal lives and relationships.

"…habang lumalaki ako… habang tumatanda ako, nakasanayan na siguro… or nakalakihan na na parang bawal pag usapan ang sex… masama pagusapan ang sex… yung parang iniiwasan sya pag usapan kasi nga bastos… pati parang sa may asawa lang yan…Pero nung nabasa ko itong Kama Sutra… boom…nag iba.. nag iba…Parang dumating sa point na…parang eye-opener ba.. ganon. Nakatulong siguro somehow na makita ko na natural lang talaga ang pleasure… na hindi yon dapat itinatago.. or hindi din dapat … ano… ikahiya… kasi parte na talaga ng buhay yon."

4. Integration of Spirituality and Sensuality

"Sa tingin ko yung libro na 'to… shows that pleasure is part of our soul's journey eh. It's not about being selfish, it's about… a shared experience with love and respect."

These interpretations go against the usual Western way of thinking that sees virtue and vice as complete opposites. Instead of seeing sensuality as something bad or shameful, participants began to view it as a normal and meaningful part of life. They started to understand that pleasure can also be part of living a good and ethical life, not something to hide or avoid.

B. Contemporary Interpretation of Kamasutra on Ethics, Relationship, and well-being

1. Pleasure as a Legitimate Life Goal

Participants reflected on how the Kama Sutra fits within the four Hindu goals of life (Purusharthas), realizing that kama (pleasure) is not merely indulgent but a valid part of living a meaningful life.

"Reading this book enlightened me about a part of the reality of life. Akala ko dati yung body pleasure natin kasalanan, well of course if you are not married yet, or you are doing it with someone who is married it is considered to be a sin, pero habang binabasa ko yung book… unti unti narerealize ko… oo nga ano, joy and desire are part of your soul's journey. That really shifted how I saw my marriage and even how I love myself."

"Sabi nga sa libro… balance dapat — dharma, artha, moksha, kama. Hindi mo pwede balewalain na lang ang isa. Ngayon.. siguro malinaw na saakin… na yung pagkakaroon ng moral ibigsabihin din non hindo mo inidedeny yung mga pangangailangan ng katawan mo or hindi ka nag papanggap na di mo kailangan ng pleasure. Tungkol yon sa pagtanggap mo ng mga bagay na yon."

2. Relationships and Self-Love

Participants recognized that the Kama Sutra provided a broader, more nuanced view of relationships, encouraging self-love, mutual respect, and a deeper connection between partners.

"Ako natutunan ko dito… na… sa relasyon hindi lang sya laging physical attraction. Its more of respect… Its about respect eh… kasi yun yung ultimate drive nyo sa isa't isa para masabing may love… affection kayo sa isa't isa… respeto sa kung ano ang gusto mo at gusto nya… at yung gusto nyo pareho.. ganon din syempre sa mga bagay na ayaw ng isa't isa. Isa pa… Before reading this, akala ko love was just about finding someone to be with. Pero dito ko din natutunan na

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 6| June 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

kailangan din pala may self love ka… Na nagsisimula pala yung pagmamahal sa sarili mo.. kailangan may pagmamahal ka sa sarili mob ago mo tunay na mahalin ang ibang tao…

3. Love, Desire, and Well-being

Participants widely agreed that intimacy has a direct impact on personal well-being — and that the Kama Sutra affirms this through its holistic vision of human fulfillment.

"Nung nagsimula kami ng partner ko na matutong sabihin ung thoughts naming sa isat isa, pati basahin ng sabay yung Kama Sutra – it changed everything talaga. Not just our sex life, but our friendship, our way of resolving conflict. There's wisdom in being on the same point, body and soul."

4. Communication as Intimacy

The Kama Sutra emphasizes that emotional and physical connection go together, and that being open and honest with a partner is key to a fulfilling relationship.

"Pati ano…naging mas open talaga kami sa isa't isa, not just about sex, but about our feelings, our dreams, and even our insecurities. Maganda pala talaga 'tong Kama Sutra, dito kasi narealize ko kung gaano kaimportante na magsabi… or icommunicate mo lahat lahat sa asawa mo…."
yung intimacy kasi hindi lang sya tungkol sa pakikipagsiping sa asawa.. communication kasi parang part din sya ng intimacy.

