



**THE BUDDHIST
EFFECTIVE METHOD FOR SOLUTIONS
OF KĀMARĀGA IN THE MODERN SOCIETIES**

Ven. Dharma Rakshit Bhikkhu

A Dissertation Submitted in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School
Mahachulalongkornrajavidyalaya University
C.E. 2017



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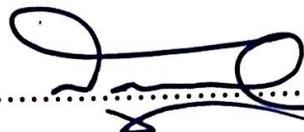
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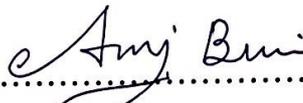
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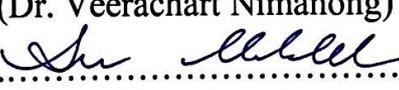

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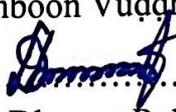

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Abstract

There are three objectives in this Qualitative dissertation: (1) to study the Concept of Kāmarāga in Theravāda Buddhism; (2) to study the Status and Case Studies of Kāmarāga in Theravāda Buddhism, and (3) to create a Buddhist Effective method for Solutions of Kāmarāga within modern societies.

The meaning of “Kāmarāga” is “Sexual Gratification”. According to Buddhism, Kāmarāga has been a fundamental stumbling-block to the achievement of liberation (nibbāna); or to achieve any kind of development in the contemporary problematic societies in general. As the same case, Kāmarāga has become a fundamental issue which has been seized the entire peace and happiness in the modern societies.

The lack of understanding of the role of Kāmarāga in the Buddhist term has produced among the people in the societies to view Kāmarāga as the ultimate happiness of every human’s existence. In order

to get any forms of development of by-passing of Kāmarāga not seeing as significantly a problem; as a result of this our total social environment has been led by chaos and confusion.

The Buddha's teaching proclaims the effective method for solution of Kāmarāga both in the monastic and social contexts for human development: nibbāna for monastic and long lasting happiness in the societies, however step by step can attain Nibbāna.

The concept of Kāmarāga in Theravāda Buddhism has given a range of things, such as: the researcher has provided the definition of Kāmarāga in accordance with the Pāli Buddhist scriptures, in order that to understand about the general concept of the viewpoints of Indians, Buddhists and Westerns.

The researcher also traced about supportive and destructive factors of Kāmarāga. As supportive factors of Kāmarāga, he has brought the three core issues in Buddhism, such as: desire, greed and delusion. On the other hand, as destructive factors of Kāmarāga, the researcher took very important facts such as: morality, concentration and wisdom. The Solutions for both monks and laity are firstly, to monks, must absolute cut off all of the sexual desire from the monk's mind. And secondly, to the laity, they must temporary or incomplete reduce the sexual desire from their mind.

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“The Buddhist Effective Method for Solutions of Kāmarāga in the Modern Societies” is submitted to the International Buddhist Studies College of Mahachulalongkornrajavidyalaya University, in partial fulfillment of the requirement for the degree of Doctor of Philosophy Buddhist Studies.

First, I would like to thank my parents, the late Mr. Chan Kumar Barua and Mrs. Nanī Bala Barua bringing us up amidst much hardship, and my brother Sumadhu Barua, sisters Visakha, Bidhu and Sneha Barua, for their enormous loving-kindness. I would also like to pay gratitude and thanks to my Preceptor most Ven. Saṅgharakkhita Mahāthero and my Dhamma Mothers Ven. Sayalay Pone ye thi and Mr. Joymitra and Mrs. Bani Prabha, I also grateful to Ven. Dr. Jinabodhi, Sunandapriya, Santarakkhit, Sumanapal (USA), Arunjyoti, Ananda (Canada) Mr. Sutdhinant Taymeya and Mrs. Pornpen Taymeya, Mrs. Piyavan Sangachit, Mr. Ajit Barua (USA), Arup, Tapu, Apu, Swadesh, Kishor, Motisen, Subhash Barua.

I would like to offer my sincere thanks and deep respect to the rector of Mahachulalongkornrajavidyalaya University, the Most Venerable Prof. Dr. Phra Brombaṇḍit, who has encouraged me to come to his University for my further studies, and I would also offer my sincere thanks to other fellow personals of MCU.

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Ven. Dharma Rakshit Bhikkhu

15 March 2018

List of Abbreviations

(Note: In quoting the Pāli sources, references are given according to the volume (indicated by Roman letter) and page number of the PTS edition as they appear in the CSCD unless otherwise stated such as the Dhammapada in which case the verse is given instead of page number.)

