

A Study on Sexual Deviations reflected in the Buddhist Vinaya Pitaka

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බටහිර මනෝ විද්‍යාවට අනුව අපගාමී ලිංගික වර්ෂාවන් යනු සම්මත ක්‍රමවේදයන්ගෙන් බැහැරව ලිංගික ආශ්වාදය ලබා ගැනීම සඳහා පුද්ගලයින් විසින් අනුගමනය කරනු ලබන ආක්‍රමණශීලී ක්‍රමවේදයන් ය. අසාමාන්‍ය සහ අස්වාභාවික ක්‍රම උපායන් මගින් ද ඇතැම් පුද්ගලයෝ ලිංගික වින්දනය පවතී. ලිංගික සම්බන්ධතා තුළ අපගාමී වර්ෂාවන් යනු මොනවාදැයි නිශ්චිතව සඳහන් කිරීම දුෂ්කර වුවත් යම් යම් ලිංගික වර්ෂාවන් අපගාමී වර්ෂා ලෙසින් වාර්තාගත කොට තිබේ. එබඳු අපගාමී වර්ෂාවන් විශාල ප්‍රමාණයක් බටහිර මනෝවිද්‍යාව තුළ හඳුනාගෙන තිබේ. ප්‍රදර්ශන කාමුකත්වය, කෞමාරකත්වය, මෘතදේහ කාමුකත්වය, සත්ත්ව කාමුකත්වය, දර්ශන කාමුකත්වය, ලිංගික ව්‍යභිචාරය, පරපීඩක කාමුකත්වය, ස්වපීඩක කාමුකත්වය, පුල්ලිංගෝන්මාදය ආදිය ඉන් සමහරෙකි. මෙබඳු අපගාමීවර්ෂා බොහොමයක් පිළිබඳ තොරතුරු බෞද්ධ විනය පිටකය පිරික්සීමේදී ද හඳුනා ගත හැකිය. එම අපගාමී වර්ෂා පොදුවේ සමාජයට සහ සමස්ත සදාචාරයට ප්‍රබල ලෙස බලපානු

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ලැබේ. වැරදි සමාජානුයෝජනය, පෞරුෂ වර්ධනයේ ගැටලු, පාරිසරික සාධක ආදිය පදනම් කොටගෙන මේවා ඇතිවිය හැකි අතර නිශ්චිතව හේතු ප්‍රකාශ කිරීම දුෂ්කරය. බොහෝ අවස්ථාවල අසාමාන්‍ය හැසිරීම් සුව කිරීමට භාවිතා කරන ප්‍රතිකාර හා ක්‍රම ශිල්ප අපගාමී ලිංගික වර්යාවන් සුව කිරීමට ද භාවිතා කළ හැකි බව පෙනේ.

ප්‍රමුඛපද: අපගාමී ලිංගික වර්යා, මනෝවිද්‍යාව,
ලිංගිකත්වය, සදාචාරය

An Introduction to Sexual Deviations

Sexual behaviors are generally considered as normal behaviors for the beings in the society. It can be introduced as a fundamental necessity not only for human beings but also for animals. Most of times while the sexual behaviours are controlled by biological factors, the sexual satisfaction is controlled by the mental factors. Therefore human sexual behaviours are more complex than the sexual behaviours of animals. There can be seen two special and major areas of sexual behaviours as normal sexual behaviour and abnormal sexual behaviour. There are different types of criterion which determine the normality of sexual activities. Among them the suitable age as well the legal condition (law) and religions are important criterions. A male and female can engage in sexual activity according to their wish if they are in the suitable age. But, if they are not married the sexual activity done by them according to their wish is not accepted as a normal behavior in sexuality by the society. As well married people also engage in sexual misconduct depending on their wish. Even that engaging is known as an abnormal behavior and rejected by both the society and religion. Furthermore, the abnormal sexual behaviors are considered as sins and vices within the

religious boundaries and point of view. It is clear marital, cultural, and ethical institutions are affected factors for the normal sexual behavior. Not like in past now we are living in a period where sexuality is discussed with a great openness. Although sex played a major role in ancient, civilized cultures, until recent times sexuality is the least discussed theme. In this article we are studying about the sexual deviant behaviours in a psychological point of view and focusing the attention on the therapies which can be applied to cure those deviations, a brief account on them has mentioned at the final part of the article.

When we examine about the normal and abnormal nature of sexual behaviour, it is important to consider the psychological criteria which help to criticize about the normal and abnormal quality of the human beings. Basically, these psychological criterions can be divided into two categories as follow,

1. Descriptive criteria
2. Explanatory criteria

The criterions about the normal and abnormal behaviors can be identified through the following graphic.²

The above mentioned criterions which explain about the normality or abnormality can be applied to determine the normality or abnormality of sexual behavior too. Though it is difficult to understand what is normal or abnormal in sexual relationships, some sexual behaviors are documented as abnormal. Paraphilia is the technical term for a sexual attraction of an unusual nature. It defines as abnormal feelings, behaviour and thoughts of a sexual nature.

2 Prof. Perera, G., 2016, *Sexual Counseling*, (6th ed.) Sahasra Publishers, p. 14.

The following graphic depicts the divisions or branches with relevant to sexual behaviour.³

Types of Sexual Deviations recorded in Buddhist Vinaya Piṭaka

The sexual deviant behaviors have been nourished with the medical and biological facts. But more than those facts sociological facts are playing a major role. Therefore when investigate about the deviant behaviors both sociological and legal facts are very important. It is better to identify sexual deviations as abnormal sexual anomalies or weaknesses than the sexual diseases. In this case people are searching a sexual satisfaction through unnatural ways, here the methods that they are using also not natural. There can be identified a lot of sexual deviations regarding this. Here we have discussed some of such deviations as found in the Vinaya Piṭaka.