5. Intimacy as Ethical Practice

For a lot of people, intimacy became a moral duty, where love and physical closeness were seen as chances to show respect and care. The Kama Sutra made the point that intimacy should be mutual, based on understanding, and aware of both partners' needs.

"For us kasi, intimacy is no longer just about physical pleasure. After reading the Kama Sutra, we realized that it's about being in tune with your partner's needs and emotions. It's about respect, care, pati yung seguridad na masaya kami pareho."

"The Kama Sutra taught me that intimacy is not just about the physical act. It's about creating a space where both partners feel valued and understood. It's about communication, care, and respect. That's what makes it an ethical practice.

6. Partnership Beyond Roles

Participants started to question traditional roles in relationships and saw intimacy as an evolving partnership rather than fixed roles. They began to understand that sexual and emotional connection should be about mutual growth and respect.

"Siguro kasi hindi lang naman kami basta mag asawa, magka-partner din kami sa buhay. Itong libro na 'to natutunan naming kung paano ba mag grow ng maganda ang pagsasama.

C. Reflected Moral-Philosophical Values of Kama Sutra

1. Honesty

The Kama Sutra is famous for its detailed descriptions of sexual positions, but it also suggests that partners should be honest with each other. People said that being honest about how they felt, whether it was about comfort or desire, helped them enjoy the closeness that those positions provide. Their stories show that being honest makes the physical parts of the Kama Sutra more than just actions; they become meaningful ways to show trust and connection.

" Sa totoo lang kasi dati, nahihiya talaga akong magsabi sa kanya ng mga nararamdaman ko, parang gusto ko sya mismo makakaramdam na ito yung nararamdamn ko pero imposible pala talaga.. pati hindi maganda sa relasyon yung ganon na parang nangangapa ka… mas maayos kung sasabihin mo takaga yung nararamdaman mo…

" Katulad kapag may mga gusto akong puntahan, tatanungin ko sya kung payag ba sya o hindi… yung mga simpleng bagay na ganon… kailangan icocommunicate mo yon sa kanya… kailangan ng communication talaga." –

2. Compassion

The Kama Sutra also reflects the importance of sensitivity and care in intimate relationships, encouraging partners to be attuned to each other's needs. Participants' experiences illustrate this through their natural attentiveness to their partners' feelings during various sexual positions. These gentle adjustments and unspoken understanding highlight how compassion enriches intimacy beyond technique, fostering emotional safety and closeness.

" Nabasa ko dito kung gaano kahalaga yung mga panahon na pinaparamdam mo sa partner mo na may karamay sya… diba may mga times kasi na gusto ng babae kaso pagod ang lalake.. pero gusto din naman nya yun nga lang talagang pagod.. kita mo naman yon pag ganon… so dito naintindihan ko dapat marunong din ako na intindihin ung mga bagay na mahina sya minsan.. kailangan pala di ako laging naka asa sa kanya..

"Minsan kapag alam kong may mabigat siyang pinagdadaanan… stressed sya ganon.., dun ko sya nililibang through touch, mga kiss para maramdaman niya na nandiyan ako, hindi lang sa salita kundi sa gawa."

3. Respect

The Kama Sutra teaches a lot about respect, especially when it comes to being intimate with your partner. The participants' thoughts show how respect for each other affects their experiences with different sexual positions. They talked a lot about being aware of each other's comfort and limits, which helped make a safe and loving space where both partners felt heard and valued. Respect didn't come from orders or demands, but from being a good listener and taking care of them during their private times.

" Dun sa mga sex positions na sinusubukan namin, sinisigurado ko na kumportable siya. Hindi ko pwedeng pilitin yung gusto ko lang kasi alam kong may mga bagay siyang hindi siya komportable. Isang beses, habang ginagawa namin yon, napansin kong medyo tensed siya. Tumigil ako tapos

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 6| June 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

tinanong ko kung okay ba siya. Sabi niya, medyo mahirap daw sa kanya, kaya naghanap kami ng ibang ano.. paraan para pareho kaming okay diba. Para sa akin, yun yung respeto din.. wag yung laging sarili lang ang iniisip.

4. Humility

The stories of the participants showed that humility was an important trait in their close relationships. The Kama Sutra says that we should be open and willing to learn from each other, and that we should be aware of our weaknesses without letting our egos get in the way. A lot of people said that letting go of pride and accepting their and their partner's flaws helped them get closer and strengthen their bond.

