Did Homosexuality exist in ancient India?

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The answer in many respects depends on what we mean by homosexuality. Do we limit ourselves only to sexual acts between members of the same sex and leave out romantic affection? Do we distinguish between those men who occasionally have sex with other men but otherwise live heterosexual lives, and those for whom their sexual preference forms the core of their identity? Do we consider
same-sex intercourse that occurs in the course of a subterfuge, or as a result of frustration or desperation? And do we include liaisons involving those who consider themselves neither male nor female (for example, hijras)? Definitions are important because ‘homosexuality’ does not connote the same thing to all people. Besides, the meaning has changed over time. As has the meaning of heterosexuality.

Until early 20th century, ‘heterosexuality’ was used to refer to ‘morbid sexual practices’ between men and women such as oral and anal intercourse, as opposed to ‘normal’ procreative sex. The term homosexuality – that is so casually used today and is almost an everyday vocabulary – came into being only in the late 19th century Europe when discussions on the varied expressions of sex and sexuality became acceptable in academic circles. The term was used to describe “morbid sexual passion between members of the same sex.” It was declared ‘unnatural’ by colonial laws, as unnatural as casual sex between men and women that was not aimed at conception.

The term homosexuality and the laws prohibiting ‘unnatural’ sex were imposed across the world through imperial might. Though they exerted a powerful influence on subsequent attitudes, they were neither universal nor timeless. They were – it must be kept in mind – products of minds that were deeply influenced by the ‘sex is sin’ stance of the Christian Bible. With typical colonial condescension, European definitions, laws, theories and attitudes totally disregarded how similar sexual activity was perceived in other cultures.

There never has been across geography or history a standard expression of, or a common attitude towards sexual acts between members of the same sex. Love of a man for a boy was institutionalised in ancient Greece, amongst Samurai in Japan, in certain African as well as Polynesian tribes. Amongst some Native and South American tribes, erotic relationships between men was acceptable so long as one of the partners was ‘feminine’. For Arabs, so medieval travellers claim, ‘women were for home and hearth, while boys were for pleasure’. These cultures offer no synonym for same-sex intercourse. It was perhaps a practice that did not merit definition, categorization or even condemnation. So long as it did not threaten the dominant heterosexual social construct.

To find out if homosexuality or same-sex intercourse existed in India, and in what form, we have to turn to three sources: images on temple walls, sacred
narratives and ancient law books.

**What the walls show**

Construction of Hindu temples in stone began around the sixth century of the Common Era. Construction reached climax between the twelfth and the fourteenth century when the grand pagodas of eastern and southern India such as Puri and Tanjore came into being. On the walls and gateways of these magnificent structures we find a variety of images: gods, goddesses, demons, nymphs, sages, warriors, lovers, priests, monsters, dragons, plants and animals. Amongst scenes from epics and legends, one invariably finds erotic images including those that modern law deems unnatural and society considers obscene. Curiously enough, similar images also embellish prayer halls and cave temples of monastic orders such as Buddhism and Jainism built around the same time.

The range of erotic sculptures is wide: from dignified couples exchanging romantic glances, to wild orgies involving warriors, sages and courtesans. Occasionally one finds images depicting bestiality coupled with friezes of animals in intercourse. All rules are broken: elephants are shown copulating with tigers, monkeys molest women while men mate with asses. And once in a while, hidden in niches as in Khajuraho, one does find images of either women erotically embracing other women or men displaying their genitals to each other, the former being more common (suggesting a tilt in favour of the male voyeur).

These images cannot be simply dismissed as perverted fantasies of an artist or his patron considering the profound ritual importance given to these shrines. There have been many explanations offered for these images – ranging from the apologetic to the ridiculous. Some scholars hold a rather puritanical view that devotees are being exhorted to leave these sexual thoughts aside before entering the sanctum sanctorum. Others believe that hidden in these images is a sacred Tantric geometry; the aspirant can either be deluded by the sexuality of the images or enlightened by deciphering the geometrical patterns therein. One school of thought considers these images to representations of either occult rites or fertility ceremonies. Another suggests that these were products of degenerate minds obsessed with sex in a corrupt phase of Indian history. According to ancient treatises on architecture, a religious structure is
incomplete unless its walls depicts something erotic, for sensual pleasures (kama) are as much an expression of life as are righteous conduct (dharma), economic endeavours (artha) and spiritual pursuits (moksha).

Interpretations and judgements aside, these images tell us that the ‘idea’ of same-sex and what the colonial rulers termed ‘unnatural’ intercourse did exist in India. One can only speculate if the images represent the common or the exception.

What the stories suggest

In Indian epics and chronicles, there are occasional references to same-sex intercourse. For example, in the Valmiki Ramayana, Hanuman is said to have seen Rakshasa women kissing and embracing those women who have been kissed and embraced by Ravana. In the Padma Purana is the story of a king who dies before he can give his two queens the magic potion that will make them pregnant. Desperate to bear his child, the widows drink the potion, make love to each other (one behaving as a man, the other as a woman) and conceive a child. Unfortunately, as two women are involved in the rite of conception, the child is born without bones or brain (according to ancient belief, the mother gives the fetus flesh and blood, while the father gives the bone and brain). In these stories, the same-sex intercourse, born of frustration or desperation, is often a poor substitute of heterosexual sex.

More common are stories of women turning into men and men turning into women. In the Mahabharata, Drupada raises his daughter Shikhandini as a man and even gets ‘him’ a wife. When the wife discovers the truth on the wedding night, all hell breaks loose; her father threatens to destroy Drupada’s kingdom. The timely intervention of a Yaksha saves the day: he lets Shikhandini use his manhood for a night and perform his husbandly duties. In the Skanda Purana, two Brahmins desperate for money disguise themselves as a newly married couple and try to dupe a pious queen in the hope of securing rich gifts. But such is the queen’s piety that the gods decide to prevent her from being made a fool; they turn the Brahmin dressed as a bride into a real woman. The two Brahmins thus end up marrying each other and all ends well. According to a folk narrative from Koovagam in Tamil Nadu, the Pandavas were told to sacrifice Arjuna’s son Aravan if they wished to win the war at Kurukshetra. Aravan refused to die a virgin. As no woman was willing to marry a man doomed to die
in a day, Krishna’s help was sought. Krishna turned into a woman, married Aravan, spent a night with him and when he was finally beheaded, mourned for him like a widow. These stories allow women to have sex with women and men to have sex with men on heterosexual terms. One may interpret these tales as repressed homosexual fantasies of a culture.

Perhaps the most popular stories revolving around gender metamorphoses are those related to Mohini, the female incarnation of Lord Vishnu. They are found in many Puranas. Vishnu becomes a woman to trick demons and tempt sages. When the gods and demons churn the elixir of immortality out of the ocean of milk, Mohini distracts the demons with her beauty and ensures that only the gods sip the divine drink. In another story, Mohini tricks a demon with the power to incinerate any creature by his mere touch to place his hand on his own head. Mohini is so beautiful that when Shiva looks upon her he sheds semen, out of which are born mighty heroes such as Hanuman (according to Shiva Purana) and Ayyappa (according to the Malayalee folk lore). One wonders why Vishnu himself transforms into a woman when he could have appointed a nymph or goddess to do the needful. However, devotees brush aside even the suggestion of a homosexual subtext; for them this sexual transformation is merely a necessary subterfuge to ensure cosmic stability. He who is enchanted by Mohini’s form remains trapped in the material world; he who realizes Mohini’s essence (Vishnu) attains liberation.

In the Brahmavaivarta Purana, Mohini tells Brahma, “Any man who refuses to satisfy a willing woman in her fertile period is a eunuch.” This idea is explicit in the Mahabharata when Arjuna is deprived of his manhood after he spurns the sexual attentions of the nymph Urvashi. Consequently, the mighty archer is forced to live as a ‘eunuch dance teacher’ called Brihanalla in the court of King Virata for a year. All this suggests that in ancient India, men who were ‘unlike men’, unwilling or incapable to have intercourse with women, were deprived of their manhood and expected to live as women in the fringes of mainstream society. Perhaps this explains the existence of the hijra community in India. Like Brihanalla of Mahabharata, hijras have served in the female quarters of royal households for centuries.

Hijras are organized communities comprising of males who express themselves socially as women. They are a mix of transsexuals (men who believe themselves to be women), transvestites (men who dress in women’s clothes), homosexual
(men who are sexually and romantically attracted to men), hermaphrodites (men whose genitals are poorly defined due to genetic defect or hormonal imbalance) and eunuchs (castrated men). In one of the many folk stories associated with Bahucharaji (patron goddess of hijras worshipped in Gujarat), the goddess was once a princess who castrated her husband because he preferred going to the forest and ‘behaving as a woman’ instead of coming to her bridal bed. In another story, the man who attempted to molest Bahucharaji was cursed with impotency. He was forgiven only after he gave up his masculinity, dressed as a woman and worshipped the goddess.

The idea of men who are not quite male or female was known in India for a long time. Such beings were known as kliya. In the Brahmana texts, written eight centuries before Christ we learn that when the gods separated the three worlds, there was sorrow. The gods cast the sorrow of the heaven into a whore (socially improper woman), sorrow of the nether regions into the rogue (socially improper man) and the sorrow of earth into the kliya (biologically imperfect human). In later Hindu texts such as Manusmriti, the kliya was forbidden for participating in rituals; he was not allowed to possess property. Scholars believe the kliya was an umbrella term not unlike present-day words like namard and napunsak, which could mean anything from sexually dysfunctional male to impotent man to homosexual. One text describes fourteen different types of klibas, one of whom is a man who uses his mouth as a vagina (mukhabhaga). Hijras believe that they are neither male nor female, making them the descendants of the ancient kliya (though there is no definite proof in this regard). According to hijra folklore, when Rama went to the forest in exile, he asked the men and women of Ayodhya who had followed him to return to the city. Since he said nothing to those who were neither male nor female, these waited outside the city until he returned. Touched by their devotion, Rama declared that the non-man would be king in the Kali Yuga.