A	: Aṅguttara-nikāya
BD	: Buddhist Dictionary: Manual of Buddhist Terms and Doctrines
D	: Dīgha-nikāya
Dhp	: Dhammapada (referred to the number of verse)
Dhp-a	: Dhammapada- aṭṭhakathā
Dhs-a	: Dhammasaṅgaṇī- aṭṭhakathā (Atthasālinī)
Dīp	: Dīpavaṃsa
Kv	: Kaṅkhāvitarāṇi,
M	: Majjhima-nikāya
MA	: Majjhima-nikāya-aṭṭhakathā (Papañcasūdanī)
Mn	: Manorathapūraṇī
Mhv	: Mahāvaṃsa
Mhv A	: Mahāvaṃsa-aṭṭhakathā
Mil	: Milindapañha
N	: Niddesa
Ras	: Rasavāhinī
RV	: Ṛg Veda
S	: Saṃyutta-nikāya
SA	: Saṃyutta-nikāya-aṭṭhakathā (Sārattappakāsinī)
Sn	: Sutta-nipāta (referred to the number of verse)
Sp	: Samanthapāsādikā
Sv	: Sumaṅgalavilāsinī
Vibh-a	: Vibhaṅga-aṭṭhakathā (Sammohavinodanī)
Vin	: Vinaya-piṭaka
Vism	: Visuddhimagga

Other Abbreviations

AD	: Anno Domini
AE	: Arakanese Era
BC	: Before Christ
BE	: Buddhist Era
BPS	: Buddhist Publication Society
CE	: Common Era
Cf	: Conferred
CP	: Compared with
EB	: Encyclopedia of Buddhism (Malalasekara)
EB (e)	: Encyclopedia of Buddhism (electronic) (Buswell)
ed.	: Editor/Edited by
eds.	: editor (s)
i.e.	: that is to say
e.g.	: example
etc.	: et cetera/and others
f.	: forward
ff.	: following many pages
Ibid.	: (Ibiden) in the same place
MBPPL	: Motilal Banarashi Dass Publishers Privet Limited
MMPPL	: Munshiram Manoharlal Publishers Privet Limited
n.d.	: no date (of Publication)
No.	: Number
n.p.	: no place
Op. cit.	: (Opera citato) in the work side/as refers
P	: Page
PED	: Pāli English Dictionary
PP	: Pages
PTS	: Pāli Text Society
PTSD	: Pāli Text Society's Dictionary
pvt.	: Private
Sv	: Sub Voce
Trans.	: Translator/translated by
Vol.	: Volume

EXAMPLE

A I 18.

A = Aṅguttara-nikāya

I = Volume I

18 = Number 18

Vin I 18.

Vinaya-piṭaka

I = Volume I

18 = Number 18

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Chapter I

Introduction

1.1 Background and Significance of the Problem

There have been widespread misconceptions about both the nature of desire and desirelessness, finding similarity in meaning between the East and the West. Laurence J. Rosan wrote an article titled “Desirelessness and the Good”¹ which was a discussion of the basic philosophical concept of ‘Desirelessness’ in Buddhism and outlined the basic philosophical concept of the ‘Good’ of the Platonists.

The author has reached the equivalent in meaning between “Desirelessness” and “Good” in both Buddhism and Platonism, saying that the desirelessness in Buddhism has been equated with the metaphysical entity of Good in Platonism. “Good” in Platonism has been a metaphysical concept, there is no doubt about it, because “Good” means the final Cause of the Universe, and is a pure metaphysical and speculative philosophy. Buddhism does not accept any metaphysical and speculative philosophies. Therefore, desirelessness cannot be understood as the metaphysical entity of “Good” in Platonism. Then obviously, a new question arises what is the concept and meaning of desirelessness in Buddhism?

Desirelessness in pāli is explained through the technical term of ‘*virāga*’. *Virāga* is also a synonym to Nibbāna. In the vicinity of our modern world, however, *virāga* is not a common thing within human beings. Conversely, *rāga*, or *kāmarāga*, has been found to be common attribute within human beings. Therefore, in the modern world, *Kāmarāga* has become the dominant factor of all things. In order to fulfill *Kāmarāga* (Sensual desire or attachment) within one’s life, now the principle tools of fulfillment include modern advanced scientific technology and pharmaceutical drugs. For example, there are many kinds of drugs or tablets : Viagra and other related drugs, which cause an tremendous increase in sensual attachment, more than ever before.

¹Laurence J. Rosan, “Desirelessness and the Good”, in **Philosophy East & West**, V. 5, University of Hawaii Press, 1955, pp. 57-60.

The state of Desirelessness (*lobhakkhaya*) is the ultimate goal of Buddhism (Nibbāna). This means that desire must be uprooted without any unwholesome attachments or clingings. Buddhism does not encourage practitioners to live with desire. In fact, according to Buddhism, desire is explained with regard to the extinction of Kāmarāga in the Middle Path (*Majjhima Paṭipadā*).

According to Buddhism, lustful desire (*Kāmarāga*),² and sensual desire (*Kāmacchandha*),³ and also the cravings of the sensual pleasure, (*kāma-taṇha*)⁴ all are the root causes of lust represent the foremost problematic issue in human beings lives, which are obstacles toward achieving peace and happiness of the mind. *Virāga*⁵ (the absence of lust) is the opposite of the *rāga*⁶ (lust), which Buddhism encourages practitioners to extinguish. Although in our modern Buddhist world, there are a number of Buddhist scholars, Buddhist practitioners have written a number of books, articles, etc. about the lustful desire taught by the Buddha, which is found in the Pāli Canon or Theravāda Buddhist texts.