"May mga pagkakataon na gusto kong ako ang laging tama o dominante, pero nare-realize ko na mas mahalaga ang maging open sa kung ano ang gusto niya. Kapag humble ka, mas nagiging masaya ang samahan."

5. Affection

The participants' thoughts showed that love is really an important part of making intimate moments meaningful. The Kama Sutra says that gentle touch, warmth, and tenderness are important ways to show love that go beyond physical acts. Many people said that small acts of care during sex, like holding hands, soft kisses, or loving words, made them feel closer to each other and made the experience more satisfying.

"I felt secured…masaya ako kapag may mga small things sya na ginagawa like yung paghawak sa kamay ko o paghalik ng dahan-dahan habang ginagawa naming yon. Hindi lang siya tungkol sa sex kundi sa pagpapakita ng pagmamahal."

"Yung affection ang nagpaiba sa relasyon namin. Minsan kahit tapos na kami, naka yakap pa rin siya at sinasabi na mahal niya ako. Nakakatulong yun para mas lalo akong maging komportable at masaya."

6. Trust

The people who took part made it clear that trust is the most important part of their close relationships. The Kama Sutra talks about how important it is for both partners to trust and be open with each other during sex. Many people said that trusting their partner let them try out different positions and emotional depths without being afraid, which made it safe for them to be really close.

"Sa amin kasi… trust means we can share everything, kahit yung mga ayaw at gusto namin na mga bagay, mga ginagawa nya, lalo na sa kama.

Kapag may tiwala, we become more open to each other. Katulad ng pagdedesisyon.. ayon Malaki tiwala nya saakin… syempre ganun din ako.. lalo sya yung tatay ng mga anak ko… dapat Malaki tiwala ko sa kanya…."

"Dapat di ka nag ooverthink sa partner mo.. yun kasi yung makakasira sa inyo…"

Overall, couples go beyond mechanical performance. It nurtures honesty, encourages experimentation, and strengthens emotional bonds—turning sexual intimacy into a shared act of care and mutual empowerment. The way participants linked this trust to both intimate and everyday experiences demonstrates how essential it is in maintaining a healthy, meaningful relationship.

D. Sexual Positions: Interpretation of Kama Sutra's Erotic Themes on Broader Moral-Philosophical Values

1. Splitting of a Bamboo

The "Splitting of a Bamboo" position in the Kama Sutra depicts one partner positioned such that their body appears parted or split, resembling bamboo stalks that naturally split lengthwise yet retain flexibility and strength. This posture reflects both firmness and give — a harmonious balance of tension and pliability.

This position shows how strength and flexibility can work together. It tests the strength of bamboo without breaking it. This balance between being firm and being flexible is a great way to think about situations in real life that need both. The lessons learned from this position stress the need to bend without breaking—keeping core values while allowing change. This applies to leadership, personal growth, education, and resolving conflicts. The answers that follow show how this position can encourage strength, careful change, and the ability to stay united even when there are differences.

"During a difficult phase of our life, feeling ko nahahati yung pagkatao ko—careers, relationships, values. It was like my confidence was splitting down the middle. But bamboo showed me a lesson: even if it splits, its essence remains intact. I learned to hold on to my core beliefs, while being open to change. Like bamboo, you don't have to be rigid or completely fall apart. It's okay to let some parts stretch or give way while staying grounded. That helped me embrace change without losing myself."

"Marerelate ko to sa mga anak namin… sila kasi yung klase ng mga bata na ang daming ideas… yung sila yung literal na thinking outside the box… ang dami nilang mga naiisip.. so ako feeling ko… babaguhin ko ba yung paniniwala ko, yung nakasanayan ko… or susuportahan ko yung mga bagong ideas ng mga anak ko… Tsaka pwede din siguro dun sa mga times naman na magkaaway silang dalawang magkapatid… kasi taalagang mapapagitna ka sa mga katwiran nila… matindi sila mag away na akala mo di na maaayos, pero dumadating din sila sa point na di mo sila mapag hiwalay… kasi magkapatid sila… may pagmamahal pa rin sila sa isa't isa.. Parang yun nga kawayan… nagbebend sya pero matibay.. di basta batsa maghihiwalay.

2. The Yawning Position

The "Yawning Position" in the Kama Sutra involves partners reclining with mouths open, creating an expression akin to a deep yawn. This posture conveys openness, release, and relaxation—signaling surrender of tension and welcoming connection through vulnerability.