What the scriptures reveal

The Kali Yuga marks the final phase in the cosmic lifespan, the era before the flood of doom. Hindu scriptures state that in this age all forms of sexual irregularities will occur. Men will deposit semen in apertures not meant for them (Mouth? Anus?). According to Narada Purana: “The great sinner who discharges semen in non-vagins, in those who are destitute of vulva, and uteruses of animals shall fall into the hell ‘reto-bhojana’ (where one has to subsist on
semen). He then falls into ‘vasakupa’ (a deep and narrow well of fat). There he stays for seven divine years. That man has semen for his diet. He becomes the despicable man in the world when reborn.” Clearly an acknowledgement, but not acceptance, of homosexual conduct.

In the Kamasutra, there is a rather disdainful reference to male masseurs who indulge in oral sex (auparashtika). The author of this sex manual was not a fan of homosexual activities though he did refer to them in his book. Reference, but not approval, to homosexual conduct does occur in many Dharmashastras. These Hindu law books tell us what is considered by Brahmans to be acceptable and unacceptable social conduct. Since laws are not made on activities that don’t exist, a study of these scriptures does give an insight into behaviours in ancient India that merited a law.

The Manusmriti scorns female homosexuals. It states, “If a girl does it (has sex) to another girl, she should be fined two hundred (pennies), be made to pay double (the girl’s) bride-price, and receive ten whip (lashes). But if a (mature) woman does it to a girl, her head should be shaved immediately or two of her fingers should be cut off, and she should be made to ride on a donkey.” There are no kind words for a male homosexual either: “Causing an injury to a priest, smelling wine or things that are not to be smelled, crookedness, and sexual union with a man are traditionally said to cause loss of caste.” And: “If a man has shed his semen in non-human females, in a man, in a menstruating woman, in something other than a vagina, or in water, he should carry out the ‘Painful Heating’ vow.” Further: “If a twice-born man unites sexually with a man or a woman in a cart pulled by a cow, or in water, or by day, he should bathe with his clothes on.” The ‘Painful Heating’ vow is traditionally said to consist of cow’s urine, cow dung, milk, yogurt, melted butter, water infused with sacrificial grass, and a fast of one night. Compared to the treatment of female homosexuals, the treatment of male homosexuals is relatively mild. Note that there are no threats of ‘eternal’ damnation, unlike the dogmas of Judeo-Christian-Islamic scriptures. There is nothing permanent in the Hindu world. There is always another life, another chance.

An overview of temple imagery, sacred narratives and religious scriptures does suggest that homosexual activities – in some form – did exist in ancient India. Though not part of the mainstream, its existence was acknowledged but not approved. There was some degree of tolerance when the act expressed itself in
heterosexual terms – when men ‘became women’ in their desire for other men, as the hijra legacy suggests. The question that remains now is: how does attitudes towards homosexuals in ancient India affect modern-day attitudes? Is our approval or disapproval of same-sex affection and intercourse dependent on ancient values? And while we ponder over the questions, we must remind ourselves that the ancient sources that censure homosexual conduct, also institutionalised the caste system and approved the subservience of women.

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dear readers

when two people of the same sex have sex with each other and love each other then it should not be a problem for someone else. what somebody does in his or her problem is his or her own thing. till now i cant understand why people are making such a deal out of it. written in the
Homosexuality and Hinduism

Introduction

The issue of homosexuality is now-a-days a much debated topic associated with much hated, fear, prejudice, disgust and violation of civil rights. Hindus living in the west cannot remain indifferent to and unaffected by the gay controversy and the political and civil rights issues which arise. So the question arises what is the position of Sanatana Dharma on the issue of homosexuality? It is important in this multicultural environment in which the Hindu youth are now growing up to make a clear statement about what Hinduism teaches regarding the subject of homosexuality. Throughout the centuries Hinduism has been the most tolerant religious system and its teachings have a perennial youth and relevance to all ages and situations.

History of Homosexuality in the West.

Homosexuality is defined as a sexual orientation towards members of one's own gender rather than the opposite — it can refer both to men and women. Homo comes from the Greek meaning ‘the same’. "Homosexual" is a term that was coined in the late nineteenth century by German psychologists who considered it a mental illness.

Homosexuality in the Bible

Firstly the attitude towards homosexuality in Western culture derives from the Biblical teaching on the subject. The Bible claims that homosexuality is chosen sexual behaviour which is unnatural, sinful, amoral, and abhorrent to God.

“Do not lie with a male as one lies with a woman; it is an abomination.” (Leviticus 18:22)

The punishment for homosexuality is death:—

If a man lies with a male as one lies with a woman, the two of them have done an abhorrent thing; they shall be put to death — their blood guilt is upon them (Leviticus 20:13).

According to the New Testament there is no salvation for those who engage in homosexual acts:—

Do you not know that the wicked will not inherit the kingdom of God? Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders. (1 Corinthians 6:9)

N.B. It is important for Hindus to take note that along with homosexuals they too are denied salvation for worshipping idols!

Although ancient Greek and Roman philosophers recognised and categorised same-sex love, the concept in literature and sociology of “homosexuality” as a distinct social phenomena arose in the 19th century — the term “homosexuality” was coined by European psychiatrists for a phenomena which was classified as a mental “disorder”.

“Gayness” as a distinctive sexual orientation and social identity is a product of the 20th century — and being a modern western distinction it is difficult to apply the same concept to Hindu religious and social ideology and experience and to write a comparative study.
In most western codes of civil law based upon the Bible, there have been very severe sentences handed out to homosexual offenders. Many offenders 200 years ago were transported for life to Australia! Until recently a culprit could receive 2 to 3 years in jail. Most civilised western countries have now removed homosexuality from their penal codes. Throughout the history of JudeoChristianity the lot of the homosexual has been persecution, ostracism, execution by stoning, imprisonment, torture and murder.

**Modern views on Homosexuality.**

The first psychiatrists beginning with Freud in the west considered homosexuality to be a form of mental illness. Various forms of treatment were prescribed - mainly aversion therapy in which pictures of young men were shown to the “patient” while at the same time administering mild electric shocks. The effect that this ‘treatment’ had rather than convert the ‘patient’ to heterosexuality was to turn them off sex altogether. About 30 years ago homosexuality was removed from the list of psychiatric diseases. In the 20th century those who are of a homosexual orientation have become a political entity demanding equal civil rights and freedom from oppression and discrimination along with women, blacks, Jews and all other oppressed minorities in the west.

Sexuality is a very complex issue with many theories but very little verifiable evidence. It has been demonstrated by research that everyone is found somewhere along a bell-curve. To one side there are the resolute heterosexuals and on the other side the resolute homosexuals. The vast majority of men and women are found somewhere along the bell curve in the grey area. When deprived of female company some men will engage in homosexual acts, while others will not. Women are more likely to experiment with homosexuality than are men. One thing is clear we are born with innate tendencies towards

**The Hindu view-point.**

The first problem that arises in dealing with the subject of homosexuality in Hinduism is defining the right terminology and the context. The Sanskrit literature uses terms such as *kliba, ubhaya, napumaska,* or *shanda* — to describe what is frequently referred to as the “Third Gender” (*Trtiya prakrti*). These terms may be taken as referring in general to hetero-sexually dysfunctional men or women, who may be, according to the context, impotent, homosexual or transvestite or even having abnormal genitalia.

A.L. Basham a well-renowned Indologist remarks;

> The erotic life of ancient India was generally heterosexual. Homo-sexualism (sic) of both sexes was not wholly unknown; it is condemned briefly in the law books, and the Kama Sutra treats of it, but cursorily, and with little enthusiasm. Literature ignores it. In this respect ancient India was far healthier than most other ancient cultures.

*(The Wonder that was India— pg 172)*

Hinduism is first of all a pragmatic religion which understands everything as being conditioned by time, place and circumstance. In the absence of any one single religious authority or universally agreed upon canon law, a practicing Hindu generally relies upon the teaching of his/her own family preceptor (guru, purohit) or a convocation of learned scholars and priests for guidance in these
matters. Thus there is no single accepted religious ruling on any issue whatsoever, nor is any conclusion reached by one group of pandits always acceptable to another. Everything has to be judged according to its context — time, place and circumstance.

The three major contextual frameworks in orthoprax Medieval Hinduism are:

**Social Divisions** — every society being divided into classes or “castes” — the moral codes, duties and expectations of each social group differ from each other and sometimes are contradictory. These social divisions are no longer relevant in a post-industrial society and do not provide any meaning to the majority of Hindus today.

**Stage of life** — the ideal life is divided into four periods — the student, the householder, the retiree and the renunciate. Again not currently relevant to the modern Hindu.

**Goals of life** — Dharma (right living, ethical life), Artha (prosperity, wealth, power), Kama (sex, sensual gratification, art, etc.), Moksha (liberation; principally from the cycle of births and deaths).

When discussing matters of “sexuality” in Hinduism all these 12 perspectives need to be taken into consideration. As in most societies, heterosexuality is regarded in Hinduism as the general norm and desirable orientation because Hindu society is overwhelming “progeny” centred and a fruitful marriage is seen as the ultimate goal and paradigmatic state of happiness. But it must be emphasised that the ultimate tension in Hindu society is not between heterosexuality and homosexuality, it is between sexuality and celibacy; typified by the householder state versus the monastic theme.

The major concern of the Hindu family legislators is procreation of numerous offspring sponsored by a well-structured extended family system. Any form of non-procreative sex heterosexual or homosexual was seen as a deviance from this theme and discouraged.

The Hindu teachers and social legislators also recognised the fact that people are born with different proclivities, tendencies and tastes due to their Karma — the resultant conditioning of actions done in previous lives. One’s sexual orientation, it was recognised, is not a matter of choice but of such previous life conditioning.

The Self which is enveloped by ignorance, is sometimes embodied as a man, sometimes as a woman, sometimes as a homosexual (ubhaya). According to its deeds and the nature one acquires thereby, one may be born as a god, a human or a beast.

_Bhagavatam 4.29.29._

Whatever the sexual orientation of the child whether it be male, female or homosexual (napumsaka) it is born in the ninth or the tenth month.