We do not know how many people fully understood the teachings on lustful desire from this scholarly contribution, but our anticipation is that Buddhists are kept far away from the understanding of lustful desire in the Theravāda Buddhist texts. That is why it is important to know the real meaning of lustful desire in the Theravāda Buddhist Texts, its origin, increase, consequences, and their explanations, all found within the Theravāda Buddhist texts.

More or less, we can find out about the general explanation of lustful desire in the Pāli Canon and in secondary Buddhist literature. However, this dissertation focuses on a particular subject matter which is undoubtedly not known nor has there been any scholarly contribution of writing about lustful desire with regard to Vaṅgīsa Thera.⁷ Therefore, this dissertation will compile information regarding the lustful desires of Vaṅgīsa Thera, along with those who were victimized as Vaṅgīsa Thera in the Theravāda Buddhist texts.

²D II, 290

³A III, 65

⁴D I, 26. M I, 15, S I, 15

⁵M I, 6

⁶S II, 101

⁷Vism, 1,103

Particularly, Vaṅgīsa Thera⁸ supposedly endured delayed attainment of Nibbāna, more so than other eminent figures of Buddha's disciples. This, has become one of the most interesting subjects to be studied in order to bring more awareness and public attention to how and why lustful desire is so harmful.

Lustful desire is a psychological state of the mind. Therefore, a full analysis of the mind and its concomitant factors must be understood. The majority Buddhists do not understand the mind and its functions in accordance with the Theravāda Buddhist texts. Buddhism emphasizes the mind in order to understand its nature and functions, rather than that of our physical being etc.

As lustful desire is above defined it is a mental state. So, what are the main components of the mind that allow lustful desire to take root within the human mind? What are the mysterious misconceptions that the Buddhists are still deluded with the lustful desire often overlook in their daily lives? What are real Buddhist concepts that can explain the lustful desire that arose among the disciples of the Buddha. It is interesting that among the Buddha's disciples, Ven. Vaṅgīsa Thera's lustful desire was stronger than any other disciple.

1.2 Objectives of the Research

1.2.1 To study the Concept of Kāmarāga in Theravāda Buddhism

1.2.2 To study the Status and Case Studies of Kāmarāga in Theravāda Buddhism

1.2.3 To create a Buddhist Effective method for Solutions of Kāmarāga within modern societies

1.3 Statement of the Problems

1.3.1 What are the concepts of Kāmarāga and its origins, found in the Theravāda Buddhist Canon and post canonical texts; synonyms, antonyms, supportive factors, destructive factors and their explanations?

⁸John D. Ireland, **Vangisa An Early Buddhist Poet**, (The Wheel Publication Society, Kandy: 1997), p. 28.

1.3.2 How to develop and apply this new body of knowledge of Kāmarāga within Modern Societies?

1.3.3 How to create and highlight the Buddhist Effective method for Solutions of Kāmarāga in modern societies?

1.4. Scope of the Research

The scope of the research was divided into three ranges, namely;

1.4.1 Scope of the Source of scriptures

The scope of the research and the primary resources will be documentary research based on a Theravāda Buddhist textual study. The information will be collected from Vinaya-piṭaka such as Suttavibhaṅga, Khandhaka, Mahāvagga, Cullavagga, Parivara, and the facts of the Nikāyas from Sutta-piṭaka will be used from the Buddhist Canon e.i. Aṅguttara-nikāya, Dīgha-nikāya, Majjhima-nikāya, Saṃyutta-nikāya, Sutta-nipata, Theragāthā, Therīgāthā, Dhammapada, Apadana, Jataka, Milindapaṇha and Abhidhamma-piṭaka Dhammasaṅgani, Vinhaṅga, Dhatukathā, Puggalapaññatti, Kathāvatthu etc. In addition, data will be collected as the secondary source, from literature and works translated into Pāli, English, Sanskrit and Bengali. Further information will be gathered in connection with this topic from the post-canonical literature of the Theravāda such as commentaries (aṭṭhakathā), sub-commentaries (ṭikā), a compendium (saṅgaha), chronicles (such as the Dīpavaṃsa, the Mahāvaṃsa and modern expository works will be collected from both academic and non-academic sources, such as printed books, encyclopedias, journals, articles and modern devices etc.