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 6| June 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

In the Kama Sutra, the "Yawning Position" evokes imagery of openness, relaxation, and the natural release of tension. This position suggests times of giving up and being open that lead to real connection and renewal. In addition to the personal context, it has a strong connection to everyday experiences of mindfulness, real communication, parenting, and creativity. The following reflections illustrate how embracing moments of 'yawning'—letting go of control, being present, and allowing rest—can nurture emotional well-being, enhance relationships, and stimulate innovation.

"As a parent, binibigyan naming yung mga anak naming ng space to express themselves fully, na hindi ni ra-rush lahat lahat. It's like giving them permission to 'yawn' emotionally. Siguro, napalalim nito yung bond naming as a family, because they know I'm there to listen and support, not judge – sabi nga ng mga bata… 'we listen, and we don't judge'."

3. The Mare's Position

The "Mare's Position" involves one partner straddling the other from behind, evoking the image of a mare guiding her foal with steady strength and gentle control. The posture blends assertiveness with nurturing care, highlighting leadership and trust.

"Bilang coach ng basketball team, natutunan ko na hindi ako yung boss ng team—kami lang yung nag ga-guide. You have to be firm but kind, pag kasi pinupwesra mo sila syempre mag iiba attitude nila sa laro… masisira yung spirit nila sa laro. It's about steady support and knowing when to take the lead. Malalim pala ibig sabihin netong position na to…balance dapat—pagiging malakas pero hindi harsh."

"In managing my family, lalo na sa mga teenage kids ko, I learned that firm boundaries mixed with care work best. You have to be the steady figure who supports but also sets limits. Itong position na to makikita mo siya as metaphor—balancing control and freedom para matulungan mo yung mga anak mo na lumaking confident at responsible."

4. Suspended Congress

Suspended Congress in the Kama Sutra depicts partners held in mid-air or supported by each other's strength, creating a dynamic yet balanced tension. The posture requires trust, strength, and grace to maintain the suspended connection without collapse.

"siguro pwede naman dito yung mga panahaon sa buhay mo na feeling mo bibitaw ka na lang dahil sa hirap ng buhay… May ganon eh.. Mga pagkakataon na susuko ka na… na ayaw mo na… pero di ka bumibitaw kasi nakasuporta sayo yung asawa mo… Mahalaga yon… suporta.. malaking bagay yon… Kung di nya pinaramdam sakin noon na nanjan sya, na naka suporta sya.. siguro matagal na kong bumitaw…"

5. Clasping Position

The "Clasping Position" in the Kama Sutra involves partners holding each other closely, entwined in mutual support and contact. This posture emphasizes connection through holding, symbolizing unity, trust, and interdependence.

The "Clasping Position" shows closeness through holding and supporting each other, which shows how connected and dependent they are on each other. This position means more than just how it looks; it also represents times of emotional support, working together to be strong, being in a partnership, and trusting someone to teach you. The reflections in this part show how clasping represents the strength of holding on to shared values, building confidence, and strengthening resilience through connection in both personal and community relationships. "In my work as a community organizer, clasping reminds me of how people hold each other up during difficult times. When typhoons hit our town, neighbors literally clasp hands to clean up, share resources, and comfort one another. This mutual support is like the clasping position — strength comes from holding on together. It taught me the power of unity in adversity."

"Bilang teacher, ramdam ko talaga 'yung ibig sabihin ng "clasping" sa tiwalang nabubuo ko sa mga estudyante. Minsan, hindi nila kailangan ng solusyon—gusto lang nila ng taong andiyan, handang makinig, handang umalalay. 'Yung simpleng presence mo, 'yung pakikinig na walang panghuhusga, para na rin siyang yakap. Hindi lang physical, kundi emotional na pagsalo. At sa ganitong klaseng alaga, doon unti-unting lumalakas ang loob nila. Doon nagsisimula ang tapang at tiwala."

"Sa amin ng asawa ko, clasping means more than just a hug or holding hands. Minsan sa gitna ng pagod, tahimik na yakap lang, sapat na. Walang salita, pero ramdam mo ang sinasabi: "Andito lang ako." Sa dami ng pinagdadaanan, 'yung simpleng pagkakapit sa isa't isa—emotionally at mentally—nagiging sandalan. Hindi siya grand gesture, pero sa mga ordinaryong araw, doon lalo nararamdaman ang partnership. Kahit anong pagsubok, basta magkasama, kaya."