_Garuda Purana. 2.32.29_

Thus although deviation from the normative heterosexual theme of marriage and procreation was not generally approved of, it was nevertheless tolerated as a social phenomena because it is part of Nature (Prakriti). Hindus do not have a theory of “Natural Law” — such as that invoked by right wing Christians to condemn homosexuality. If a certain behaviour pattern exists then it is “natural” — that is, part of the way things are in the Hindu universe. The Hindu universe is in general a tripartite structure — heaven, earth and the mid-regions; past, present and future; action, inertia and equilibrium; and sexuality is seen as being a triangle of (normative) male & female and (non-normative) neuter or the “third sex” being the 3rd corner of the triangle. This view is advocated
particulars by the texts of Ayurveda — the ancient Hindu system of health care, in its sections dealing with embryonic development and sex.

Michael Sweet and Leonard Zwilling have demonstrated in their studies of the medical, texts as well as the grammatical texts such as Patanjali’s Grammar of the 2nd century CE, that the concept of a third sex (tritiya prakrti) with all the ambiguous sub-categories of the “neuter” such as napumsaka, kliba, pandaka — “has been part of the Indian worldview for nearly 3000 years.”

Jain teachers in the medieval period debated as to whether women could attain salvation or not. In their debates they argued that there were three categories of sexual desire — male, female and third-sex desire — the last was considered to be the most intense. All these forms of sexual desire could be experienced by anyone regardless of biological gender. The Jain philosopher Sakatayana (ca 814 — 867) pointed out that a person is capable of being aroused sexually by the opposite sex, same sex or even an animal.

**Homosexuality in the Vedas.**

The Vedas are the source Scriptures of Hinduism and are considered to be timeless and not composed by any author (not even by God Himself!). Dating by modern scholars of these ancient Sanskrit texts range from 4000 BCE to 1000 BCE. Whatever be the case for the literary antiquity of these texts it is more important to consider their meaning and function in the Hindu world view. The Vedas are considered to be the source of, and infallible authority regarding knowledge of the Absolute (Brahman) and in all matters
But the Vedas deal with Dharma in its pure abstract form — the function of the latter sages and law-givers was to interpret this usage of Dharma in the context of society and social dynamics of the time.

Homosexuality is not mentioned per se in the Vedas but there are some interesting references to homoeroticism. One is from the Kaushitaki Brahmana Upanishad 2:4 of the Rig Veda:

“No then the intense longing of love stimulated by the gods. When one (m) desires to be loved (priya) by a man or a woman or by men and women, he shall offer to the above mentioned gods oblations in the sacred fire”.

This is followed by the description of the ceremony to be performed. Another casual reference is from the Shatapatha Brahmana (2:4:4: 19): in which Mitra — the god of the day is said to implant his seed in Varuna the god of the night on the New Moon day.

Homo-eroticism in Sacred Literature.

The Sacred literature is replete with references to love and “erotic” sentiments between members of the same gender, and between the predominantly male poets and God. God is declared to be the only real “male” and all others take on the form of “females”. In the 17th century the Vaishnava sahajiya sect interpreted kama or desire as male and prema or selfless love as female, all the male devotees therefore identified themselves with Radha the consort of Krishna. They dressed and lived as women in order to perfect their love for Krishna.

Nammallvar a famous mystic poet saint of South India sang many of his 1000 devotional songs in the persona of a young woman pining for her lover — Lord Krishna. The songs are replete with erotic sentiment and during the great temple festival every year, an icon of Nammalvar is dressed as a woman and brought into the sanctum to be ritually united with her lover the Lord. Many other mystics such as Surdas and Kabir use the trope of bridal mysticism freely in their works. In the poems the male mystics typically use feminine verbs for themselves and address the male God as husband or lover or paramour. They identify as brides waiting for the bridegroom, as Radha waiting patiently for Krishna, a tryst which is never kept, and which results in intense love-sickness on the part of the poet.

Homosexuality in the Canon Law & Supplementary literature

Hindu sacred literature is classified according to the aims of human life. In the context of this essay we are concerned only with the three worldly aims — Dharma or right living, Artha - governance, power and prosperity, and Kama - Love and the fulfilment of desires.

In the Dharma Shasatra or codes of Right Living, some legislators are rather harsh in their condemnation of same-sex intercourse, others are dismissive and many completely indifferent — not even mentioning the practice.

The Manu Smrti which is the basis of almost all of the Hindu codes of law (Dharma) lays down the rule that a man of the three upper castes who has sex with a man, or a woman in a cart pulled by a bullock, in water, or during the day should bathe with his clothes on (Manu 11:175). He also prescribes that a man who ejaculates into female animals, in men, a menstruating women, in something other than a vagina should atone by consuming a drop of a purifying substance made of the five products of the cow and fasting for one night (Manu 11 :174).

Interestingly enough in all the medieval literature (Puranas) in which hell is described in great detail, for what we would consider to be trivial offences such as eating sweets alone or breeding dogs — there is no mention of hell being the punishment for those who engage in same-sex intercourse. Homosexuality it seems, may be a social problem from a “genetic transferral” point of view but is certainly not a spiritual or moral problem per se in the eyes of the preceptors.

The law restricted all “non-reproductive” members of society from inheriting and from participating in certain ceremonies which were required to be commissioned by husband and wife as the principle hosts (yajamanas). (A householder was seen as “complete” only in the presence of a wife). Nevertheless the “non-reproductive” members of society were entitled, along with the other “disabled” to life-long maintenance and support.

The mentally challenged and the homosexuals [the non-reproductive], do not inherit but must be supported (laws of inheritance). (Gautama CCVIII:43)

Homosexuals [the non-reproductive], and the disabled are entitled to clothing and food so long as they live, but they are not entitled to inherit property. (Mahanirvana Tantra 12:104).
Homosexuality in the Secular Law

The Artha Shastra of Kautilya represents the principle text of secular law and illustrates the attitude of the judiciary towards sexual matters. Heterosexual vaginal sex is proposed as the norm by this text and legal issues arising from deviation there from are punishable by fines and in extreme cases by capital punishment. For example rape of a pre-pubescent girl is punishable by the amputation of a hand or a fine of 400 panas (±$4000). If the girl dies as a consequence the offender is executed. (4:12:1-2). On the other hand any non-vaginal sex with either women and men incurs the lowest fine. (4;13;236) This indicates that while homosexual acts were not sanction by law they were treated as minor offences.

Homosexuality in the Kama Sutra

The famous Kama Sutra was a text considered as supplementary to the sacred law which deals in great detail with eroticism, sex and its various manifestations. It was written around the 4th century AD and describes customs and social conditions prevalent from about the 4th century BCE. It inspired many of the erotic sculptures found on temple facades.

In this text lesbianism is described in detail, as well as the swapping of male female roles with the female being the dominant one and using accessories to penetrate the male. From the text we discover that male homosexuality formed an integral part of Indian sexual life and various homosexual practices are described in detail.

We also learn that transvestite prostitutes as well as courtesans played an important role in public life and were considered harbingers of good fortune at weddings and religious ceremonies — a belief which is also prevalent in present day India.

In his introduction the author sage Vatsyayana discusses categories of sexual partners in a quite non-judgmental way concludes the discussion with:—

“To these must be added the third nature (tritiya prakriti), the inverts or the homosexuals who have particular practices and constitute a fifth category of sexual partners.” 1:27

Chapter 9 of the Kama Sutra is dedicated to oral sex in general with the major part dealing with this particular activity between men. Interestingly enough Vatsyayana also mentions that some people “marry” (parigraha) members of their own sex and live together either openly or in secret.

The Tantric tradition and Homosexuality

Within Hinduism there are two principle paths to achieve liberation from the cycle of births and deaths and be re-united in the Divine from whence all beings have emerged. One is the exoteric path of the householder following social rules and regulations in accordance with the sacred canon
law, and the other is the esoteric path of the monastic or renunciate who has rejected all of society’s arrangements and has retired to a monastery to spend the rest of the time on earth in contemplation of the Divine. There is a third path known as Tantra which reconciles these two extremes. It is known as the Path of ecstasy because it incorporates all aspects of the human nature and harnesses of one’s drives to achieve spiritual enlightenment. The principle axiom in Tantra is that every aspect of being can be useful in spiritual practice — including sexuality — as long as no one is harmed thereby. The overriding principle of Hinduism is that any act which intentionally causes suffering to another is sin. So in Tantra one is free to use one’s sexuality in a spiritual context as long no one is hurt thereby.

Under the influence of Tantra erotic sculpture began to proliferate on temple walls - mostly heterosexual with all aspects of sexuality being included. Friezes often depict homosexual as well as bestial acts involving both men and women as well as group sex and a stunning variety of positions.

The Tantra posits the idea that God is androgynous and that one who is in touch with both the male and female sides of their being are closer to the divine than others who are polarised in their sexual orientation. Although Tantra is overwhelmingly heterosexual in its methodology; the homosexual is by no means excluded, condemned or marginalised. Those practitioners of Tantra who are of the homosexual persuasion need to fill in the gaps themselves!

Modern Indian Puritanism

It is quite stupefying that in a country which produced the Kama Sutra and assimilated ecstasy into mystical experience there should be a strong puritanical bias in a world which is becoming more liberal by the day. This puritanism of modern India, mostly restricted to the managerial class, is largely a product of Islamic and Anglo-Saxon prejudice. Unfortunately most Hindus who are educated in India passed through a Christian orientated educational system which inculcates Anglo-Saxon-Victorian values.

Whilst being profoundly lapse in the study of their own faith it is very easy to overlay the inculcated values over a shallow Hindu socio-cultural awareness. Hence we find highly educated Indian managers denying that homosexuality exists in India and that it is a foreign vice! The Indian penal code promulgated by Nehrus’s socialist (anti-religious) government first enacted article 377 punishing “sexual relations against nature with a man, woman or animal, whether the intercourse is anal or oral.” This law was recently repealed but the struggle for equality still goes.

The Summary of Homosexuality & Hinduism

When discussing controversial issues in Hinduism one needs to take into account a number of factors. There are those acts which are crimes and there are those acts which are categorised as sins. There are crimes which are not sins and sins which are not crimes. Crimes are acts which are contrary to establishes Law (usually civil) and sins are religious offences which are usually never
crimes. In the west there is a separation between religion and law. In ancient India there was no such distinction.