- **Autoeroticism**

Autoeroticism is any form of self-induced sexual pleasure, based primarily on tactile sensation, and is also occasionally termed as “self-abuse”. It is identified as the sexual gratification obtained solely through stimulation by oneself of one’s own body. The Suttavibhaṅga records one case of self fellation⁴ and another of self-pederasty respectively. The former, known also as “auto-fellatio” is considered difficult for one to practise, but documented cases are said to exist.

Another form of auto eroticism known to the Vinaya is masturbation. Producing a sexual pleasure by rubbing the

3 Ibid., p. 17.

4 Vinaya Pitaka III, PTS., p.35.

sexual organs is called masturbation. Since the intention of masturbation is to achieve orgasm, it can be called a sexual act. The first Saṅghādisesa rule Sukka visatṭhi pertains to this type of behaviour of bhikkhus. The example reported in the rule states:

“A monk named Seyyasaka suffered a lot with a rule of celibacy and due to this frustration, he became physically weak. The Ven. Udayin saw the Ven. Seyyasaka thin, wretched his colour bad, yellowish, his veins showing all over his body. Seeing him thus, he said to the Venerable Seyyaska: “Reverend Seyyasaka, why are you thin, wretched the veins showing all over your body? Perhaps it is that you, reverend Seyyasaka, lead the Brahma – life, dissatisfied?” “It is so, your reverence,” he said. “Now then, you, reverend Seyyasaka, eat as much as you like, sleep as much as you like, bath as much as you like, eating much as you like, sleeping as much as you like, bathing as much as you like, if dissatisfaction arises in you and passion assails your heart, then emit semen using your hand.”⁵

By following this advice Ven. Seyyasaka could recover from his problem. After hearing of this incident, the Buddha enacted “Sukka Visatṭhi Saṅghādisesa” rule in which the members of the order were forbidden to seek orgasm by masturbating.⁶ Another example also could be seen in the Pācittiyapāli; “A monk stimulated his genitals by hand with the intention of a sexual orgasm.”⁷ Several references in the texts show that ordinary woman from the larger society asked the monks to masturbate them.⁸ Those women knew

5 Vinaya Pitaka, III, PTS., pp. 109 - 112.

6 Ibid., p. 109 - 119.

7 Vinaya Pitaka, IV, PTS., pp. 30 - 31.

8 Vinaya Pitaka, III, PTS., p. 39.

the monks were not supposed to have sexual intercourse, so the women suggested the monks to masturbate in order to have an orgasm. The causes leading to auto – eroticism appear to be mostly physiological or psychological, and as asserted by the Pañcaprakaraṇaṭṭhāna hoti.⁹ Havelock Ellis states; “Different human cultures impose varying degrees of social restraint upon the exercise of autoerotic behaviour, but it can hardly be doubted that in every culture at least some men and women practise various methods of self stimulation leading to intense degrees of sexual arousal”,¹⁰ and, although such behaviour have moral and sociological implications, biologically speaking, it has been noted that “studies of other primates indicate that autoerotic responses may be regarded as a common element in the sexual pattern of the entire order.”¹¹

- **Bestiality or Zooerastia (Zoophilia)**

Under bestiality, the Vinaya Pitaka presents us with a case of a she – monkey. This is a physical possibility, the sikkhāpada dealing with sexual intercourse.¹² It is reported in *Makkaṭṭi Vatthu*. This is the episode concerning the monk who is said to have indulged in sexual intercourse with a she – monkey in the Great wood at Vesālī.¹³ This incident has to be noted carefully that the bhikkhu in question persuaded the animal to participate in sex act by enticing her with food.

9 Sāratthadīpanī, Part II, P. 642.

10 *This would be especially so with healthy individuals “under conditions of sexual abstinence.”* – Havelock Ellis, *Studies in the Psychology of Sex*, Vol. I, p. 187.

11 *Ibid.*, P. 108.

12 “*Yo pana bhikkhu bhikkūnaṃ sikkhāsājīva samāpanno sikkhaṃ apacchakkhāya dubbalyaṃ anāvikatvā methūnaṃ dhammaṃ patiseveyya antamaso tiracchānagatāyapī, pārājiko hoti asaṃvāso*” – Vinaya Pitaka III, PTS., P. 23.

13 Vinaya Pitaka III, PTS., p. 21.

While this monk was away from the vihāra for begging alms, a large concourse of monks, who were engaged in touring for lodgings, came up to this monk's vihāra. The female monkey, seeing these monks coming from afar, went up to them and postured before them. Then these monks thought thus:

“Undoubtedly this monk has committed fornication,” and they hid themselves to one side. Then this monk, when he had gone about Vesāli for alms, returned with his alms food, and eating half gave the other half to the female monkey, and there was some misbehavior. By seeing this, the monks said to that monk, “Surely the course of training has been made known by the lord, your reverence? Why do you commit fornication your reverence?” Then this monk said thus, “It is true, your reverences, that the course of training was made known by the lord, but it refers to the human woman and not to the female animal”.