6. The Lotus Position

The "Lotus Position" in the Kama Sutra is a seated posture where partners face each other, legs intertwined, resembling a blooming lotus flower. It symbolizes unity, spiritual connection, and inner calm.

The "Lotus Position" is a classic pose from the Kama Sutra that shows you are calm, centered, and spiritually awake. It makes you think about how to be at peace with yourself, be aware, and be open to change. Being a leader, teacher, or personal development coach is only part of what this job means. It means that staying calm in the middle of chaos can help you see things more clearly and be kinder. The answers that follow talk about how getting into a "lotus" state can help people deal with a lot of different situations in their lives.

"Sa relationships, na-realize ko na parang lotus din ang intimacy. 'Yung facing each other, parehong vulnerable, parehong bukas. Hindi madali, pero kapag grounded kayo pareho—may tiwala, may stability—doon nagsisimula 'yung tunay na connection. Natutunan ko na hindi lang dapat matibay

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 6| June 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

ang isa't isa, dapat handa ring magbukas, sabay mag-bloom sabay kayo mag grow, walang iwanan. kasi sa ganong klaseng space, doon lumalalim ang pagmamahalan."

SUMMARY OF FINDINGS

This study looked at the Kama Sutra differently—not just as a book about sex, but as something deeper about love, respect, and living a good and balanced life. Many people think of the Kama Sutra as just a sex manual, but through interviews with professors, married couples, and readers, this study showed that there's much more to it.

At first, most participants admitted they thought the Kama Sutra was just about sexual positions. Some felt awkward or even embarrassed talking about it. But as they started reading and reflecting on what it said, their understanding changed. They saw that it's actually a guide to building better relationships—ones based on care, honesty, and emotional connection.

One big finding was that the Kama Sutra teaches important values in healthy relationships. These include being honest, showing compassion, trusting each other, and being respectful. Participants shared stories of how they began to open up more to their partners, listen more, and talk about their feelings. Many said that reading the text helped them let go of the shame or guilt they had been carrying, often because of how intimacy was treated in their family or culture growing up.

Another key finding was how the Kama Sutra connects pleasure with living a meaningful life. Instead of saying that enjoying life or intimacy is bad, the book teaches that it's okay—as long as it's done with love, respect, and responsibility. This made participants think differently about pleasure—not selfishly but as something natural and good when shared correctly.

Some also said the book helped them understand that caring for their emotional and physical needs is part of their well-being. The idea of balance—between work, love, spirituality, and happiness—stood out to many. They realized you don't have to choose between being a good person and enjoying life. You can do both if you live with awareness and care.

Participants also shared how the Kama Sutra helped them grow closer to their partners. Some couples said their communication improved. Others said they became more patient, more affectionate, and more understanding. A few even talked about how certain sexual positions, when explained in the book, made them think about bigger things like trust, flexibility, and how we deal with change in life.

CONCLUSION

This study sought to interrogate the widely misunderstood Kama Sutra beyond its eroticized and commercialized image. Through a moral-philosophical lens and engaging with married couples across generations—this qualitative inquiry discovered deeper meanings embedded in the ancient text.

The results showed that the Kama Sutra is not just a list of sexual techniques; it is a complex philosophical work that promotes moral relationships, emotional intelligence, self-awareness, and health. The core values that emerged from the study—honesty, trust, humility, compassion, mutual respect, and affection—are universally applicable in building emotionally intelligent and morally grounded human relationships.

Participants' evolving understanding of the text showed that when sensuality is framed within mutual consent, spiritual mindfulness, and ethical responsibility, it transforms into a sacred and empowering experience. For many, the Kama Sutra was a therapeutic and transformative mirror that helped heal generational taboos and cultural silences around intimacy. It empowered them to reconstruct narratives of love and pleasure rooted in dignity, self-respect, and meaningful connection.

The study also highlighted how the Kama Sutra contributes to eudaimonic well-being—concerned with human flourishing, balance, and purpose—by aligning the pursuit of pleasure (kama) with moral duty (dharma), prosperity (artha) and spiritual liberation (moksha). This framework of the Purusharthas stands as a valuable model for modern life, especially in an age of emotional detachment, commodified intimacy, and mental health crises.