**Sin in Hinduism**

Christians declare homosexuality to be a sin, an act hateful in the eyes of their god. There are some modern Hindu commentators who, mimicking their christian mentors, concur with them! But the term “sin” is very differently understood in the true Hindu context. There are a large number of terms which indicate different ideas. But are all translated by the English term sin.

*Papa* - an act which causes demerit being defined as causing suffering to another being.

*Vipatti* - failure to fulfil some duty

*Klesha* - defilement

*Aparadha* - a ritual or protocol offence against either the deity, guru or other devotees.

*Dosha* - a character fault

*Pataka* - an act causing loss of caste

*Dushkrta* - misconduct

*Agha* - misdeed

*Amhas* — blame

*Agas* — heedlessness

*Drugdha* - transgression

*Abhidroha* - an act based upon hatred

*Enas* - contamination, physical or mental

*Anrita* - untruth - an act against the laws of nature

*Durita* - a ritual offence against the gods

*Droha* — an act of maliciousness against the gods

Before an act can be declared a Sin one needs to ask the following questions:—

1. Is it a crime - in other words an act contrary to the Law?
2. Is there a victim — has any suffering been intentional caused to another being?
3. Has the actor done anything which would compromise their social status (i.e., “results in loss of caste”)?
4. Has the actor compromised their ritual purity.
5. Does the act obstruct Moksha?

In consensual adult sex between members of the general Hindu community the answer to all of these would be no!

**Problems of Homosexuality in Hindu Law**

The problems posed by homosexuality in the Dharma Shastras (Sacred Law) are not based on moral judgements but rather legal complexities with reference to offspring and inheritance of ancestral property.

Homosexuals, along with the impotent, the childless and unmarried sons & daughters are excluded by the Sacred Law from inheriting the paternal property. Preference goes instead to the married siblings who have sons. The reasonable need for family units in ancient India was to retain the property within the family and to have it passed down to the descendants. If a homosexual inherited, it means that on his/her death the property would pass to some other family or be acquired by the government.
The second problem presented is liturgical. The essential pre-requisite for participation in many rituals is marriage. Manu states that a man on his own is not whole — he only become so, when united with a woman and children. Unmarried men and women in general may not participate in certain ceremonies regardless of their being homosexual or heterosexual. Apart from these two cases, homosexuals have never been discriminated against nor victimised in Hindu society.

Hindu mothers have wept over the homosexual son or daughter — not because they were sinners and morally perverse, but because of the denial of grand-children that is regarded as so important in Hindu society. Hinduism has been the exemplar of tolerance throughout the ages, let us hope that our youth will continue this sacred and rewarding tradition. Let us pray that they will proudly carry the beacon of compassion for all sentient beings and tolerance for all people and their varieties of life-styles into the future generations.

We hope that every Hindu will become a role model to others for social and religious tolerance and communal understanding. Let no person be denied his/her right to find happiness and contentment in whatever way they see fit.

A Srivaishnava Perspective

Being a non-dogmatic and non-institutional faith community, there can be no official Hindu dogma or position on the subject of homosexuality or “gay marriage”.

Firstly to judge whether something is morally wrong or right we need to establish that there was free-will and ability to choose in the matter. The Hindu Scriptures declare that homosexuality is an orientation which is karmically predisposed and not a matter of choice.

The Self (jiva) which is enveloped by ignorance, is sometimes embodied as a male, sometimes as a female, sometimes as a homosexual (ubhaya). According to its deeds and the nature one acquires thereby, one may be born as a god, a human or a beast. (Srimad Bhagavatam 4.29.29.)

Whatever the sexual orientation of the child whether it be male, female or homosexual (napumsaka) it is born in the ninth or the tenth month. (Garuda Purana. 2.32.29)

In fact one need not refer to scripture for support when every homosexual will testify that they had no choice in the matter!

“Against the natural order” argument also does not stand because if we use animals as the “natural” yardstick then every aspect of human life is against the natural order - from clothing to housing to food etc. Regarding Homosexuality in the animal world please read the article in Time Magazine Friday, Jun. 19, 2009 “Why Some Animals (and People) Are Gay By JOHN CLOUD.

Secondly the Acharyas and Alvars have mentioned everything conducive to our spiritual life including obstacles thereto, but no where have any of them discussed homosexuality per se, it is therefore a matter of no consequence whatsoever. If they had considered that it was a problem they would have mentioned it.

Hinduism is concerned with moksha — Liberation — liberation from suffering here and now and avoidance of rebirth.
If one desires the highest goal which is communion with me (Krishna); one should develop a focused mind, subdue the senses and strive to perfect non-attachment.

However, if this regime is practiced without devotion to Me despite having knowledge, by either, men, women or homosexuals it will not yield rewards. (Varaha Purana 142.50)

What is required for Liberation and communion with Krishna is primarily Prapatti — surrendering oneself to the Lord — a continual practice which will eventually lead to subduing the sense and developing non-attachment to material pleasures.

One of the greatest of the Srivaishnava Acharyas — Pillai Lokacharya was of the view that all forms of sensuality and self-enjoyment are incompatible with our essential nature which is to find our delight in and be a source of pleasure to Krishna alone. According to this view any form of sexuality whatever it may be is, equally an obstacle!

But in an imperfect world and in this imperfect human incarnation, we should at least try and maintain the highest Dharmic standards in all our relationships with whomsoever they may be.

Let us finally consider only the magnanimity, compassion and high-mindedness of our teacher Ramanuja, who can never be accused of puritanism or prudishness! On a pillar of a mandapa in which he used to teach in Srirangam there is a carving of a woman being pleasured by a dog! He and thousands of other Srivaishnavas and acharyas would have seen this carving and never mentioned it in anyway. Surely if he, or subsequent acharyas had found it offensive they would have ordered its effacement? The fact that it was ignored by every one of them and has existed for thousands of years can surely lead one to conclude that they all had a very healthy sense of humor!

Following their example we should abandon judgment of others and rather practice loving kindness and compassion to all beings.
LGBTQI Terminology

A note about these definitions: Each of these definitions has been carefully researched and closely analyzed from theoretical and practical perspectives for cultural sensitivity, common usage, and general appropriateness. We have done our best to represent the most popular uses of the terms listed; however there may be some variation in definitions depending on location. Please note that each person who uses any or all of these terms does so in a unique way (especially terms that are used in the context of an identity label). If you do not understand the context in which a person is using one of these terms, it is always appropriate to ask. This is especially recommended when using terms that we have noted that can have a derogatory connotation.

**

Ag / Aggressive - See ‘Stud.’

Agendered - Person is internally ungendered.

Ally - Someone who confronts heterosexism, homophobia, biphobia, transphobia, heterosexual and genderstraight privilege in themselves and others; a concern for the well-being of lesbian, gay, bisexual, trans, and intersex people; and a belief that heterosexism, homophobia, biphobia and transphobia are social justice issues.

Androgyne - Person appearing and/or identifying as neither man nor woman, presenting a gender either mixed or neutral.

Asexual - Person who is not sexually attracted to anyone or does not have a sexual orientation.

BDSM: (Bondage, Discipline/Domination, Submission/Sadism, and Masochism) The terms ‘submission/sadism’ and ‘masochism’ refer to deriving pleasure from inflicting or receiving pain, often in a sexual context. The terms ‘bondage’ and ‘domination’ refer to playing with various power roles, in both sexual and social context. These practices are often misunderstood as abusive, but when practiced in a safe, sane, and consensual manner can be a part of healthy sex life. (Sometimes referred to as ‘leather.’)

Bear: The most common definition of a ‘bear’ is a man who has facial/body hair, and a cuddly body. However, the word ‘bear’ means many things to different people, even within the bear movement. Many men who do not have one or all of these characteristics define themselves as bears, making the term a very loose one. ‘Bear’ is often defined as more of an attitude and a sense of comfort with natural masculinity and bodies.
**Berdache** - A generic term used to refer to a third gender person (woman-living-man). The term ‘berdache’ is generally rejected as inappropriate and offensive by Native Peoples because it is a term that was assigned by European settlers to differently gendered Native Peoples. Appropriate terms vary by tribe and include: ‘one-spirit’, ‘two-spirit’, and ‘wintke.’

**Bicurious** - A curiosity about having sexual relations with a same gender/sex person.

**Bigendered** - A person whose gender identity is a combination of male/man and female/woman.

**Binding** - The process of flattening one’s breasts to have a more masculine or flat appearing chest.

**Biphobia** - The fear of, discrimination against, or hatred of bisexuals, which is often times related to the current binary standard. Biphobia can be seen within the LGBTQI community, as well as in general society.

**Bisexual** - A person emotionally, physically, and/or sexually attracted to males/men and females/women. This attraction does not have to be equally split between genders and there may be a preference for one gender over others.

**Bottom** - A person who is said to take a more submissive role during sexual interactions. Sometimes referred to as ‘pasivo’ in Latin American cultures. Also known as ‘Catcher.’ (See also ‘Top’.)

**Bottom Surgery** - Surgery on the genitals designed to create a body in harmony with a person’s preferred gender expression.

**Butch** - A person who identifies themselves as masculine, whether it be physically, mentally or emotionally. ‘Butch’ is sometimes used as a derogatory term for lesbians, but it can also be claimed as an affirmative identity label.

**Catcher** - See ‘Bottom.’ This term may be considered offensive by some people.

**Cisgender** - describes someone who feels comfortable with the gender identity and gender expression expectations assigned to them based on their physical sex.

**Coming Out** - May refer to the process by which one accepts one’s own sexuality, gender identity, or status as an intersexed person (to "come out" to oneself). May also refer to the process by which one shares one’s sexuality, gender identity, or intersexed status with others (to "come out" to friends, etc.).
This can be a continual, life-long process for homosexual, bisexual, transgendered, and intersexed individuals.

**Cross-dresser** - Someone who wears clothes of another gender/sex.

**D&D** - An abbreviation for drug and disease free.

**Discrimination** - Prejudice + power. It occurs when members of a more powerful social group behave unjustly or cruelly to members of a less powerful social group. Discrimination can take many forms, including both individual acts of hatred or injustice and institutional denials of privileges normally accorded to other groups. Ongoing discrimination creates a climate of oppression for the affected group.

