

CHAPTER V

DATA ON SEX: THEIR EVIDENTIAL VALUE

123. Celibacy, as we had occasion to observe (*v. supra*, 74-89), being the most predominant characteristic of the life of *brahmacariya* led by the bhikkhu, the Vinaya naturally begins with matters pertaining to sex (Vin. III, 21 ff.). Sex, it has to be admitted, is one of the strongest impulses¹ common to both man and beast. We have also noted that the sexual impulse could change from being a 'hunger' into an 'appetite' as well (*v. supra*, 109). Psychology now looks upon sexuality as a basic and integral part of human nature. And, as already referred to (*supra*, 61), repression of sexual feelings could scarcely destroy human sexuality. Incidentally, it may be mentioned that the Buddha, as borne out by Canonical evidence, believed, not in the repression of sexuality, but of its suppression.² Now, sexual expression, as any other form of social behaviour, is generally two-fold: normal and abnormal.³ The life of *brahmacariya*, we have already noted, leaves no room for sexual expression whatsoever. Buddhist

1. Havelock Ellis considers sex an impulse more than anything else. Cf. Havelock Ellis, *Psychology of Sex*, pp.22 ff. For the nature of this impulse, *v. ibid.*, p.298 f.
2. This reflects a basic difference in the orientation of sex between Indian and Western thinking.
3. Normalcy, of course, implies an accepted standard "indicating that the individual has achieved a working balance between the claims of his own instincts and the standards of behaviour laid down by himself and by the community in which he lives." - Edward Glover, *op.cit.*, p.16. Also cf. H.J. Eysenck, *Uses and Abuses of Psychology*, Penguin Books, Reprint 1970, pp.177 ff. However, according to authorities on sex no such absolute standard exists. Cf. Havelock Ellis, *op.cit.*, p.8 *passim*; Kinsey Reports (Male), pp.199 ff. *passim*; Anthony Storr, *Sexual Deviation*, Penguin Books, 1964, p.11 f.; Kenneth Walker, *The Physiology of Sex and Its Social Implications*, Penguin Books, Reprint 1969, p.136 f.; A. Ellis & A. Abarbanell, Ed., *ESB.*, Vol.2, pp.802 ff.; Norman Haire, Ed., *ESP.*, p.672 f. & Alex Comfort, *op.cit.*, pp.22 ff. In Hirschfeld, *op.cit.*, p.128, fn.1, Norman Haire states that "the different categories of sexual abnormality illustrate well the fact that a sexual abnormality is generally only an exaggerated degree of sexual interest in some act, or object, or quality, which, in a minor degree, is interesting to normal persons... Only when such an interest becomes disproportionate, is it properly termed abnormal." Also cf. Eustace Chessler, *The Human Aspects of Sexual Deviation*, Arrow Books, London, 1971, p.14 f. Freud, for instance, while maintaining that a number of components go to form the "sexual instinct", says: "The differences separating the normal from the abnormal can lie only in the relative strength of the individual