In this way, the relevant incident took place. Then these monks, having rebuked that monk in various ways, told this matter to the Buddha. The Buddha having questioned and rebuked him said thus to the monks, “whatever monk should indulge in sexual intercourse even with an animal is one who is defeated, he is not in communion”. In that way this course of training for monks was made known by the Buddha.¹⁴ Writing on sexual intercourse that human beings have with animals, Havelock Ellis states: “This class falls into two divisions; one in which the individual is fairly normal, but belongs to a low grade of culture; the other in which he may belong to a more refined social class, but a psychopathic condition is present. In the first case we may properly apply the simple

14 Horner, I. B., 1938, *The Book of the Discipline, Vinaya Pitaka*, Vol. 1, trans., London: Oxford University Press, p. 40.

term bestiality... in the second case it may perhaps be better to use the term zooerastia, proposed by Krafft – Ebing”.¹⁵ Earlier, Havelock Ellis points out that sexual intercourse with animals belong to “a symbolism mainly founded on association by resemblance”. He says that “the animal sexual act recalls the human sexual act; the animal becomes the symbol of imputation (and of a different type) may be seen in Bhikkhu Saṅghādisesa ix in which, a groundless charge of having committed a sexual offence is made against the Arahant Dabbamallaputta by the Mettiya – Bhummajaka bhikkhus.¹⁶

When we consider about the earlier incident mentioned in Makkaṭṭi Vatthu we have to think that sexual behaviour with a she - monkey had been taken place with the intention of protecting the rule promulgated by the Buddha and to fulfill the sexual desire without over going the discipline. The use of monkey for sexual purposes was possible as culturally too the monkey was of such significance in ancient Indian life. It appears from the Upāli Sutta¹⁷ that monkeys, young ones in particular - makkatacchāpaka have been employed even as playmates of children and were available for purchase in India, legend and folklore bear testimony to the close association between the monkey and man. This is best seen in the Rāmāyaṇa which is another source generally reflecting Indian social life of the area and period to which the Vinaya alludes. L.P.N. Perera presents his views accepting the bestiality (specially with she - monkeys). He thoroughly tries to affirm with examples about the sexual relationship with monkeys as a practice which was made in ancient Indian life.

15 Ellis, H., 1959, Psychology of Sex, London: Pan Books, P. 154. and p. 157.

16 Horner, I. B. 1938, The Book of the Discipline, Vinaya Pitaka, Vol. 1, trans., London: Oxford University Press, p. 288.

17 Majjhima Nikāya I, PTS., p. 384.

He says; “It is very likely, therefore, the bestiality, especially with the participation of the monkey, was known to ancient Indian life, particularly to those to whom such animals were within easy reach and who have been generally denied the normal outlets of sex. One another incident also reported, in the Vinaya Pitaka, in which too, a female monkey is said to have been employed.¹⁸

In the pārajikāpāli another reference is made to a bhikkhu who is said to have had oro – genital contact with a young deer.¹⁹ the bhikkhu concerned was living in the forest. In the case referred to, the initiative does not appear to have been on the part of the bhikkhu, but he is said to have enjoyed the contact, and thereby became guilty of Bhikkhupārajikā I.²⁰ A statement in the Mahāvagga is faintly suggestive of a prevalence of sexual contact with cows.²¹ As it is, the statement refers only to frottage with them. In connection with bestiality, the Vinayavinicchaya mentions the horse, the cow, the buffalo, the camel, the ass and even the elephant.²² The Gautamadharmasūtra also alludes to bestiality involving cattle.²³ Bestiality is known to the Arthasāstra and it says that a fine of twelve paṇās should be imposed for it.²⁴ It may be added

18 Vinaya Pitaka III, PTS., p. 34.

19 Ibid., p. 40.

20 Ibid., P. 40.

21 Vinaya Pitaka I, PTS., p. 191.

22 *Assagomahisādīnaṃ,*
oṭṭhagadrabhadantinaṃ;
Nāsāsu vatthikosesu, sevam thullaccayaṃ phuse.,
Vinayavinicchaya, Verse 20.

23 Gautamadharmasūtra, 23, p. 121.

24 *Maithune dvādaśāpaṇastiryagyoniṣvanātmanah* – Kangle, R. P. (1960) *Arthasāstra*, Bombay: University of Bombay IV. 13. 41; Cakravarti, C. 1963, *Sex Life in Ancient India, An Explanatory and Comparative Study*, Calcutta, p. 71.

that bestiality is depicted even in the sculptures of Khajurāho. Among the animal participants involved (in these sculptural representations), the bear, the ass, the mare, the dog and the deer have been identified.²⁵ Ven. Buddhaghosha interprets the term “*tiracchānagatāyapi*” in the Samantapāsādikā commentary including all kinds of animals into that category;

“*Apadānaṃ ahi macchā – dvipādañca kukkuṭī,*
Catuppadānaṃ majjari – vatthu pārājikassimati”²⁶

This interpretation can be identified as a very broad interpretation given on the term “*tiracchānagatāyapi*”. Accordingly all types of animals such as amphibians, mammals, reptiles, and birds are included in the category of passive sexual partners. It is clear that Ven. Buddhaghosha makes it an impropriety for a monk to think about sex even with animals.

• **Exhibitionism**

Exhibitionism is the display of one’s body, “in the nude, particularly the genitalia, in public or before a group.”²⁷ It may be “a symbolistic manifestation of the sexual impulse,”²⁸ and a reaction on the part of the onlooker is also perhaps expected.²⁹ A case of exhibitionism could be identified in the Bhikkhuvibhaṅga under Nissaggiya IV.³⁰ It is said that Ven.

25 Khajuraho, V. P., 1967, A Study in the Cultural Conditions of Chandella Society, Bombay, p. 152.

26 Piyarathana, B. and Soratha, W., 1929, Samantapāsādikā, Volume 28, Part 1: Colombo, The Tripitaka Publication Press, p. 185.