**Down Low** - See ‘In the Closet.’ Also referred to as ‘D/L.’

**Drag** - The performance of one or multiple genders theatrically.

**Drag King** - A person who performs masculinity theatrically.

**Drag Queen** - A person who performs femininity theatrically.

**Dyke** - Derogatory term referring to a masculine lesbian. Sometimes adopted affirmatively by lesbians (not necessarily masculine ones) to refer to themselves.

**Fag** - Derogatory term referring to someone perceived as non-heteronormative.

**Fag Hag** - A term primarily used to describe women who prefer the social company of gay men. While this term is claimed in an affirmative manner by some, it is largely regarded as derogatory.

**Femme** - Feminine identified person of any gender/sex.

**FTM / F2M** - Abbreviation for female-to-male transgender or transsexual person.

**Gay** - 1. Term used in some cultural settings to represent males who are attracted to males in a romantic, erotic and/or emotional sense. Not all men who engage in "homosexual behavior" identify as gay, and as such this label should be used with caution. 2. Term used to refer to the LGBTQI community as a whole, or as an individual identity label for anyone who does not identify as heterosexual.

**Gender Binary** - The idea that there are only two genders - male/female or man/woman and that a person must be strictly gendered as either/or. (See also 'Identity Sphere.')
**Gender Confirming Surgery** - Medical surgeries used to modify one’s body to be more congruent with one’s gender identity. See "Sex Reassignment Surgery."

**Gender Cues** - What human beings use to attempt to tell the gender/sex of another person. Examples include hairstyle, gait, vocal inflection, body shape, facial hair, etc. Cues vary by culture.

**Gender Identity** - A person’s sense of being masculine, feminine, or other gendered.

**Gender Normative** - A person who by nature or by choice conforms to gender based expectations of society. (Also referred to as ‘Genderstraight’.)

**Gender Oppression** - The societal, institutional, and individual beliefs and practices that privilege cisgender (gender-typical people) and subordinate and disparage transgender or gender variant people. Also known as "genderism."

**Gender Variant** - A person who either by nature or by choice does not conform to gender-based expectations of society (e.g. transgender, transsexual, intersex, genderqueer, cross-dresser, etc.).

**Genderism** - see "Gender Oppression."

**Genderfuck** - The idea of playing with ‘gender cues’ to purposely confuse "standard" or stereotypical gender expressions, usually through clothing.

**Genderqueer** - A gender variant person whose gender identity is neither male nor female, is between or beyond genders, or is some combination of genders. Often includes a political agenda to challenge gender stereotypes and the gender binary system.

**Genderstraight—See ‘Gender Normative.’**

**Hermaphrodite**—An out-of-date and offensive term for an intersexed person. (See ‘Intersexed Person’.)

**Heteronormativity—**The assumption, in individuals or in institutions, that everyone is heterosexual, and that heterosexuality is superior to homosexuality and bisexuality.

**Heterosexism** - Prejudice against individuals and groups who display non-heterosexual behaviors or identities, combined with the majority power to impose such prejudice. Usually used to the advantage of the group in power. Any attitude, action, or practice - backed by institutional power - that subordinates people because of their sexual orientation.
**Heterosexual Privilege** - Those benefits derived automatically by being heterosexual that are denied to homosexuals and bisexuals. Also, the benefits homosexuals and bisexuals receive as a result of claiming heterosexual identity or denying homosexual or bisexual identity.

**HIV-phobia** - The irrational fear or hatred of persons living with HIV/AIDS.

**Homophobia** - The irrational fear or hatred of homosexuals, homosexuality, or any behavior or belief that does not conform to rigid sex role stereotypes. It is this fear that enforces sexism as well as heterosexism.

**Homosexual** - A person primarily emotionally, physically, and/or sexually attracted to members of the same sex.

**Identity Sphere** - The idea that gender identities and expressions do not fit on a linear scale, but rather on a sphere that allows room for all expression without weighting any one expression as better than another.

**In the Closet** - Refers to a homosexual, bisexual, transperson or intersex person who will not or cannot disclose their sex, sexuality, sexual orientation or gender identity to their friends, family, co-workers, or society. An intersex person may be closeted due to ignorance about their status since standard medical practice is to "correct," whenever possible, intersex conditions early in childhood and to hide the medical history from the patient. There are varying degrees of being "in the closet"; for example, a person can be out in their social life, but in the closet at work, or with their family. Also known as ‘Downlow” or ‘D/L.’

**Intergender** - A person whose gender identity is between genders or a combination of genders.

**Institutional Oppression** - Arrangements of a society used to benefit one group at the expense of another through the use of language, media, education, religion, economics, etc.

**Internalized Oppression** - The process by which a member of an oppressed group comes to accept and live out the inaccurate stereotypes applied to the oppressed group.

**Intersexed Person**—Someone whose sex a doctor has a difficult time categorizing as either male or female. A person whose combination of chromosomes, gonads, hormones, internal sex organs, gonads, and/or genitals differs from one of the two expected patterns.

**Leather:** See ‘BDSM’.
**Lesbian** - Term used to describe female-identified people attracted romantically, erotically, and/or emotionally to other female-identified people. The term lesbian is derived from the name of the Greek island of Lesbos and as such is sometimes considered a Eurocentric category that does not necessarily represent the identities of African-Americans and other non-European ethnic groups. This being said, individual female-identified people from diverse ethnic groups, including African-Americans, embrace the term ‘lesbian’ as an identity label.

**Lesbian Baiting** - The heterosexist notion that any woman who prefers the company of woman, or who does not have a male partner, is a lesbian.

**LGBTQI** - A common abbreviation for lesbian, gay, bisexual, transgender, queer and intersexed community.

**Lipstick Lesbian** - Usually refers to a lesbian with a feminine gender expression. Can be used in a positive or a derogatory way, depending on who is using it. Is sometimes also used to refer to a lesbian who is seen as automatically passing for heterosexual.

**Male Lesbian**—A male-bodied person who identifies as a lesbian. This differs from a heterosexual male in that a male lesbian is primarily attracted to other lesbian, bisexual or queer identified people. May sometimes identify as gender variant, or as a female/woman. (See ‘Lesbian.’)

**Metrosexual** - First used in 1994 by British journalist Mark Simpson, who coined the term to refer to an urban, heterosexual male with a strong aesthetic sense who spends a great deal of time and money on his appearance and lifestyle. This term can be perceived as derogatory because it reinforces stereotypes that all gay men are fashion-conscious and materialistic.

**MTF / M2F** - Abbreviation for male-to-female transgender or transsexual person.

**Oppression** - The systematic subjugation of a group of people by another group with access to social power, the result of which benefits one group over the other and is maintained by social beliefs and practices.

**Outing** - Involuntary disclosure of one’s sexual orientation, gender identity, or intersex status.

**Packing** - Wearing a phallic device on the groin and under clothing for any purposes including: (for someone without a biological penis) the validation or confirmation of one’s masculine gender identity; seduction; and/or sexual readiness (for one who likes to penetrate another during sexual intercourse).
**Pangendered** - A person whose gender identity is comprised of all or many gender expressions.

**Pansexual** - A person who is sexually attracted to all or many gender expressions.

**Passing** - Describes a person’s ability to be accepted as their preferred gender/sex or race/ethnic identity or to be seen as heterosexual.

**Pitcher** - See ‘Top.’ This term may be offensive to some people.

**Polyamory** - Refers to having honest, usually non-possessive, relationships with multiple partners and can include: open relationships, polyfidelity (which involves multiple romantic relationships with sexual contact restricted to those), and subrelationships (which denote distinguishing between a ‘primary’ relationship or relationships and various "secondary" relationships).

**Prejudice** - A conscious or unconscious negative belief about a whole group of people and its individual members.

**Queer** - 1. An umbrella term which embraces a matrix of sexual preferences, orientations, and habits of the not-exclusively-heterosexual-and-monogamous majority. Queer includes lesbians, gay men, bisexuals, transpeople, intersex persons, the radical sex communities, and many other sexually transgressive (underworld) explorers. 2. This term is sometimes used as a sexual orientation label instead of ‘bisexual’ as a way of acknowledging that there are more than two genders to be attracted to, or as a way of stating a non-heterosexual orientation without having to state who they are attracted to. 3. A reclaimed word that was formerly used solely as a slur but that has been semantically overturned by members of the maligned group, who use it as a term of defiant pride. ‘Queer’ is an example of a word undergoing this process. For decades ‘queer’ was used solely as a derogatory adjective for gays and lesbians, but in the 1980s the term began to be used by gay and lesbian activists as a term of self-identification. Eventually, it came to be used as an umbrella term that included gay men, lesbians, bisexuals, and transgendered people. Nevertheless, a sizable percentage of people to whom this term might apply still hold ‘queer’ to be a hateful insult, and its use by heterosexuals is often considered offensive. Similarly, other reclaimed words are usually offensive to the in-group when used by outsiders, so extreme caution must be taken concerning their use when one is not a member of the group.

**Same Gender Loving** - A term sometimes used by members of the African-American / Black community to express an alternative sexual orientation without relying on terms and symbols of European descent. The term emerged in the early 1990’s with the intention of offering Black women who love women and
Black men who love men a voice, a way of identifying and being that resonated with the uniqueness of Black culture in life. (Sometimes abbreviated as ‘SGL’.)

**Sex** - A medical term designating a certain combination of gonads, chromosomes, external gender organs, secondary sex characteristics and hormonal balances. Because usually subdivided into ‘male’ and ‘female’, this category does not recognize the existence of intersexed bodies.

**Sex Identity** - How a person identifies physically: female, male, in between, beyond, or neither.

**Sexual Orientation** - The desire for intimate emotional and/or sexual relationships with people of the same gender/sex, another gender/sex, or multiple genders/sexes.

**Sexual Reassignment Surgery (SRS)** - A term used by some medical professionals to refer to a group of surgical options that alter a person’s "sex". In most states, one or multiple surgeries are required to achieve legal recognition of gender variance. Also known as "Gender Confirming Surgery."