1.4.1 The Scope of contents

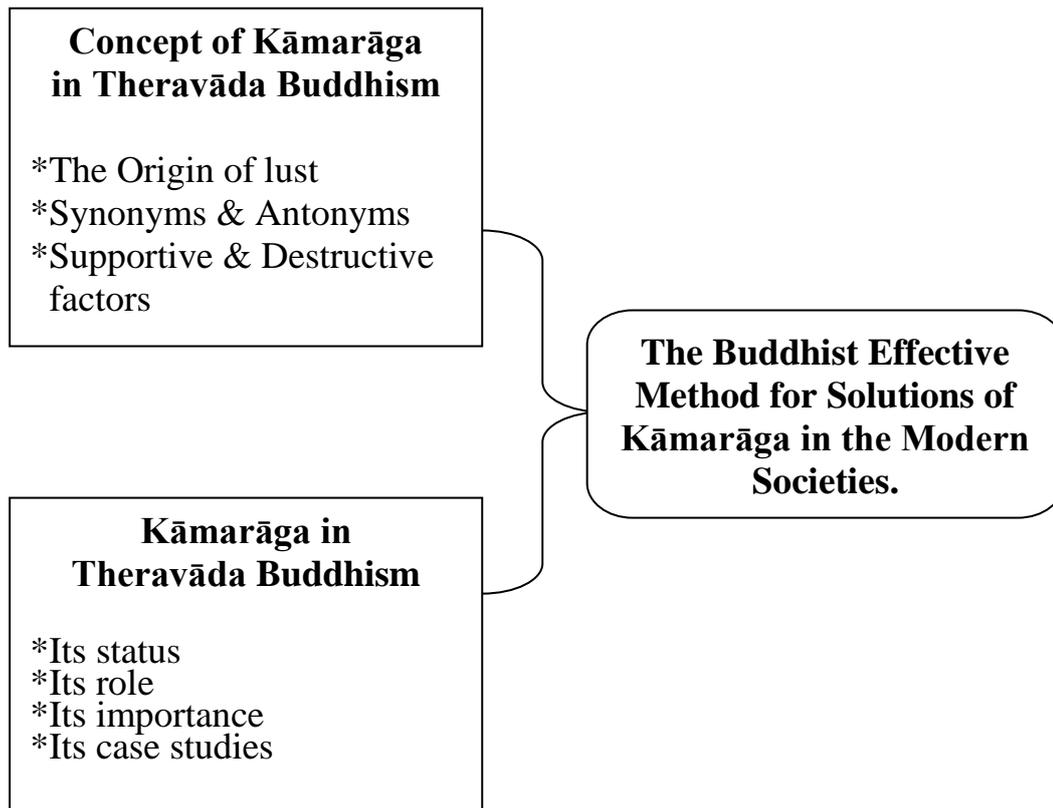
The scope of the research will be derived from the contents of three objectives; to study the concept of Kāmarāga in Theravāda Buddhism, (it will be discussed in the chapter two), to study the status, role, importance and the case studies of Kāmarāga in Theravāda Buddhism, it will discuss along with in chapter three, and to create at the Buddhist Effective method for Solutions of Kāmarāga in the modern societies it will be discussed in chapter four.

1.4.3 The Scope of Populations

Questionnaire for the following research topic of the fieldwork research and interviews proceeded as follows:

- Interview: 1. Prof. Dr. Phra Rajapariyatkavi Vice Rector, Mahachulalongkornrajavidyalaya University, Wang Noi, Thailand.
- Interview: 2. Prof. Dr. Banjob Bannaraji, (Ex) Professor of World Buddhist University, Thailand.
- Interview: 3. Prof. Dr. Veerachart Nimanong, Dean of Aback University, Thailand.
- Interview: 4. Dr. Supriya Rai, Education, K J Somaiya Center for Buddhist Studies, Mumbai, India.
- Interview: 5. Dr. P. D. Premasiri, Emeritus Professor, University of Kelaniya, Sri Lanka.

1.5 Conceptual Framework



1.6 Definitions of the terms used in the Research

The definition of the terms will be used for the Theravāda Buddhist Texts, as Sutta and Abhidhamma piṭaka of the Pāli Text Society.

1.6.1 **Kāmarāga-** has more than one connotation: 1) General connotation and 2) Specific connotation. The general connotation of Kāmarāga is sensuality and it is referred to the six sense bases (*āyatanas*), such as cakkhu āyatana, sota āyatana, Ghana āyatana, rasa āyatana, phassa āyatana and mano āyatana; the specific connotation of Kāmarāga refers sexuality.

1.6.2 **Buddhism** means the Buddha's teachings which were later called Theravāda Buddhism.

1.6.3 Effective Method means the proposed approach to diminish or eliminate sexual desire.

1.6.4 Modern Societies mean universal regional Societies with Buddhist beliefs.

1.6.5 Concept of Kāmarāga means the origin, synonyms and antonyms; as well as, supportive and destructive factors of Kāmarāga.

1.6.6 Case Studies means a study of the cases of Ven. Vaṅṅīsa Thera, Ven. Udāyi, Ven. Sudinna and the other close disciples of the Buddha, those who faced sexual problems with lust related issues and Ajarn Chah etc.

1.6.7 Solutions mean the application of the suggested approaches in everyday life.

1.7 Review of the Related Literature and Research works

The following literature reviews are taken in connection with lustful desire problems as well as Ven. Vaṅṅīsa Thera from books, articles, and Internet sources.