27 Roger Blake, The American Dictionary of Sexual Terms, Sub Voce.

28 Walker, K., 1969, The Physiology of Sex and Its Social Implications, Penguin Books, p. 146.

29 Ellis, A. and Abarbanell, A., 1961, Encyclopedia of Sexual Behaviour, New York.

30 Vinaya Pitaka III, PTS., p. 205.

Udayin and his former wife who was at that time a bhikkhunī indulged in mutual exhibitionism.³¹ It appears to have been resorted to for the sake of mutual pleasure,³² and therefore, may be said to consist of a scopophilic element, i.e. “the pleasure derived from looking”³³ In the Cullavagga it is stated that the Chabbaggiya bhikkhūs on the one hand, and the Chabbaggiya bhikkhunīs on the other, indulged in mutual group – exhibitionism.³⁴ The purpose, it is said, was to explore the possibility of attracting the opposite sex. (*appe’eva nāma sārājjeyyunti*)³⁵ These are the only instances of exhibitionism recorded in the Vinaya. When considered psychoanalytically these situations reveal an element of “genital denial”³⁶

• Fetishism

This may be described as “erotopathy involving sexual devotion to a particular object or part of the body. This may be any portion of the body or some entirely inanimate thing, as a piece of clothing or statue.”³⁷ In fact, the number of objects

31 *Atha kho āyasmā Udāyī... yena sā bhikkhunī tenupasaṅkami upasaṅkamitvā tassā bhikkhuniyā purato aṅgajātaṃ vivaritvā āsane nisīdi, sāpi kho bhikkhunī āyasmato Udāyissa purato aṅgajātaṃ vivaritvā āsane nisīdi...* Vinaya Pitaka III, PTS., p. 205.

32 *Atha kho āyasmā Udāyī Sārattho tassā bhikkhuniyā aṅgajātaṃ upanijjhāyi...* - Ibid., p. 205.

33 “perversions often occur together or in pairs, as in sado masochistic voyeur – exhibitionist tendencies...”

34 *Tena Kho pana samayena Chabbaggiyā bhikkhū kāyaṃ vivaritvā bhikkhunīnaṃ dassenti ūruṃ vivaritvā... aṅgajātaṃ vivaritvā bhikkhunīnaṃ dassenti... tena kho pana samayena Chabbaggiyā bhikkhuniyo kāyaṃ vivaritvā bhikkhūnaṃ dassenti thānaṃ vivaritvā... ūruṃ vivaritvā... aṅgajātaṃ vivaritvā bhikkhūnaṃ dassenti...* - Vinaya Pitaka II, PTS., pp. 262 – 263.

35 Ibid., p. 262.

36 Glover, E., 1949, *Psycho – Analysis*, (Second edition) London and New York, p. 260.

37 Roger Blake, *The American Dictionary of Sexual Terms*, Sub Voce.

which could acquire such erotic significance is said to be particularly infinite.³⁸ Fetishism in this sense is considered to be mostly a masculine deviation.³⁹ But as we shall presently show it could occur, perhaps rarely, among women too.⁴⁰ The Bhikkhuvibhaṅga, under Nissaggiya IV and V refers to certain circumstances under which one may detect traces of fetishism. Bhikkhunissaggiya IV refers to an “inner robe” – antarāvāsaka of Udayin stained with a seminal discharge, and handled by his former wife who was herself a bhikkhunī. It is said that she was eager to wash that robe herself. This eagerness of hers, when viewed together with the circumstances under which such desire was expressed, may be said to savour of a fetish tendency on her part.⁴¹ Certain exceptions to this rule given in Padabhājanīya can be identified.⁴² The Padabhājanīya can be allowed to do the washing. By speaking about relatives

38 Ellis, H., 1959, Studies in the psychology of Sex : London, Pan Books, p.146.

39 Waldemar, C., 1960, The Mystery of Sex, (Tr. from the German Magic der Geschelechter by Laura and Andrew Tilburg), London and Toronto: P. 84.

40 Ellis, H., 1959, Studies in the psychology of Sex, London: Pan books, p.134. (Havelock Ellis prefers the expression “erotic symbolism” to the term “fetishism”).

41 *“Tenakhopana samayena āyasmato Udāyissa purāṇa–dutiyaikā bhikkhunīsu pabbajitā hoti, sā āyasmato Udāyissa santike abhikkhaṇaṃ āgacchati , āyasmāpi Udāyi tassā bhikkhuniyā saṅtike abhikkhaṇaṃ āgacchati, āyasmāpi Udāyi tassā bhikkhuniyā saṅtike abhikkhaṇaṃ gacchati ... atha kho āyasmā Udāi ... tassābhikkhuniyā purato aṅgajātaṃ vivarivā āsane nisīdi, sāpi kho bhikkhunī āyasmato Udāyissa purato aṅgajātaṃ vivarivā āsane nisīdi, atha kho āyasmā Udāyi sāratto tassā bhikkhuniyā aṅgajātaṃ upanijjhāyi, tassa asūci mucci, atha kho āyasmā Udāi taṃ bhikkhūniṃ etad avoca: gaccha bhagini udakaṃ āhara antarāvāsakaṃ dhovissāmīti. Āhar’ayya, ahaṃ eva dhovissāmīti taṃ asūciṃ ekadesaṃ mukhena aggahesi ekadesaṃ aṅgajāte pakkhipi...”* Vinaya Pitaka III, PTS., pp. 205 -206.