**Sexuality** - A person’s exploration of sexual acts, sexual orientation, sexual pleasure, and desire.

**Stealth** - This term refers to when a person chooses to be secretive in the public sphere about their gender history, either after transitioning or while successful passing. (Also referred to as ‘going stealth’ or ‘living in stealth mode’.)

**Stem** - A person whose gender expression falls somewhere between a stud and a femme. (See also ‘Femme’ and ‘Stud’.)

**Stereotype** - A preconceived or oversimplified generalization about an entire group of people without regard for their individual differences. Though often negative, can also be complimentary. Even positive stereotypes can have a negative impact, however, simply because they involve broad generalizations that ignore individual realities.

**Stone Butch / Femme** - A person who may or may not desire sexual penetration and/or contact with the genitals or breasts. (See also ‘Butch’ and ‘Femme’).

**Straight** - Another term for heterosexual.

**Straight-Acting** - A term usually applied to gay men who readily pass as heterosexual. The term implies that there is a certain way that gay men should act that is significantly different from heterosexual men. Straight-acting gay men are often looked down upon in the LGBTQ community for seemingly accessing heterosexual privilege.
**Stud** — An African-American and/or Latina masculine lesbian. Also known as ‘butch’ or ‘aggressive’.

**Switch** - A person who is both a ‘Top’ and a ‘Bottom’, there may or may not be a preference for one or the other.

**Top** — A person who is said to take a more dominant role during sexual interactions. May also be known as ‘Pitcher.’

**Top Surgery** - This term usually refers to surgery for the construction of a male-type chest, but may also refer to breast augmentation.

**Trans** - An abbreviation that is sometimes used to refer to a gender variant person. This use allows a person to state a gender variant identity without having to disclose hormonal or surgical status/intentions. This term is sometimes used to refer to the gender variant community as a whole.

**Transactivism** - The political and social movement to create equality for gender variant persons.

**Transgender** - A person who lives as a member of a gender other than that expected based on anatomical sex. Sexual orientation varies and is not dependent on gender identity.

**Transgendered (Trans) Community** - A loose category of people who transcend gender norms in a wide variety of ways. The central ethic of this community is unconditional acceptance of individual exercise of freedoms including gender and sexual identity and orientation.

**Transhate** - The irrational hatred of those who are gender variant, usually expressed through violent and often deadly means.

**Tranny Chaser** - A term primarily used to describe people who prefer or actively seek transpeople for sexual or romantic relations. While this term is claimed in an affirmative manner by some, it is largely regarded as derogatory.

**Transition** - This term is primarily used to refer to the process a gender variant person undergoes when changing their bodily appearance either to be more congruent with the gender/sex they feel themselves to be and/or to be in harmony with their preferred gender expression.

**Transman**—An identity label sometimes adopted by female-to-male transsexuals to signify that they are men while still affirming their history as females. Also referred to as ‘transguy(s).’
**Transphobia** - The irrational fear of those who are gender variant and/or the inability to deal with gender ambiguity.

**Transsexual** - A person who identifies psychologically as a gender/sex other than the one to which they were assigned at birth. Transsexuals often wish to transform their bodies hormonally and surgically to match their inner sense of gender/sex.

**Transvestite** - Someone who dresses in clothing generally identified with the opposite gender/sex. While the terms ‘homosexual’ and ‘transvestite’ have been used synonymously, they are in fact signify two different groups. The majority of transvestites are heterosexual males who derive pleasure from dressing in "women’s clothing". (The preferred term is ‘cross-dresser,’ but the term ‘transvestite’ is still used in a positive sense in England.)

**Transwoman**-- An identity label sometimes adopted by male-to-female transsexuals to signify that they are women while still affirming their history as males.

**Two-Spirited** - Native persons who have attributes of both genders, have distinct gender and social roles in their tribes, and are often involved with mystical rituals (shamans). Their dress is usually mixture of male and female articles and they are seen as a separate or third gender. The term ‘two-spirit’ is usually considered to specific to the Zuni tribe. Similar identity labels vary by tribe and include ‘one-spirit’ and ‘wintke’.

**Ze / Hir** - Alternate pronouns that are gender neutral and preferred by some gender variant persons. Pronounced /zee/ and /here,/ they replace "he"/"she" and "his"/"hers" respectively.
### Gender Neutral Pronoun Usage Table:

<table>
<thead>
<tr>
<th></th>
<th>Subject</th>
<th>Object</th>
<th>Possessive Adjective</th>
<th>Possessive Pronoun</th>
<th>Reflexive</th>
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</thead>
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<td>She</td>
<td>Her</td>
<td>Her</td>
<td>Hers</td>
<td>Herself</td>
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<tr>
<td>Male</td>
<td>He</td>
<td>Him</td>
<td>His</td>
<td>His</td>
<td>Himself</td>
</tr>
<tr>
<td>Gender Neutral</td>
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<td>Hir</td>
<td>Hir</td>
<td>Hirs</td>
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<tr>
<td>Spivak</td>
<td>E</td>
<td>Em</td>
<td>Eir</td>
<td>Eirs</td>
<td>Emself</td>
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**How to pronounce gender neutral pronouns:**

<table>
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<th>Ze</th>
<th>Hir</th>
<th>Hirs</th>
<th>Hirself</th>
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<td>/ee/</td>
<td>/em/</td>
<td>/air/</td>
<td>/airs/</td>
<td>/emself/</td>
</tr>
</tbody>
</table>

**Examples of how to use these pronouns:**

She went to her bedroom.
He went to his bedroom.
Ze went to hir bedroom.
E went to eir bedroom.

I am her sister.
I am his sister.
I am hir sister.
I am eir sister.

She shaves herself.
He shaves himself.
Ze shaves hirself.
E shaves emself.

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This terminology sheet was created by Eli R. Green ([eli@trans-academics.org](mailto:eli@trans-academics.org)) and Eric N. Peterson at the LGBT Resource Center at UC Riverside 2003-2004, with additional input from [www.wikipedia.org](http://www.wikipedia.org) and many kind people who helped use create and revise these definitions. This sheet is always a work in progress so please be sure to check the Instructional Materials section of Trans-Academics.org for updated versions. Please feel free to alter, use or pass on as needed but be sure to give credit to the original creators. Any updates or corrections can be submitted to [eli@trans-academics.org](mailto:eli@trans-academics.org). Thank you. ☺
Defence Mechanisms

In some areas of psychology (especially in psychodynamic theory), psychologists talk about “defence mechanisms,” or manners in which we behave or think in certain ways to better protect or “defend” ourselves. Defence mechanisms are one way of looking at how people distance themselves from a full awareness of unpleasant thoughts, feelings and behaviours. Psychologists have categorized defence mechanisms based upon how primitive they are. The more primitive a defence mechanism, the less effective it works for a person over the long-term. However, more primitive defence mechanisms are usually very effective short-term, and hence are favoured by many people and children especially (when such primitive defence mechanisms are first learned). Adults who don’t learn better ways of coping with stress or traumatic events in their lives will often resort to such primitive defence mechanisms as well. Most defence mechanisms are fairly unconscious – that means most of us don’t realize we’re using them in the moment. Some types of psychotherapy can help a person become aware of what defence mechanisms they are using, how effective they are, and how to use less primitive and more effective mechanisms in the future.

Primitive Defence Mechanisms

1. **Denial** Denial is the refusal to accept reality or fact, acting as if a painful event, thought or feeling did not exist. It is considered one of the most primitive of the defence mechanisms because it is characteristic of early childhood development. Many people use denial in their everyday lives to avoid dealing with painful feelings or areas of their life they don’t wish to admit. For instance, a person who is a functioning alcoholic will often simply deny they have a drinking problem, pointing to how well they function in their job and relationships.

2. **Regression** Regression is the reversion to an earlier stage of development in the face of unacceptable thoughts or impulses. For an example an adolescent who is overwhelmed with fear, anger and growing sexual impulses might become clingy and start exhibiting earlier childhood behaviours he has long since overcome, such as bedwetting. An adult may regress when under a great deal of stress, refusing to leave their bed and engage in normal, everyday activities.

3. **Acting Out** Acting Out is performing an extreme behaviour in order to express thoughts or feelings the person feels incapable of otherwise expressing. Instead of saying, “I’m angry with you,” a person who acts out may instead throw a book at the person, or punch a hole through a wall. When a person acts out, it can act as a pressure release, and often helps the individual feel calmer and peaceful once again. For instance, a child’s temper tantrum is a form of acting out when he or she doesn’t get his or her way with a parent. Self-injury may also be a form of acting-out, expressing in physical pain what one cannot stand to feel emotionally.

4. **Dissociation** Dissociation is when a person loses track of time and/or person, and instead finds another representation of their self in order to continue in the moment. A person who dissociates often loses track of time or themselves and their usual thought processes and memories. People who have a history of any kind of childhood abuse often suffer from some form of dissociation. In extreme cases, dissociation can lead to a person believing they have multiple selves (“multiple personality disorder”). People
who use dissociation often have a disconnected view of themselves in their world. Time and their own self-image may not flow continuously, as it does for most people. In this manner, a person who dissociates can “disconnect” from the real world for a time, and live in a different world that is not cluttered with thoughts, feelings or memories that are unbearable.

5. Compartmentalization Compartmentalization is a lesser form of dissociation, wherein parts of oneself are separated from awareness of other parts and behaving as if one had separate sets of values. An example might be an honest person who cheats on their income tax return and keeps their two value systems distinct and un-integrated while remaining unconscious of the cognitive dissonance.

6. Projection Projection is the misattribution of a person’s undesired thoughts, feelings or impulses onto another person who does not have those thoughts, feelings or impulses. Projection is used especially when the thoughts are considered unacceptable for the person to express, or they feel completely ill at ease with having them. For example, a spouse may be angry at their significant other for not listening, when in fact it is the angry spouse who does not listen. Projection is often the result of a lack of insight and acknowledgement of one’s own motivations and feelings.

7. Reaction Formation Reaction Formation is the converting of unwanted or dangerous thoughts, feelings or impulses into their opposites. For instance, a woman who is very angry with her boss and would like to quit her job may instead be overly kind and generous toward her boss and express a desire to keep working there forever. She is incapable of expressing the negative emotions of anger and unhappiness with her job, and instead becomes overly kind to publicly demonstrate her lack of anger and unhappiness.