The Kama Sutra is not only a historical artifact of Indian civilization, but it is also a timeless guide for developing ethical intimacy, meaningful relationships, and personal growth—goals that are still important in schools and therapy today.

Recommendations

In light of the study's findings, the following recommendations are offered for various stakeholders in education, cultural research, and relationship studies:

For Educators and Curriculum Developers

1. Develop interdisciplinary modules that include the Kama Sutra and other Eastern philosophical texts in ethics, literature, and cultural studies courses to offer students alternative worldviews on relationships, emotional intelligence, and human values.
2. Create programs beyond biology-based sex education to include moral reasoning, emotional literacy, consent, self-awareness, and relational ethics inspired by culturally significant texts.
3. Use the Kama Sutra to teach comparative ethics and challenge Western biases and exoticist interpretations of non-Western knowledge systems.

For School Administrators and Guidance Counselors

1. Encourage open, judgment-free discussions among students through workshops, seminars, and peer-support circles, helping them understand healthy relationships and emotional boundaries.

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 6| June 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

2. Offer educators training on approaching culturally sensitive topics with academic integrity and emotional intelligence, including discussing intimacy and relationships in the classroom.
3. Support academic initiatives that reclaim and contextualize marginalized texts like the Kama Sutra to restore their philosophical and ethical significance.
4. Fund and support cross-disciplinary research involving philosophy, education, psychology, and gender studies to enrich well-being and relational ethics discourse.

For Mental Health Professionals and Counselors

1. Utilize ethical and philosophical insights from the Kama Sutra in couple therapy, sex education, and counseling settings to address emotional trauma, intimacy issues, and self-worth from a holistic, culturally inclusive perspective.

