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The clitoris in the chromosomes, and immunity – an essay

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ABSTRACT

This paper underlines scientific arguments on the clitoris' contribution to health and to immunity in particular. Sexology misses key elements that reduce the sexual abilities of men, and it tries to bridge the gap with simple arguments, chromosomal and biophysical.

Keywords: Sexology, Public health, Immunity, Respiratory diseases

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The reproductive function of the clitoris is starting to be recognized (see ^[1]).

The double X of the women's sexual chromosomes is where resides the clitoris. In men, the cut X (the Y) gives birth in exchange to the permanently out penis (it is its compensation). The feminine equivalent resides in but can go out entirely, like the penis, but only downward (as in the direction of the bottom right wing of the sexual chromosome that is then symbolically missing) whereas the cut part in the man is free to move in all directions.

The yin and the yang can be seen as the eulogy of a sexually fair relation in which clitoris to anus and prostate stimulation penetration (sodomy) happens while the penis penetrates the vagina from under. It also allows carnal contact of the penis and the clitoris against each other. The penis' exterior side is relatively flat for that precise purpose of sliding against the clitoris. The shape of the yin and yang symbol has to be seen as representation of this altogether with mutual penetration.

Shape of mouths

There is a sexual differentiation in the mouth's palate and throat that confirms the particular ad-equation of bodies for fellation of the organ of the opposite sex. The throat of the man benefits from the thyroïdian cartilage whose outward part is called Adam's apple to absorb wholly the erect clitoris, and the custom of swallowing swords is a symbolic remembrance of that truth. The custom of Christian priests wearing the christian cross flat on their neck also suggests it, perhaps unconsciously¹.

The closeness of the thyroïd gland indicates the contribution of playing with the fellated erect clitoris to the man's immune defenses, as it pushes on the gland, encouraging it to spread its content in the throat's cartilage and beyond, through the

blood.

Discussion

There is a debate related to the concept of « small sodomy » in the Middle Ages in Europe. « Small sodomy » relates to a sodomy between male and female individuals and was slightly less condemned than « big sodomy » between men (but still was condemned harshly, and man to man sodomy associated to the death penalty). It seems that « small sodomy » only relates to the man's penis penetrating the woman's anus but it might also have included clitoral penetration of the man's anus.

Another debates relates to Japan and sexuality. It is quite clear that the recognition of the feminine clitoris started to recede already with the beginning of the Meiji era in the 1860s.

It is also possible that the custom that emerged in the early 17th century of doctors wearing bird masks in periods of Black Plague was related altogether to their stuffing of it with herbs (that may have included sometimes cannabis, proven to be very efficient against Yersinia Pestis in the early 19th century (see ^[2]) and to their above average knowledge of sexuality, where they had to evoke some form of clitoral presence to peoples not knowing it and obviously more afflicted from the plague. Another answer relates to the embodiment of the bird as symbol of nature, in remembrance of the Roman tradition of looking for the direction of bird flights to predict the future, and as symbol for communities that disrespected nature. It seems that the earliest masks particularly resembled the clitoris and became longer and harder with time with a derivation to the bird's beak concealing it, as sexuality also started to slowly free itself from the influence of the Church but new weapons improved hunting abilities and pushed nature away from human life². The intensity of Bubonic plagues also

¹ It clearly suggests a need to fellate an erect clitoris.

² Which could indeed have been seen as the new

receded with time. It is also possible that individual knowledge of cannabis and health started to spread beyond the lines of some therapists and their masks well before the experience of Aubert-Roche listed in [2] and that this also consistently helped curbing the pandemic. It is hypothesized that Aubert-Roche's knowledge was received from earlier therapists that had already used it elsewhere in Europe.

Another remark comes from a linguistic retrieval from the story reproduced in [3]. The ancient name of the coronavirus resonates with a slang in the French language (consistent with the ancient Indo-Aryan linguistic branching joining them) where the name of the "angered woman" that is the symbol of the coronavirus syndrom in this legend expresses her deficit of being clitoris-sucked³ and she says "is he going to suck my clit at the end?".

Conclusion

There is in the shape of the man's throat a particular adequation to fellation of the erect clitoris, like the woman's throat shape is adequate for fellation of the man's erect penis.

It is highly possible that fellation of the erect clitoris has a contribution to immunity against respiratory diseases such as Covid19. The fact that one of the medicinal plants working against the disease, *Salvia microphylla* (see [4]), has a red to white clitoris-shaped flower, is another strong indication of it.

References

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problem by a new generation of therapists.

³ To quote the paper, "Just as sewing (piercing) is the natural function of a needle, cruelty was the nature of

Sucika. Just as the needle keeps on swallowing the thread that passes through it, Sookhika continued to claim her victims"