1.7.1 Dr. Chinda Chandrkaew, *Nibbāna The Ultimate Truth of Buddhism*, Bangkok: Mahachula Buddhist University, Publish in 1979.⁹

This book shows three ways for the extinction of the fire of lust. Craving (Taṇhā) is the root cause of lust. In one place, the Buddha says that desire, the lust. According to Buddhism, sensory impressions (*paṭighasaphassa*), become meaningful or significant through the psychological import of lust (rāga), hatred (dosa) and delusion (moha). The psycho-physical processes are simply signs, but they become significant in, 'being' (satta), when being conceived by an account of our mental attitudes of lust, desire or attachment. Due to the contribution of

⁹Dr. Chinda Chandrkaew, *Nibbāna The Ultimate Truth of Buddhism*, Mahachula Buddhist University, July B.E, 2525 (A.D. 1982), p. A.

the threefold defilements of lust, hatred and delusion, or in short under the shade of ignorance (*avijjā*). In some others, the Buddha refers to destruction of lust, hate and delusion as *Nibbāna* seen in this life. Under the sway of our threefold defilements, lust, hatred and delusion, we see things with significance and meanings, in such a way that alienates them from their reality. What is really annihilated is our ignorance (*avijjā*), or as has been admitted by the Buddha: our lust, hatred and delusion. The author of this book even discussed more details about the lust, but the text still needed some more ways of practice for riding Buddhists from lustful desire problems.

Summary: The three ways for the extinction of the fire of lust (*Kāmarāga*. Craving (*Taṇhā*) is the root cause of lust. The Buddha suggested to annihilated lust, hatred and delusion.

1.7.2 Choong, Mun-Keat, A Comparison of the Pāli and Chinese Versions of the *Vaṅgīsa Thera Saṃyutta* a Collection of Early Buddhist Discourses on the Venerable *Vaṅgīsa*, Australia: Equinox Publishing Ltd, Publish in 2007.

This article the writer shortly examines the textual structure of the *Vaṅgīsa Thera Saṃyutta* of the Pāli *Saṃyutta-nikāya*.¹⁰ Then it compares the main teachings contained in the three versions. In the second versions he has presented the case of Ven. *Vaṅgīsa* thus: On one occasion the venerable *Vaṅgīsa* is together with the venerable *Ānanda* at (*Sāvattihī*) in the morning going for alms-food. During that time, sensual desire (*kāmarāga*) arises in *Vaṅgīsa*'s mind. *Vaṅgīsa* then tells *Ānanda* that he is burning with sensual desire and asks him how to extinguish it. In the third versions, the writer has shown that, the Buddha teaches him three methods of knowledges (*tevijja*) to liberate him from his struggle, i.e. the aggregates (*khandhā*), sense spheres (*āyatana*), and (*dhātu*) elements. The author of this article has shown only a single case of Ven. *Vaṅgīsa*'s lustful desire, but in the texts could find several instances, lust aroused in him in many places. He did not show all the cases of lustful desire of Ven. *Vaṅgīsa*, which burned him in several times. So this event is not enough; it still needed some more cases to discuss.

¹⁰Choong, Mun-Keat, A Comparison of the Pāli and Chinese Versions of the *Vaṅgīsa Thera Saṃyutta*, a Collection of Early Buddhist Discourses on the Venerable *Vaṅgīsa*, (Buddhist Studies Review 24 (1) Equinox Publishing Ltd, Australia: 2007), P. 35.

Summary: During the time of alms-food sensual desire (*kāmarāga*) arises in Vaṅgīsa's mind. He is burning with sensual desire and asks to venerable Ananda how to extinguish it. The Buddha teaches him three methods of knowledges (*tevijja*) to liberate him from his struggle, i.e. the aggregates (*khandhā*), sense spheres (*āyatana*), and (*dhātu*) elements.

1.7.3 John D. Ireland, *Vaṅgīsa: An Early Buddhist Poet*, Kandy: Buddhist Publication Society, publish in 1997.

This work depicts the case of Venerable Vaṅgīsa¹¹ an earlier Buddhist monk who burns with lustful desire for enlightenment and he asks for a solution from Ven. Ananda. This book also presents important features of the advice the Venerable Ananda gave to Vaṅgīsa Thera;, not to burn again and again in the fire of lust. It is based on pāli canonical sources, together with commentaries and interpretations. In aforementioned text, the author did not discuss the directives of the Buddha, which instructed the Ven. Vaṅgīsa to overcome stumbling block of lustful desire and he did not show any solution or the way that Ven. Vaṅgīsa Thera eventually overcomes his lust. Nor does he provide the guidelines that were applied to solve this lustful desire. Hence, the text did not represent a sufficient source for this research work.

Summary: Venerable Vaṅgīsa burns with lustful desire for enlightenment and he asks for a solution from Ven. Ananda and his advices not to burn again and again in the fire of lust.

1.7.4 M. O'C. Walshe, *Buddhism and Sex*, Kandy: the Buddhist Publication Society, publish in 1975.

This book deals with sexual matters.¹² The author studied the sex of lay Buddhist people and the monks;, he also discussed the topic of sex in ancient India. The author draws from earlier works on the concept of sexual pleasure, the concept of sin, sex in the marriage life, sex outside of marriage, sex in religion and anti-religion. He has talked also extensively about what sex is really about-sex, and rebirth. Also

¹¹John D. Ireland, *Vaṅgīsa: An Early Buddhist Poet*, (Kandy: Buddhist Publication Society,1997), p.1.