Less Primitive, More Mature Defence Mechanisms

Less primitive defence mechanisms are a step up from the primitive defence mechanisms in the previous section. Many people employ these defences as adults, and while they work okay for many, they are not ideal ways of dealing with our feelings, stress and anxiety. If you recognize yourself using a few of these, don’t feel bad – everybody does.

8. Repression Repression is the unconscious blocking of unacceptable thoughts, feelings and impulses. The key to repression is that people do it unconsciously, so they often have very little control over it. “Repressed memories” are memories that have been unconsciously blocked from access or view. But because memory is very malleable and ever-changing, it is not like playing back a DVD of your life. The DVD has been filtered and even altered by your life experiences, even by what you’ve read or viewed.

9. Displacement Displacement is the redirecting of thoughts feelings and impulses directed at one person or object, but taken out upon another person or object. People often use displacement when they cannot express their feelings in a safe manner to the person they are directed at. The classic example is the man who gets angry at his boss, but can’t express his anger to his boss for fear of being fired. He instead comes home and kicks the dog or starts an argument with his wife. The man is redirecting his anger from his boss to his dog or wife. Naturally, this is a pretty ineffective defence mechanism, because while the anger finds a route for expression, it’s misapplication to other harmless people or objects will cause additional problems for most people.
10. Intellectualization Intellectualization is the overemphasis on thinking when confronted with an unacceptable impulse, situation or behaviour without employing any emotions whatsoever to help mediate and place the thoughts into an emotional, human context. Rather than deal with the painful associated emotions, a person might employ intellectualization to distance themselves from the impulse, event or behaviour. For instance, a person who has just been given a terminal medical diagnosis, instead of expressing their sadness and grief, focuses instead on the details of all possible fruitless medical procedures.

11. Rationalization Rationalization is putting something into a different light or offering a different explanation for one’s perceptions or behaviours in the face of a changing reality. For instance, a woman who starts dating a man she really, really likes and thinks the world of is suddenly dumped by the man for no reason. She reframes the situation in her mind with, “I suspected he was a loser all along.”

12. Undoing Undoing is the attempt to take back an unconscious behaviour or thought that is unacceptable or hurtful. For instance, after realizing you just insulted your significant other unintentionally, you might spend then next hour praising their beauty, charm and intellect. By “undoing” the previous action, the person is attempting to counteract the damage done by the original comment, hoping the two will balance one another out.

Mature Defense Mechanisms

Mature defence mechanisms are often the most constructive and helpful to most adults, but may require practice and effort to put into daily use. While primitive defence mechanisms do little to try and resolve underlying issues or problems, mature defences are more focused on helping a person be a more constructive component of their environment. People with more mature defences tend to be more at peace with themselves and those around them.

13. Sublimation Sublimation is simply the channelling of unacceptable impulses, thoughts and emotions into more acceptable ones. For instance, when a person has sexual impulses they would like not to act upon, they may instead focus on rigorous exercise. Refocusing such unacceptable or harmful impulses into productive use helps a person channel energy that otherwise would be lost or used in a manner that might cause the person more anxiety. Sublimation can also be done with humour or fantasy. Humour, when used as a defence mechanism, is the channelling of unacceptable impulses or thoughts into a light-hearted story or joke. Humour reduces the intensity of a situation, and places a cushion of laughter between the person and the impulses. Fantasy, when used as a defence mechanism, is the channelling of unacceptable or unattainable desires into imagination. For example, imagining one’s ultimate career goals can be helpful when one experiences temporary setbacks in academic achievement. Both can help a person look at a situation in a different way, or focus on aspects of the situation not previously explored.

14. Compensation Compensation is a process of psychologically counterbalancing perceived weaknesses by emphasizing strength in other arenas. By emphasizing and focusing on one’s strengths, a person is recognizing they cannot be strong at all things and in all areas in their lives. For instance, when a person says, “I may not know how to cook, but I can sure do the dishes!,” they’re trying to compensate for their lack of cooking skills by emphasizing their cleaning skills instead. When done appropriately
and not in an attempt to over-compensate, compensation is defence mechanism that helps reinforce a person’s self-esteem and self-image.

15. **Assertiveness** Assertiveness is the emphasis of a person’s needs or thoughts in a manner that is respectful, direct and firm. Communication styles exist on a continuum, ranging from passive to aggressive, with assertiveness falling neatly in between. People who are passive and communicate in a passive manner tend to be good listeners, but rarely speak up for themselves or their own needs in a relationship. People who are aggressive and communicate in an aggressive manner tend to be good leaders, but often at the expense of being able to listen empathetically to others and their ideas and needs. People who are assertive strike a balance where they speak up for themselves, express their opinions or needs in a respectful yet firm manner, and listen when they are being spoken to. Becoming more assertive is one of the most desired communication skills and helpful defence mechanisms most people want to learn, and would benefit in doing so.

Remember, defence mechanisms are most often learned behaviours, most of which we learned during childhood. That’s a good thing, because it means that, as an adult, you can choose to learn some new behaviours and new defence mechanisms that may be more beneficial to you in your life. Many psychotherapists will help you work on these things, if you’d like. But even becoming more aware of when you’re using one of the less primitive types of defence mechanisms above can be helpful in identifying behaviours you’d like to reduce.
Rubbing against each other in a temple congregation, converting an open air stadium into an orgy park, and feeling each other in public place does all this take India (the land of Kamasutra) to the new heights in sexual liberation? Or has it always been there? Was it harassment or consensual? Was this happening to men or women or both? Can it happen in God’s own country?

When temples can have erotic postures depicted on the wall, what is wrong in groping to match the sounds of the Elenjithara melam?

I set out on the journey (Poolgrimage) to Thrissur to do a firsthand validation of tall and short, big and small, and black and white claims, during day and night!

**Day 1:** It was 7 am in the morning and I set out towards Round in Thrissur. Vehicular traffic is stopped and only Natraja service was available. Round is pretty much a hub of all activities! All mini Poorams from surrounding temples (9-10) temples congregate at Round, right outside Vadakkunathan temple. Mini Poorams (parade of elephants with the Utsavamurthy on top to the beat of drums and blow of wind instruments walk towards the main temple). It is a spectacle to watch the magnificent mammals walk round with a long and highly ornate decoration (Nettipattom) that run from their forehead to the middle of their trunk. The festival falls during peak summer in Kerala and this means you have no options to escape heat, mugginess, and sweaty days that makes you feel like sitting in an oven. I also managed to click an elephant with a hard on.

**8:30 AM** – I came out of Thiruvambady temple and was walking towards Round. Since I was already aware of Mallu men, their
appetite and Thrissur pooram (a vehicle to their meat), I was all set to receive and record their pings, paws, and prowl. 2 men walking towards the temple paused and gave me a prolonged look. Not sure if it was my egg head devoid of fuzz or I was looking like a photo journalist that got their attention. My gaydar blipped, and I confirmed the blip when I found them turning back to catch a glimpse every few feet they moved forward.

**Round – 8.00 AM**
For the next hour I forgot my purpose of visit and I was running in front and behind the elephants to capture their movements in my SLR. By then the parade had reached Parameikkavu temple and I caught the mahouts squatting beneath the four legged creature and resting in the shade. The orchestra (drums and wind instruments) in front of the parade reminded me of my purpose behind the visit. I must confess bare-chested men beating drums looked hot and sweaty like freshly made gulab jamoon. I thought I was going to be a part of the audience, but it was these men who made me a player.

I spent the next ten minutes catching them on my camera, you may call it a souvenir. By then there was an impressive line-up of elephants and onlookers right outside Vadakkunathan temple. My petri dish was fertile and ready, while intentions of many were furtive and fleeting. There were 3 rows of youngsters on either side of the melam who lift both their hands to cheer the bare-chested men beating drums. I saw this as an opportunity to move in and feel them while they were busy throwing their arms up in the air and none to shield my movement. And this was when I also met a few friends from Chennai. I shared my plan with them to attack the first three rows, but they said these could not be gay men but only straight men. Well isn’t it all the more exciting to convert straight to gay and teach him all tricks in the trade?

We got close the press/media pit to get a few good shots of the elephants and onlookers. But very soon we decided we had to divide and conquer rather than play on each other’s turf or miss the game elsewhere. But before we split we promised to call each other and inform any action spotted or engaged. The heat was unbearable and we soaked our towels, handkerchiefs and the inner wear. Wouldn’t playdry (fit dry) innerwear be a good idea?

**Brahmaswom Madam – 11.30 AM**
It was 11.30 am and the next action pit was Brahmaswom Madam (North East corner of Round) the three of us decided to move towards the next action pit to check out the intensity of the hormones. We walked through the lane and there were people standing on top of buildings and looking at the public below, but
then there were some eyes that were walking with us and at time chasing us and our hormones. We looked at the spread and quality, it was neither too good nor too bad and our appetite wasn’t big and we decided to save ourselves for the best. With the hope that we would find something we trekked back half kilometer to the Round.

Sun had reached the peak and our stomach was growling. We walked around the Round scanning for any actions, possible prospects and finally settled for some rice and buttermilk. I decided skip lunch and go a fluid diet (look more slim, fit and fiddle). One among the gang was strategically seated to scan every piece of meat that entered/left the restaurant. Where do full tummy and tired legs take you? We decided to go back to my friend’s room and rest our feet for the while before the next man-hunt. The next action pit was 1.30 PM – Elenjithara melam inside the temple and we had an hour to get there.

Our territories marked, our rules were simple and clear. We also made a pact to move away if one of us found an interesting catch and we would make our rooms available for the feast.

Fifteen minutes past one I stepped out of my friend’s room and headed to the elevator and there was a guy standing near the elevator giving me goose bumps, creating a twister within me and reminding me of my adolescent days. He must be in his mid twenties; there was sculpted flesh to host a carnival and his eyes were intoxicating and lost. I gave refuge to the lost eyes and offered him a souvenir, a token and love and in return took back a rain check for the night. He was worth many nights, but I wanted to look around the town before I settled for him.

