

## CHAPTER VIII

### FURTHER DEVIATIONS

250. Certain other forms of sexual deviation are also known to the Vinaya. They are mostly fetish developments in the broader sense of the term.<sup>1</sup> Their manifestation, naturally, is dependent on the psychosexual constitution of the individual concerned, and the latter, in turn, may be said to be determined by the sense propensities — *kāmaguṇa* — to which one is subject in varying degrees of intensity.<sup>2</sup> Therefore, in the ultimate analysis, a deviation could be looked upon as a fetish reaction to a given stimulus (or group of stimuli) which, when measured by accepted standards of sexual behaviour, may appear peculiar.

251. We have already referred to the mutual sexual import of the five sense-spheres for man and woman, as alluded to in the *Aṅguttaranikāya* (*v. supra*, 53). These five sense-spheres are much analysed in early Buddhist literature since such an analysis is necessary for a comprehension of the psychological basis of Buddhism, especially for its theory of *vedanā* or sensation. And, as may be inferred from the *Samyuttanikāya*, it is very likely that views were being expressed as to which of the sense pleasures could be regarded as the highest or the best: *cf. Kim nu kho kāmānamaggan ti?* (S.I,79 f.). This itself is tacit recognition of the fact that the intensity of reaction to a given sense-stimulus could vary from individual to individual, and this is the very fountain-head of fetish developments or deviation. The matter comes up for discussion in the *Kosalasamyutta* (*loc.cit.*) and the Buddha tells King Pasenadi that in his view the highest *kāma* among the five senses is that which one likes or enjoys most: *Manāpapariyantam khvāham mahārāja pañcasu kāmaguṇesu agganti vadāmi* (S.I, 80). The Buddha further proceeds to explain this view of his in respect of each sense-sphere, but states that, for instance,

1. Havelock Ellis would prefer to designate such developments as "erotic symbolisms", which he broadly defines as "a condition in which the psychological sexual process is either abridged or deviated in such a way that some special part of the process, or some object or action normally on its margin or even outside it altogether, becomes, often at an early age, the chief focus of attention." - *op.cit.*, p.131. "Looked at broadly", he adds, "all the sexual deviations are examples of erotic symbolism..." (*loc.cit.*).
2. In determining deviational practices, one's environmental factors could also come into play. *Cf. Clifford Allen, ESB., Vol.2, p.803.*