¹²M. O'C., Walshe, *Buddhism in Sex*, (The Buddhist Publication Society, Kandy: 1975), p.1.

discussed, are topics relating to sex on the stages on the path, and sexual matters related to gaining control. The author has shown how to be in control of lustful desire and its solutions, but may not seem sufficiently helpful for many problems relating to lustful desire.

Summary: The author studied the sex of lay Buddhist people and the monks; works on the concept of sexual pleasure, the concept of sin, sex in the marriage life, sex outside of marriage, sex in religion and anti-religion. The topics relating to sex on the stages on the path, and sexual matters related to gaining control.

1.7.5 John Powers, *A Bull of A Man: image of Masculinity, Sex, and the Body in Indian Buddhism*, London: Harvard University Press Cambridge, Massachusetts, England, 2009.

This book is, completed in Eight parts, In the third part, the author discussed “Sex and the Single Monk”. Under this sub topic’-s he has given some more hints, such as “Seductions of Homeless Men,”¹³ the monks raped by women. “Monks behaving Badly: The Story of Sudinna,” offered further explanation about some monks’ bad behavior. “The Width of a Sesame Seed,” After Ven. Sudinna’s offense, the Buddha rule that whenever the male organ is made to enter the female organ, this is called a sexual indulgence,” “Manly Monks Versus Lustful Ladies,” the male members of the saṅgha as sexually irresistible to women. “What’s Wrong with a Little Sex?, Contemporary readers may wonder why absolute sexual continence is considered necessary for Buddhist monks and nuns. “Sexual Deviants”, The term *paṇḍaka*, which he translates as “sexual deviant,”. “Auto-Eroticism”, A number of Vinaya accounts report permutations of self-stimulation by both monks and nuns, along with rules prohibiting such behavior. “Creative Eroticism: The Case of Udāyin”, the monk who most often appears as the first transgressor is Udayin, who has the distinction of having more sex related regulations. “Public Relations”, the condemnation of Udayin’s behavior as of religious ascetics. “Men Who Prefer Men”, The *Monastic Discipline* contains numerous passages on various permutations of sexual deviance. “Monks Who Love Animals”, a monk’s sexual activity with a female monkey which is his pet. “Exemplary Masculinity”, many abandoned

¹³John Powers, *A Bull of A Man: image of Masculinity, Sex, and the Body in Indian Buddhism*, (Harvard University Press Cambridge, Massachusetts, England: 2009), p.67.

wives win back their husbands using what they deem as their most important asset: their sexuality. “Tough Monks”, Buddhist monks exhibit exemplary manly toughness. “Other Ascetic Orders”, a number of descriptions of their rivals, none of which are particularly flattering. The author discussed almost of all these sexual cases, but he did not mention the case of Vaṅgīsa, the solution and the way of practice of liberation. Hence this compilation of information may not be sufficient enough and still needs to include a discussion of more cases.

Summary: The author hints, such as “Seductions of Homeless Men,”¹⁴ the monks raped by women. “Monks behaving Badly: The Story of Sudinna,” offered further explanation about some monks’ bad behavior. He also discusses the condemnation of Udayin’s behavior as of religious ascetics.

The above related literature reviews show that most of the books and articles currently available have insufficient accountability regarding lustful desire and Vaṅgīsa thera, because of scholars has not understood the significant problems of Vaṅgīsa thera of whom lustful desire became a stumbling block towards his enlightenment.

Therefore, this dissertation is very unique and important and moreover, and will be deserved as one of the most authoritative documents in the literary of Buddhism.

1.8 Research Methodology

The research methodology of this dissertation focuses on a qualitative approach, which mainly employs two different approaches in collecting data. The tools to obtain the information used in the research process are comprised of seven stages which are as follows:

1.8.1 Documentary research of primary sources, mostly obtained from books, articles, magazines, journals and papers.

¹⁴John Powers, **A Bull of A Man: image of Masculinity, Sex, and the Body in Indian Buddhism**, (Harvard University Press Cambridge, Massachusetts, England: 2009), p.67.

1.8.2 Collecting data, analyzing and categorizing from primary sources from the Pāli Canon;, commentaries and sub-commentaries, and secondary sources; - books written and composed by Buddhist scholars, historians and archaeologists.

1.8.3 Interviewing the 5 scholars, both laymen and monks

1.8.4 Analyzing the raw data as well as systematizing the collected and analyzed data to give a clear and interrelated picture of this topic, as related to Buddhism.

1.8.5 Constructing the entire outline of the work.

1.8.6 Discussing the problems encountered.

1.8.7 Formulating conclusions, identifying the significant results and areas for further research.

1.9 Expected Benefits of the Research

At the end of this research study, the following advantages and outcomes are to be obtained.