42 *Anāpatti nātikāya dhovantiyā aññātikā dutiyā hoti, avuttā dhovati, aparibhuttaṃ dhovāpeti, cīvaraṃ ṭhapetvā aññaṃparikkhāraṃ dhovāpeti, sikkhāmānāya, sāmaṇeriyā, ummattakassa, ādikammikassāti – Ibid., p. 207*

and non relatives, the Vinaya Pitaka indeed tries to recognize that a person will not know what is good and bad or proper and improper for another person who is a non-relative of the first.⁴³ In the Bhikkhunissaggiya, it is said that bhikkhu Udayin prevailed on bhikkhunī Uppalavaṇṇā on a certain occasion to give him her “inner robe”. As the text says it, Udayin wished to have her “inner robe” for satisfaction.⁴⁴ However in this instance, Ven Buddhaghosha tries to make out that Udayin made this request due to his greed and also being mostly impelled by his Voyeuristic or scopophilic tendencies since the bhikkhunī concerned was of such perfect physical proportions.⁴⁵ But the final form of the rule in question and the Padabhājanīya in general suggest that the sexual implications in this case are of a different order.⁴⁶ However it will be observed that Bhikkhunissaggiyās IV and V do not belong to this category, although in Nissaggiya V, Uppalavaṇṇā Therī tells Ven. Udayin that women secure their requirements with difficulty: “*Mayaṃ kho bhante mātugāmā nāma kicchālābhā*”⁴⁷ A sign of fetishism is perhaps to be found in Bhikkhunīpārājikā IV, as well. Reference is made to bhikkhunīs filled with desire, enjoying, among other things,

43 (a). *Aññatako... aññātikāya na jānāti patirūpaṃ vā appatirūpaṃ vā pāsādikaṃ vā apāsādikaṃ vā ...* Ibid., p. 206

(b). *Aññatako... aññātikāya na jānāti patirūpaṃ vā appatirūpaṃ vā santam vā asantam vā...* Ibid., p. 209 and Vinaya Pitaka IV, PTS., p. 59.

44 “*sace me tvaṃ antaravāsikaṃ dadeyyāsi evaṃ ahampi santappito bhaveyyaṃ antaravāsakenāti...*”, Vinaya Pitaka III, PTS., p. 208.

45 *Sace me tvaṃ antaravāsakaṃ dadeyyāsīti kasmā āha, saṅhaṃ ghanabaddhaṃ antaravāsakaṃ disvā lobhena, api ca appako tassa antaravāsake lobho, theriyā pana sikhāppattakoṭṭhāsasampatti tenassā sarīrapāripūriṃ passissāmīti visamalobhaṃ uppādetvā evaṃ āha* – The Commentary on Vinaya pitaka, PTS., p. 663.

46 *Yo pana bhikkhu aññātikāya bhikkhuniyā hatthato cīvaraṃ paṭigaṇheyya aññatra pārivattakā nissaggiyaṃ pācittiyā ti* – Vinaya Pitaka III, PTS., p. 209.

47 Vinaya Pitaka III, PTS., p. 208.

the holding of the edge of the outer garment by (or of?) a man who is himself full of desire.⁴⁸

- **Frottage**

Frottage is “the practice of rubbing up against someone for sexual gratification”⁴⁹ It may be the action of only one party involved in the matter,⁵⁰ or it may be mutual, both being actively involved. The Vinaya Piṭaka describes the former as *ekato avassuta*⁵¹ and the latter as *Ubhato avassuta*⁵² Frottage itself could be referred to in the vinaya by the all inclusive term *kāyasamsagga*⁵³ and is dealt with in detail under *Bhikkhusamghādisesa II*⁵⁴ and under *Bhikkhu Pārājikās I*⁵⁵ and *IV*.⁵⁶ One other instance is recorded in the Vinaya Pitaka. At that time Ven. Udayin lived in the jungle. His dwelling was very beautiful and everything was well designed by him. Many people came to visit his dwelling. Once a certain brāhmin together with his wife approached there and asked Ven. Udayin to show his dwelling. The incident is recorded as follows.

48 *Tena kho pana Chabbaggiyā bhikkhuniyo avassutā avassutassa purisapuggalassa.... sanghāṭikaṇṇa gahaṇṇi sādīyanti...* Vinaya Pitaka IV, PTS., p. 220.

49 Roger Blake, *The American Dictionary of Sexual Terms.*, sub voce.

50 Ellis H., 1959, *Psychology of Sex*, London: Pan Books, p.45 - (Frottage is found “ in a pronounced degree in men.”)

51 Vinaya Pitaka IV, PTS., p. 215.

52 *Ibid.*, P. 214. * Also Vin. IV, PTS., pp. 212 f., 220 and 232 f., where the term *avassuta* (sometimes with its negative *anavassuta*) appears in the masculine and feminine forms. Also Vin. IV, PTS., p. 68 and 97 where the expression *eko ekāya* (i.e. the one with the other) occurs.

53 Vinaya Pitaka III, PTS., p. 120 and IV, p. 212.

54 *Ibid.*, p. 119 – 127.

55 Vinaya Pitaka IV, PTS., p. 211 – 215.

56 *Ibid.*, P. 220 – 222.

“Do look at it, brāhmin” Ven. Udayin said and taking key, unfastening the bolt, opening the door, he entered the dwelling. The Brahmin entered after the venerable, and the brāhmin lady entered behind the brāhmin. Then the Ven. Udāyin, opening some windows and closing others going round about the inner room, and coming up from the behind, rubbed up against the brāhmin lady limb by limb....”⁵⁷

The Padabhājanīya on the rule concerned, explaining parāmasana, states that it is “rubbing, rubbing up against, rubbing downwards, rubbing upwards, bending down, raising up, drawing to, pushing back, holding back hard, taking hard hold of, the grasp, the touch,”⁵⁸ and proceeds further to explain each one of these actions.⁵⁹ Miss Horner, taking a lenient view of the matter, says thus; “rubbing up against” was not, I think, an act of deliberate familiarity or meant offensively. In the tiny cell – room Udayin just rubbed up against the visitors, as we might rub up against people in a crowd in a bus or train or queue.”⁶⁰ Nevertheless, the deliberate nature of Ven. Udayin’s action (*piṭṭhito āgantvā tassa brāhmaṇiyā aṅgamaṅgāni parāmasi*)⁶¹ and the effort taken by the Padabhājanīya to explain Parāmasana⁶² tends to show that this was an obvious case of frottage. Ven. Udayin was proverbially sensual and his “tiny cell - room” filled with visitors would have ideally suited his purpose. Bhikkhupācittiya XXX is also of significance

57 Horner, I. B., 1938, The Book of the Discipline, Vinaya Pitaka, Vol. 1, trans., London: Oxford University Press, p. 199.