We stepped into the elevator and there were two more eye candies starring at us. I moved and rearranged like the cola bottle waiting for its turn to be filled. One of them didn’t waste any second, he ignored my friend, beamed his smile at me and when the elevator door opened I moved closer to him and gently pushed his hard button to show my consensus. He held me from the back and asked how long I worked out and I answered a few more questions and then we parted. Perfect elevator pitch!

Elenjithara Melam – 1.30 PM
We entered the temple through South Gate and it didn’t feel like a temple complex. There were many standing just outside the gate and hunting with their eyes and smile. Who wants to settle down for a meal immediately when thousands of sausages are available for
sampling? Men were scattered around like mushrooms under the trees and they were ogling at men entering the temple. I have never seen anything to this scale, choice and spread. There was definitely more than one for everyone to pick and move.

Some were in groups and some were all by themselves, but there was a lot of hesitation in air. What are they waiting for where there is burning desire I shook hands and spoke with a few, and didn’t go beyond that. While some friends of mine never bothered to engage beyond a short conversation and got into action right away. By then Elenjithara melam (near the Eastern gate) had begun. My friend’s phone rang and coordinates for the barbeque pit for sausage was shared. It was a 300 sqft place, 2 sides closed with brick, one side covered with wooden grill and the fourth side completely open. I saw people pretending to look at the melam through the wooden grill, but there was something else happening. I was not sure what was exactly happening. I folded my dothi and entered the pit for some action.

Men of all age group were there in that enclosure and every inch of space was occupied. I have travelled in suburban trains in Mumbai, but this place dethroned Mumbai trains. But unlike the trains there was no push or pull, but shoulders (flagella) moved to accommodate me in the overpopulated space and within seconds moved me to center of the room. Now no consent was required, one hand grabbed by ass, the second hand grabbed the boneless muscle and was vigorously exercising, third hand caressed my chest and fourth hand started to finger my ass. I felt like a rat pinned on a dissection board, I was alive and my heart was racing. My two hands were busy one trying to hold on to my dothi and the other wiping sweat off my forehead and my eyes turned a spectator with no control or influence. Like tonsure, kavadi, etc. doesn’t this sounds like a temple ritual?

I couldn’t stand in the action pit for more than 10 minutes with so many hands working on my sausage and those ten minutes felt more like a rape. We stepped out of the high action zone and took refuge in the garden on the Northeastern side of the temple. So many men exhausted from heat and action were all seated in the shade (pavilion seat) and watching people enter and leave the sausage pit. I rested for a while in the shade, we made a few eye contacts, got a few numbers and finally decided to go back to the room and come back fresh that evening for more action.

On the way home I met a few more men. Some were waiting for me to make a gesture and to talk to them, while some waiting for me to take them home. For once I felt like a celebrity and I decided to talk
to all of them and shake hands though my sack wouldn’t have that much ink to autograph all of them.

**Kodamattam 5 PM**
I went home washed my parched throat with a few liters of spicy buttermilk and took a cold shower and proceeded back to the Round for Kodamattam. Elephants were lined up on either side and colorful umbrellas went up and down the cheer of the crowd. While many in the crowd was busy cheering, some in the crowd were rubbing their crotch against and a few hands that I shook before I went home that afternoon now approached me. Sun was setting and people were on top of all buildings trying to catch a glimpse of the kodamattam and I looked around to see how many on the high rises were looking at my high raise. I couldn’t spot any and moreover I was a tourist and I didn’t have to care about my identity and I let the hungry souls fondle me in the crowd. But I ensured I save myself for the night beyond the twilight.

So many on the street were looking around and sometimes I had to make the first move to shake hands with them and I didn’t use any of those cliched pick-up lines, “do I know you from somewhere”, “have we met before”, “you seem so familiar”. My question was sharp, action packed and driven. “Do you have a place”? For those without a place there were always dark corners in the city.

**Thrissur Pooram Part 3**

**Stadium 7 PM**
Around 7 pm the festivities ended and the crowd was dispersing in all directions. Many men were holding hands and huge gathering proceeded towards one direction, it was the Stadium. There was gait, energy, fervor, enthusiasm, excitement, purpose, desire, and lust in
their walk. As we entered the stadium I had to remind my friends on our terms of engagement – divide and conquer, call and update on action zones, man-mines, and safety, inform if you decide to take one back to the room.

2 focus lamps stood on either side of the stadium and the semi circular gallery was slowly and steadily filling up. I stood at the center of the stadium and surveyed the audience (soon to be players). I didn’t know where to start the parikrama and was looking a bellwether. The southern and northern side of the gallery was both dark and colored everyone black, there was no partiality. From the center I could barely see silhouettes. By then my friends had vanished on their sexpedition.

I started from the Southern side of the gallery, I swiftly ascended the steps and by then there were so many men leaning their back against the parapet wall and standing like wax dolls in Madame Tassauds museum. Not sure if their posture meant they were waiting to get serviced or they were waiting to service.

Before I even encouraged the thought of picking one and settling down for a quickie I decided to go visit the exhibition. Mallu men came in various shapes, sizes, and skin. The spread in age, demographics, and ethnicity was breath taking. Didn’t matter if you were black or white, tall or short, thin or meaty, 20 or 60, there was unfulfilled desire in everyone. A few decided their play dates for the evening quickly and left the stadium, some used the stadium as a play ground and rest of others as audience to their play. Those who felt shy to have audience to their play descended the steps and disappeared behind the gallery/carpark. I waited and waited closer to the northern end of the gallery, but nothing to my tingle my taste (and buds) was around.

An hour into the play the inflow into the stadium almost stopped and I noticed buzzing activity in the southern end. I was also desperate to find something handy and dandy. Some were seated on the steps, some leaning against the wall and some trying to pull you into the action pit. The walk across the gallery was almost a triathlon race.

There were desirous animals watching me from behind the bush. Some making weird noises (hooting, mating calls, grope and groan) and making gestures to trap my attention. Some even touched me, but I ducked and pushed them aside and kept walking ahead. I felt like I was walking into a forest. By then my eyes were slowly adjusting to the dim light and darkness and my mind was processing
those high adrenalin and testosterone filled images.

Was it Ford assembly line, oiled and regulated or was it ration shop queue, with pull, push and gossip or was it porn booth filled with graphic images, groping sounds and strong smell of hormones? I was walking south while an orderly crowd walked towards me paying their obeisance to the Kings standing against the wall. Some smooched their King and moved on, some walking on their knees orally satisfied him and moved on, some suckled his nipples like newborn piglets, some hissed into his ears like hissing secrets in Nandi’s ears, some touching his gluteus like worshipping cows. A few Kings were worth paying obeisance, but it was difficult to jump the line. There was a queue for every kind of Seva. The worship was intense and faithfully fetish. Wow! It was religious sex and religiously sex! No jaragu..jaragu

Devotee or King? That was the choice that confronted me at this point of time. Remember election is a democratic process, Yes, by the people, of the people and for the people, but keeping your throne and satisfying people is your responsibility. I went through the crowd in half mind and suddenly I found a beehive of activity around me. Next minute my cargos were down and my tee covered my face and I was crowned the King with so many queens and drones around. A sex hive!

My mind went haywire from emotional and hormonal overload. I was reminded of the churning of the ocean of milk with the rope of snake and there were people on either side of me. There was competition not for the throne, but to satisfy the man on the throne. Who gets to stay longer, who gets the Kings juice? Sex was definitely king size!

But there is downside to so many hands and mouths reaching out to you. It can be rough and you don’t know what infections (inclusive of gingivitis) you get to take home as souvenirs. I couldn’t manage the crown and the thrown for long and suddenly I pulled up my pant and lowered my tee shirt and ran down the steps. Finally the runaway King decided to rest his bruised dick for the night from all the manhandling, while his friends stayed back at the fest for the feast.

City never sleeps should be the tag for this city. That night saw more action at the Round and finally it was rain that sent people back to their room. Next morning I heard more tales from my friends and we exchanges stories while waiting outside the temple for more Pooram action. I was still on a high from all the action in the last 24
hours and my roving eyes, high energy got me a few room
invitations. I turned them down and headed home. My friends told
me people were making out in the lobby, verandah and hallways in
the hotels.

That evening I reached the train station an hour in advance and to
my delight the train was delayed by half hour. This means I get to
scan the passengers travelling to Bangalore (train to Bangalore
leaves before Chennai). I entered the train station and decided to
hang out by the lobby to scan every piece of luggage. Within minutes
I got an invite from a Thrissur native and we found a safe spot to
engage right behind the ATM machine. Let me tell you finding sex in
Thrissur is easier than finding ATMs.

Two full days of sex, sex and only sex. From the moment I boarded
the train in Chennai till I boarded the train back to Chennai there
was action even before every milestone. Wow! Call it hell, heaven or
God’s own country then I don’t mind living there forever. I have
heard friends narrate stories of nude beaches across the world, about
Amsterdam (sex capital of the world, but never heard such
sexcapades during a temple congregation. I have hit so many
lingams in one go! I have a new record; if you are reading this let us
go back again next year to create a new record of Linga points. First
year they call them “Kanni samis”, should we call them “Sunni
samis” and should we call visitors with 14+ years of experience as
Gay samis instead of Guru samis”?

**PS:** It took me one week to sit down and narrate scene by scene,
mile by mile and hour by hour. I am sure many of you will be
appalled and I won’t be surprised if you asked me to take this off my
blog spot. Thanks to my fag hag who gave me a place to stay and
enjoy. I hope she doesn’t feel offended after reading me sexcapade.

Some of my friends think I have stooped down to make such posts
and they opine that I’ve turned into a slut ever since this trip. May be
they are right! I had sex with a vendor who came to meet my boss at
work and I had web cam sex with a fireman in NY. I must tell you
that I am no saint! This is my diary of life and I shall record every
incident worth remembering and sharing.

Sexpedition continues....
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മി. 4 - 2013 ഇന്നടെ കരാറുകളില്‍ അന്താരാഷ്ട്ര പ്രതിമൂലമുള്ള 2014 കളില്‍ 14 വാലാക്ക എതിരക്കേടുകളെ കരാറ് സമര്ഥനം

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