1.8.1 Understanding the concept of Kāmarāga in Theravāda Buddhism

1.8.2 Clear knowledge of the status, role, importance and the case studies of Kāmarāga in Theravāda Buddhism

1.8.3 Highlights for creating a Buddhist Effective method for Solutions of Kāmarāga in the modern societies

Chapter II

The Concept of Kāmarāga in Theravāda Buddhism

In this chapter, the researcher will focus on the six issues as follows; 1) The Meaning of Kāmarāga, 2) The Concepts of Kāmarāga, 3) The Doctrines of Kāmarāga, 4) Synonyms and Antonyms of Kāmarāga, 5) Supportive and Destructive Factors of Kāmarāga, 6) Buddhist teachings for dealing with Kāmarāga. Their details are as follows.

2.1 Meaning of Kāmarāga

In this topic, there are two points to be studied separately, which are as follows; 1) Definition of Kāmarāga, 2) Definition of Kāma, 3) Definition of Rāga. These two definitions in details are as follows.

2.1.1 Meaning of Kāmarāga

The word “kāmarāga” is consisted of the two syllables, “kāma”, desire, will, wish, and “rāga”, passion or lust. Therefore, the full meaning of kāmarāga is the “desire for lust”, or “lustful desire”. This chapter explains the areas under the heading of the concept of kāmarāga in Theravāda Buddhism are: kāma in Theravāda Buddhism: etymology of kāma, definition of kāma, meaning of kāma, concept of kāma; rāga in Theravāda Buddhism: etymology of rāga, definition of rāga, meaning of rāga, concept of rāga; synonyms and antonyms of kāmarāga; supportive and destructive factors of kāmarāga.

2.1.2 Meaning of Kāma

From a grammatical point of view, the word ‘kāma’ is masculine in gender. And etymologically speaking, ‘kāma’ consists of the primary suffix ‘ma’ and the base ‘ka’ which occurs in Latin ‘ca-rus’

(meaning ‘dear’). The feminine form ‘kam-a’ and the neuter one ‘kamam’ are also attested, meaning ‘object of desire’. And finally the adverbial use of ‘kamam’ mea’s ‘according to desire’, ‘at w’ll’, ‘freely’, ‘preferably’, etc. Thus, the Indo-Aryan root ‘kam’ means ‘to desire, love’.¹

Kāma as a Sanskrit term is, as we have seen, used for both desires and their objects. It is, in Sanskrit, something of a catch-all word for desire. That it takes up two full pages of the Monier-Williams Sanskrit-English Dictionary (SED)² gives some indication of the wide range of compound words it is used in. It is primarily defined here, though, as: wish, desire, longing . . . love, affection, object of desire or of love . . . pleasure, enjoyment; love, especially sexual love or sensuality.³

If we look to the Pāli usage of the term we can see that it is still a term for desire, but the Pali English Dictionary (PED) limits its basic definitions a little more, describing kāma as: Pleasantness, pleasure-giving, an object of sensual enjoyment . . . sense-desire.⁴ The PED is interesting here, as it goes on to demonstrate the negative associations that kāma has acquired in its use in Pāli texts.

“Kāma” denotes a general meaning of sensual desire, which both Pāli and Sanskrit bear the same meaning.⁵ Kāma, as desire, rather than object of desire becomes here a central obstacle to the religious life:

In all enumerations of obstacles to perfection, or of general divisions and definitions of mental conditions, kāma occupies the

¹K. Luke, *Artha and Kama in the traditions of India*, Jeevadhara, No. 67, Kottayam, 1982, pp.13-14.

²SED, pp. 271–3.

³Ibid., p. 271.

⁴PED, p. 203. ADP gives two senses of kāma, the second close to the PED quote here, but the first (ADP, p. 665) is closer to that in the SED: ‘wish, desire; love; longing’. These, I feel, are just differing aspects of its usage, and represent no great deviance in interpretation.

⁵Robert Goldman, *Devavanipravesika: An Introduction to the Sanskrit Language*, (Berkeley: Center for South Asian Studies, 2004), p. 446.

leading position. It is the first of the five obstacles (nīvaraṇāni), the three esanās (longings), the four upādānas (attachments), the four oghas (floods of worldly turbulence), the four āsavas (intoxicants of mind), the three taṇhās, the four yogas; and kāma stands first on the list of the six factors of existence: kāma, vedanā, saññā, āsavā, kamma, dukkha.⁶

Kāma is clearly seen, in a wide variety of contexts, as deeply problematic. This can be seen in the Āneñjasappāya Sutta, where the Buddha warns at length of the dangers of sense-pleasures: The Blessed One said this: ‘Sensual pleasures, Bhikkhus, are impermanent, they are empty, false and of a deceitful nature.’⁷ This usage is common throughout the Canonical texts. We can however find kāma used in a more neutral, if not positive, sense. For example there is the compound sotukāma, desire to hear.⁸

This is a term without the negative moral connotations normally ascribed to kāma. Kāma, as mentioned above, refers to both the desire and its object. This leads to a distinction in some texts. At the opening of the Mahāniddeśa we found this distinction given and elaborated upon. The two types are given as ‘vatthukāma ca kilesakāma ca’⁹, desire as object, and the defilement of desire.