58 Āmasanā, parāmasanā, omasanā, ummasanā, olaṅghanā, ullaṅghanā, ākaḍḍhanā, patikaḍḍhanā, abhiniggaṅghanā, abhinippīḷanā, gahaṇaṃ, chupanaṃ, Ibid., P. 203. Vs Vinaya Pitaka III, PTS., p. 121

59 Ibid.

60 Horner, I. B., 1938, The Book of the Discipline, Vinaya Pitaka, Vol. 1, trans., London: Oxford University Press, p. 199, fn. 4.

61 Vinaya Pitaka III, PTS., p 119.

62 Supra, fn. 4.

in this respect. The introductory story to this rule states that Udayin was once found seated together with his former wife (now a bhikkhunī) in a lonely place.⁶³

Under Bhikkhunī pārājikā I (one) it is said that the Bhikkhunī Sundarīnandā and her lover Sālḥā mutually indulged in frottage, both being desirous of each other.⁶⁴ it is interesting to note that the rule in this instance is deeply concerned with the areas of physical contact of the region of the body between the collar – bone and the knees⁶⁵ and its padabhājanīya looks upon any contact above the collar – bone and below the knees (as far as two normal human beings desirous of each other are concerned) as offences of lesser gravity in comparison to the former, although such an offence alone is termed a Thullaccaya or “grave transgression.”⁶⁶ Bhikkhunīpārājikā IV and Bhikkhunīpācittiyās XI, XIV suggest that there have been a few bhikkhunīs who at least explored the possibility of frottage under certain circumstances.⁶⁷

In the Vinaya pitaka some other instances of frottage or attempted frottage involving a few immoral, were not of equality gravity are recorded.⁶⁸ These instances are said to

63 Vinaya Pitaka IV, PTS., p. 68.

64 “*avassuto avassutāya Sundarīnandāya bhikkhuniyā kāyasaṃsaggaṃ samāpajji*” Ibid., P. 212

65 “*Yā pana bhikkhunī avassutā avassutassa purisapuggalassa adhakkhakaṃ ubbhajāṇumaṇḍalaṃ āmasanaṃ vā parāmasanaṃ vā gahaṇaṃ vā chupanaṃ vā paṭipīlanaṃ vā sādīyeyya, ayampi pārājikā hoti asaṃvāsā ubbhajāṇumaṇḍalikā*”*ti.*, Vinaya Pitaka IV, PTS., p. 213.

66 “*Ubbhakkhakaṃ adhojāṇumaṇḍalaṃ kāyena kāyaṃ āmasati, āpatti thullaccayassa*”, Vinaya Pitaka, PTS., IV, p. 215.

67 Vinaya Pitaka IV, PTS., pp. 220 – 222 and 268 – 271.

68 Vinaya Pitaka III, PTS., p. 126. Also Bhikkhupācittiyās XLIII, XLIV, and XLV. Which are more or less concerned with frottage (Vinaya Pitaka IV, PTS., pp. 94 - 97).

include one's former wife, female yakkhās, eunuchs and women who are asleep, dead women and female animals.⁶⁹ It is possible that for purposes of frottage, intersexual like eunuchs and even animals and corpses could have been employed or used. Blake says, "Frottage is often attempted in such places as a church, theater, or other crowded areas where the act may be excused as an accident."⁷⁰

- **Necrophilia**

Sexual love of the dead, including actual intercourse with corpses is recognized as the necrophilia by modern sexologists.⁷¹ Necrophilia may consist of fetish and sadistic elements and is said to be a very old deviation of mankind.⁷² The Vinaya pitaka speaks of the possibility of attempting sexual relations with dead bodies;⁷³ and actual attempts were perhaps made by a few immoral bhikkhus.⁷⁴ It is observed that the cemetery – sīvathikā or susāna was frequented by the bhikkhus of ancient times for purposes of meditation.⁷⁵ As well those corpses were mostly exposed to decompose in the open.⁷⁶ Anguttara Nikāya gives information on five classes of bhikkhus who were visitors to the cemetery (*pañca sosānikā*). Among them one is said to be "the sinful and the

69 Vinaya Pitaka III, PTS., p. 126.

70 Roger Blake, ADST., California, 1964.

71 Kinsey, A. C. Wardell B, Pomeroy and Martin, C. E. (1948) Sexual Behaviour in The Human Male, Philadelphia: W. B. Saunders Company, p. 510.