REFERENCES

1. *Anand, S. (2020). Female gaze: Reclaiming female pleasure in the land of the Kama Sutra. Vogue India. https://www.vogue.in/beauty/content/female-gaze-reclaiming-female-pleasure-in-the-land-of-the-kama-sutra*
2. *Badrinath, C. (2022). Art of love. Resurgence & Ecologist (212). https://www.resurgence.org/magazine/article1314-art-of-love.html*
3. *Bawa, S. (2023). Financial freedom and women in Kama Sutra. ResearchGate.*
4. *https://www.researchgate.net/publication/370939762_FINANCIAL_FREEDOM_AND_WOMEN_IN_KAMASUTRA*
5. *Bekhrad, J. (2017, July 25). The ancient 'Arabic Kama Sutra'. BBC Culture. https://www.bbc.com/culture/article/20170725-the-ancient-arabic-kama-sutra*
6. *Blumer, H. (1969). Symbolic interactionism: Perspective and method. University of California Press.*
7. *Burton, R. F., & Arbuthnot, F. F. (1883). The Kama Sutra of Vatsyayana. https://www.amazon.com/Vatsyayana-Richard-Arbuthnot-Translated-Burton/dp/B000XU6W40*
8. *Conceptions Review. (2020). The Kamasutra is as much about politics as it is about sex. https://conceptionsreview.com/the-kamasutra-is-as-much-about-politics-as-it-is-about-sex*
9. *Dahiya, S. (2021). Kamasutra by Vatsyayana: An Aesthetic Analysis in a Postmodern Perspective. Contemporary Literary Review India, 8(1), 201–219. https://literaryjournal.in/index.php/clri/article/view/786*
10. *Danielou, A. (1994). The Complete Kama Sutra.*
11. *https://www.simonandschuster.com/books/The-Complete-Kama-Sutra/Alain-Danielou/9780892814923*
12. *Dasgupta, A. (2024). Mental wellbeing and the Kama Sutra: A synergy between hedonic and eudaimonic approaches. In N. Pant (Ed.), Psychology of Sexuality & Mental Health Vol. 1. Springer. https://doi.org/10.1007/978-981-97-0281-7_10*
13. *Datta, S. (2024). Mental wellbeing and the Kama Sutra: A synergy between hedonic and eudaimonic approaches. In N. Pant (Ed.), Psychology of Sexuality & Mental Health Vol. 1. Springer. https://doi.org/10.1007/978-981-97-0281-7_10*
14. *Devasirvatham, A. I., & Murthy, M. B. E. (2023). Kama Sutra: A Pandora's box of evils.*
15. *https://www.researchgate.net/publication/376982995_Kama_Sutra_a_Pandora's_Box_of_Evils*
16. *Doniger, W. (2023). Kamasutra: A new translation. Oxford University Press.*
17. *Doniger, W., & Kakar, S. (2022). The Kamasutra. Oxford University Press.*
18. *Encyclopaedia Britannica. (2024). Kamasutra. https://www.britannica.com/topic/Kamasutra*
19. *Firstpost. (2021). How Richard Burton's Kama Sutra symbolized fantastical Orientalism. https://www.firstpost.com/art-and-culture/how-richard-f-burtons-the-kama-sutra-symbolised-fantastical-orientalism-that-shaped-late-19th-century-imagination-about-india-9284531.html*
20. *Gilligan, C. (1982). In a different voice: Psychological theory and women's development. Harvard University Press.*
21. *Hardgrove, A. (2020). Ancient Indian wisdom for modern sexual citizens: The Kama Sutra in the 20th-century United States. American Historical Association Annual Meeting. https://aha.confex.com/aha/2020/webprogram/Paper27353.html*
22. *Hursthouse, R., & Pettigrove, G. (2018). Virtue ethics. In E. N. Zalta (Ed.), The Stanford encyclopedia of philosophy (Fall 2018 Edition). https://plato.stanford.edu/archives/fall2018/entries/ethics-virtue/*
23. *Jaiswal, S. S. (2023). Kama Sutra, a Pandora's box of evils? Indian Journal of Social Science and Literature, 3(2).*
24. *https://doi.org/10.54105/ijssl.B1091123223*
25. *Korbu, D., Desai, N., Vanditha, G. B., & Srinivasa Kumar, A. (2024). Exploring diversity: The relevance of the Kamasutra in contemporary discourses on gender, sexuality, and social inclusion. Proceedings of the 5th International Conference on Gender Studies and Sexuality.*
26. *https://www.dpublication.com/abstract-of-5th-icgss/3088/*
27. *Manickam, L. S. S. (2019). Has the Kama Sutra not made a difference? Making psychologists in India explore sexual functioning and master sex therapy. Journal of Psychosexual Health, 1(3–4), 211–214. https://doi.org/10.1177/2631831819894174*
28. *Manu, J. (2015, July 23). The Kama Sutra as a work of philosophy. The New York Times. https://www.nytimes.com/2015/07/23/world/asia/the-kama-sutra-as-a-work-of-philosophy.html*
29. *Matringe, D. (2016, September 15). The Kamasutra and its audiences. Books & Ideas. https://booksandideas.net/The-Kamasutra-and-its-Audiences*
30. *McConnachie, J. (2008). The book of love: The story of the Kamasutra. Metropolitan Books.*
31. *Miranda, D. R. (1989). Loob: The Filipino within. Divine Word Publications.*
32. *Noddings, N. (2013). Caring: A relational approach to ethics and moral education (2nd ed.). University of California Press.*
33. *Quilter, J., & Stanway, A. (2016). The modern Kama Sutra: The ultimate guide to the secrets of erotic pleasure. Da Capo Lifelong Books. https://www.amazon.com/Modern-Kama-Sutra-Ultimate-Pleasure/dp/1569243093*

ISSN (Online): 2455-3662
EPRA International Journal of Multidisciplinary Research (IJMR) - Peer Reviewed Journal
Volume: 11| Issue: 6| June 2025|| Journal DOI: 10.36713/epra2013 || SJIF Impact Factor 2025: 8.691 || ISI Value: 1.188

34. *Sky HISTORY. (n.d.). Love, lust and life: The history of the Kama Sutra. https://www.history.co.uk/articles/the-history-of-the-kama-sutra*
35. *The Daily Campus. (2017, February 14). A brief history on an ancient guide to sex: The Kama Sutra. https://dailycampus.com/2017/02/14/2017-2-14-a-brief-history-on-an-ancient-guide-to-sex-the-kama-sutra/*
36. *Timbreza, F. T. (2017). Pilipino philosophy: Perspectives and prospects. Divine Word Publications.*
37. *Wall Street Journal. (2016, March 18). The misunderstood 'Kamasutra': A fresh look at India's erotic classic. https://www.wsj.com/articles/the-misunderstood-kamasutra-a-fresh-look-at-indias-erotic-classic-1458312265*
38. *WebMD. (n.d.). Kama Sutra: What is it and what does it talk about? https://www.webmd.com/sex/what-is-kama-sutra*