72 Roger Blake ADST.

73 Vinaya Pitaka III, PTS., p. 29 – 33.

74 Ibid., p. 36.

75 Vinaya Pitaka III, PTS., p. 37; D.N. II, PTS., p. 295. ; M.N. I, PTS., p. 58.

76 Cremation of dead bodies however was not unknown. Vinaya Pitaka I, PTS., P. 152. Where the chavaḍāhakā (those who burn corpses) are mentioned.

desirous bhikkhu”.⁷⁷ Buddha explaining about the attraction of a male to the female clarifies that even the female corpse also would make an attraction of a male.⁷⁸ In all the cases relevant to the necrophilia, the intention of the monks who engaged in such sexual activities was to avoid breaching the existing rule. The Vinaya Pitaka mentions about three categories of corpses: (a) *matam akhayitam* - dead but undecomposed, (b) *matam yebhuyyena akkhayitam* - dead and partially undecomposed (c) *matam yebhuyyenakhaitam* - dead and decomposed. Such incidents which deal with these types of sexual engaging are reported in the Vinaya Pitaka. “Now at that time a certain monk saw a dead body; and on the body... was a sore. He thinking: ‘There will be no offence for me’, had illicit relations. On account of this he was remorseful... involving defeat.”⁷⁹ One another incident reports thus in the tradition; “Now at one time a certain monk going to a cemetery and seeing a body not yet decomposed indulged in sexual intercourse with it...”⁸⁰ Another monk performed sexual activities with a dead body practically undecomposed.⁸¹ On another occasion, a certain monk spotted an ulcer next to the vagina in a corpse and he introduced his penis into it.⁸² Another monk went to the cemetery and ‘seeing a decapitated head, behave wrongly, touching its mouth.’ Another monk behaved in the same way with a decapitated head but did not touch its mouth. The first monk, who touched the mouth, was guilty

77 A. N. III, PTS., p. 219.

78 “Itthi bhikkhave Matā pi purissacittam pariyādāya tiṭṭhati”, A. N. III, PTS., p. 68.

79 Horner, I. B., 1938, The Book of the Discipline, Vinaya Pitaka, Vol. 01, trans., London: Oxford University Press, p. 55.

80 Ibid., p. 57.

81 Ibid., p. 57.

82 Ibid., p. 55.

of a serious offence, while in the case of the second monk, the only offence committed was wrong doing.⁸³ “Now at that time a certain monk was in love with a certain woman. She died and her bones were thrown in the channel ground and scattered. Then the monk, going to the cemetery, collected the bones and behaved in unsuitable way.”⁸⁴ We have to keep in mind the monks who were engaged in these activities were prohibited by the disciplinary rule to have general forms of sexual activity. Therefore they have made attempts to find alternate methods to have the sexual gratification without breaking the promulgated rule. The Nikāya texts give six fold classifications of corpses as; (i) *ekāhamataṃ* - dead the previous day (ii) *dvihamataṃ* - two days dead (iii) *tīhamataṃ* - three days dead (iv) *uddhumātakaṃ* - swollen (v) *vinīlakaṃ* - purple or discoloured (vi) *vipubbakajātaṃ* - festering,⁸⁵ and even further stages of decomposition are mentioned.⁸⁶ However it is obvious the condition of a corpse had been carefully studied.

- **Pygmalionism**

The sexual attraction of pictures, paintings and statues, etc., “including actual acts of frottage” on such objects is the Pygmalionism.⁸⁷ The vinaya reports three instances of pygmalionism. The first instance is a case involving “plaster figure”: *lepacitta*⁸⁸ Ven. Buddhaghoshe defines it as *cittakammarūpa*,⁸⁹ and therefore it may have even

83 Ibid., p. 57.

84 Ibid., p. 157.

85 D.N. II, PTS., P. 95 ; M. N. I, PTS., P. 58 ; A. N. I, PTS., P. 140.

86 Vism. I, PTS., p. 178.

87 Roger Blake, ADST., s.v.

88 Vinaya Pitaka III, PTS., p. 36.

89 The commentary on Vinaya Pitaka, PTS., p. 267.

been a painting. The second incident involves a “wooden doll”: *dārudhītalikā*⁹⁰ described by Ven. Buddhaghosha as *kaṭṭharūpa*.⁹¹ In both instances, we are told that rubbing with genitalia had been attempted.⁹² The third is also a case involving a “wooden doll”, on which (general) frottage is said to have been attempted, perhaps not involving genital contact.⁹³ To this list Ven. Buddhaghosha adds *dantarūpa* (figurines of ivory), *potthakarūpa* (clay or terra – cotta figurines)⁹⁴ and *loharūpa* (statues cast in metal).⁹⁵ It seems as if the Commentator is not at all surprised about pygmalionism. The *Papañcasūdanī* gives an interesting episode from the ancient Sri Lanka with a bearing on pygmalionism. It is said that the passions of an old bhikkhu (subdued for sixty years, and who considered himself an Arahant) at Cittala – pabbata, were made to arise by a female figure of his own creation.⁹⁶ It may be inferred from the *Papañcasūdanī* that the creation of such figures (either ethereally or with material substance) had also been a favourite device in ancient times to test the saintliness of a monk.

90 Vin. III, PTS., p. 36.

91 VinA. PTS., p. 267.

92 “*Tena kho pana samayena aññataro bhikkhu sāratto lepacittassa nimittaṃ aṅgajātena chupi... tena kho pana samayena aññataro bhikkhu sāratto lepacittassa nimittaṃ aṅgajātena chupi.*” Vin. III, PTS., p. 36.

93 “*Tena kho pana samayena aññataro bhikkhu dārudhītalikāya kāyasamsaggaṃ samāpajji.*” Ibid., p. 126.

94 “*The Sāratthadīpanī explains potthakarūpa as mattikāya katarūpa – Sāratthadīpanī,* PTS., p. 459.

95 “*Lepacittavatthumhi lepacittaṃ nāma cittakammarūpaṃ. dārudhītalikavatthumhi dārudhītalikā nāma kaṭṭharūpaṃ. Yathā ca imesu dvīsu evaṃ aññesupī dantarūpa-potthakarūpa-loharūpādīsū anupādinnakesu itthirūpesu nimitte...*” VinA. PTS., p. 278.

96 *Papañcasūdanī,* PTS., p. 185.

- **Spectrophilia**

This can be notified as the belief in the possibility of sexual relations with spirits, ghosts and other supernatural beings. Such relationships may even be looked upon as sexual fantasies. Non – human (amanussa) categories of beings are able to recognize throughout in Buddhist literature. The sexes are in different sorts as explained in the tradition. They are males, females, eunuchs and hermaphrodites. The Vinaya pitaka refers to the non – human being as one of three groups, the other two groups are human being (manussa) and animal. (tiracchāna).⁹⁷ The Vinaya Pitaka makes a general assertion that sexual intercourse with non – human beings is possible.⁹⁸ When consider about the actual relationships, only the female nāga, the female yakkha and the female peta are mentioned, even if the entire matter be considered fictitious. The Pāli and English dictionary defines the term amanussa with different terms such as a fairy, demon, ghost, god, spirit and yakkha etc...⁹⁹ This type of beings are mentioned not only in Vinaya Pitaka but also in Abhidhamma pitaka and Sūta pitaka also. Sutta Pitaka reports information about male demons and female demons as well about ghosts and gods too. These beings are neither human beings nor animals. However, the category of amanussā has been mentioned in Buddhism. Regarding the term amanussā Mrs. I. B. Horner holds the following view; “The nature of these beings has not yet been fully investigated or established.... The little we do know of them leads us suppose that they represent kinds of beings

97 Vin. III, PTS., p. 28.

98 Ibid., pp. 28 – 33.

99 The Pāli English Dictionary, PTS., London, P. 85.

for whom in English there are no acceptable equivalents.”¹⁰⁰ Generally the Vinaya Pitaka confines the term amanussa to low and vulgar categories.¹⁰¹ However the term amanussa has been used in one place to denote the god too.¹⁰² The Pārājikā Pāli records about some occasions that the monks engaged in sexual engagements; “Now at that time a certain monk indulged in sexual intercourse with a female nāgā... with a female yakkhā...with a female departed one...with a eunuch...”¹⁰³

- **Pedophilia**

This is also a certain type of deviation, and it is recognized as feelings directed to the children. It is the condition of being sexually attracted to children.¹⁰⁴ An instance for this type of behaviour can be notified in the tradition; “Now at one time a certain monk as he was wandering for alms, seeing a little girl lying on her back, was enamoured of her and made his thumb enter her, and she died.”¹⁰⁵ Here the intention of the

100 Horner, I. B., 1938, The Book of the Discipline, Vinaya Pitaka, Vol. 01, trans., London: Oxford University Press, p. Ivii.

101 (i) Tena kho pana samayena aññatarassa bhikkhuno amanussikābādho hoti – Vin. I, PTS., p. 202.

(ii) Tena kho pana samayena rañño Pajjotissa Kāko nāma dāso saṭṭhiyojaniko hoti amanussena paṭicca jāto – Vin. I, PTS., p. 277.

(iii) Tena kho pana samayena aññataro bhikkhu amanussena gahito hoti... - Vin. III, PTS., p. 85 ; Vin. I, PTS., p. 149.

102 Vin. I, PTS., p. 29. Where Sakka (the king of the Gods) is alluded to as amanussa.

103 Horner, I. B., 1938, The Book of the Discipline, Vinaya Pitaka, Vol. 01, trans., London: Oxford University Press, P. 57.

104 Psychology Today, 2018, Pedophilia (Online) Available at: <https://www.psychologytoday.com/us/conditions/pedophilia> (Accessed 03 Feb. 2018)

105 Horner, I. B., 1938, The Book of the Discipline, Vinaya Pitaka, Vol. 01, trans., London: Oxford University Press, p. 53.

monk was not to cause the little girl's death and therefore he was not guilty of the serious offence (pārājikā) but of the next serious offence entailing a formal meeting of Order and probation (Sanghādisesa).

- **Incest**

Incest is the sexual activity between two people who are very closely related in a family, for example, a brother and sister, or a father and daughter.¹⁰⁶ Such an incident is recorded in the Pārājikā Pāli. “Now at that time, a certain monk thinking there will be no offence for me indulged in sexual intercourse with his mother... his daughter... his sister...”¹⁰⁷ Incest is regarded as definitely a very serious crime under the common law in Sri Lanka.¹⁰⁸

In this way a lot of information on different types of sexual deviations can be identified in the canonical literature, especially in the Vinaya pitaka. A few aspects of hetero – sexual behaviour, generally unknown are also referred to in the Vinaya. When we examine through the cases with relevant to above types of sexual deviant behaviours we can jump in to a conclusion that, most of such cases have been occurred by different monks not to get the satisfaction through the deviant behaviours but, with the intention of getting sexual gratification without breaching the existing Vinaya rules. However, because of such activities the Buddha had to promulgate new vinaya rules, exceptions or expand the

106 Oxford Advanced Learner's Dictionary, 6th edition.

107 Horner, I. B., 1938, The Book of the Discipline, Vinaya Pitaka, Vol. 01, trans., London: Oxford University Press, p. 55.

108 Section 364, (a), (b),(c), 2016, Penal Code (Revised Edition of the Enactments of Ceylon 1995/22.) Printed by the Department of Government Printing.

existed vinaya rule. Some deviant behaviours are difficult to believe whether they really occurred or not. Mrs. I. B. Horner has mentioned about that as follows; “It is possible of course that some of the delinquencies did occur, while others did not but we do not know...”¹⁰⁹

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¹⁰⁹ Horner, I. B., 1938, The Book of the Discipline, Vinaya Pitaka, Vol. 01, trans., London: Oxford University Press, p. IVii.

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