Furthermore there is a phrase we find throughout the commentaries and subcommentaries, and, in the Visuddhimagga, but which is found at only one point in the Canonical texts themselves. This is muñcitukamyata¹⁰, which is perhaps best translated as ‘desire for freedom’ or ‘desire for liberation’. In Buddhism, kāma usually indicates sensual desire. It should be noted that it is used to refer both to the desire, and the object of desire. In the Vibhaṅga thus: “Zeal as sense desire (kāma), greed as sense desire, zeal and greed as sense desire, thinking as

⁶PED, p. 203.

⁷M. II. 261.

⁸A. I. 150.

⁹Nidd I. 1.

¹⁰Or muccitu-kamyata.

sense desire, greed as sense desire, thinking and greed as sense desire.”¹¹ Kāma, sense desire, sensuality, loosely represents enjoyment of the five sense pleasures: sense-desire sphere. More narrowly it refers to sexual enjoyment: third of the Five Precepts. It is distinguished as subjective desire and objective things that arouse it.¹² The figure “five cords of sense desire” signifies simply these desires with the five sense objects that attract them.

In the contemporary literature, kāma refers usually to sexual desire.¹³ However, the term also refers to any sensory enjoyment, emotional attraction and aesthetic pleasure such as from arts, dance, music, painting, sculpture and nature.¹⁴ The meaning of kāma is found in some of the earliest known verses in Vedas. It states:

Thereafter rose Desire in the beginning,
Desire the primal seed and germ of Spirit,
Sages who searched with their heart’s thought discovered the
existent’s kinship in the non-existent.¹⁵

Brhadaranyaka Upanishad, one of the oldest Upanishads of Hinduism, uses the term kāma, also in a broader sense, as any desire:

Man consists of desire (kāma),
As his desire is, so is his determination,
As his determination is, so is his deed,
Whatever his deed is, that he attains.¹⁶

¹¹Nidd I. 2; Vibh. 256.

¹²Nidd I. 1.

¹³James Lochtefeld, *The Illustrated Encyclopedia of Hinduism*, Vol. 1, (New York: Rosen Publishing, 2002), p. 340.

¹⁴Kate Morris (2011), *The Illustrated Dictionary of History*, (2011), p. 124; R. Prasad (2008), *History of Science, Philosophy and Culture in Indian Civilization*, Volume 12, Part 1, pp. 249-270.

¹⁵Ralph Griffith (Translator, 1895), *The Hymns of the Rig veda*, Book X, Hymn CXXIX, Verse 4, p. 575.

¹⁶Klaus Klostermaier, *A Survey of Hinduism*, 3rd Edition, (Albany: State University of New York Press, 2007), pp. 173-174.

There are in Pāli, as in English, a great number of terms for desire. These terms represent a broad range of shades of meaning, some with ethical connotations and some without. As Wilhelm Geiger points out: Pāli however cannot be directly derived from Sanskrit; for it shows a number of characteristic features which suggest its closer relation to Vedic . . . This has always to be borne in mind when in the following Pāli forms are compared with Sanskrit forms. The former cannot be derived from the latter but stand beside them as later formations.¹⁷

So, we can make useful comparisons between Pāli and Sanskrit forms, but it would be wrong to assume that the Pāli flows directly from the Sanskrit, or that the Sanskrit is somehow the ‘original’ or ‘true’ meaning of a term. That is, one might expect any discussion of desire in Buddhism to kick off with taṇhā and perhaps chanda: a term often contrasted with taṇhā. It is taṇhā that is implicated in the Four Noble Truths, and often seen as an exclusively negative form of desire. However, there is much to say on taṇhā and need to do so in the context of these other terms to look at first.

It is interesting, before looking in detail at the key terms for desire, to note that negative and positive mental states are often seen as parallel versions of each other. When mental energy is expended, its direction can go either way, and certain positive states are seen as particularly close to certain negative ones. We can see this as a qualitative affinity between two states, they are of phenomenological similarity.

We see this with relation to rāga as part of the Visuddhimagga’s discussion of temperaments. We read that: Herein, one of faithful temperament is parallel to one of greedy temperament because faith is strong when profitable (kamma) occurs in one of greedy temperament, owing to its special qualities being near to those of greed.¹⁸

¹⁷W. Geiger, Trans. B. Gosh, **Pali Language and Literature**, (Calcutta: Munshiram Manoharlal Publishers, 1996), p. 1.

¹⁸At Vism. 102; Tattha yasmā rāgacaritassa kusalappavattisamaye saddhā balavatī hoti, rāgassa āsannaguṇattā.

2.1.3 Meaning of Rāga

Rāga, literally means “colour” in Sanskrit, but appears in Buddhist texts as a form of blemish, personal impurity or fundamental character affliction.¹⁹ In Buddhism, nirvana is defined as the extinction of the threefold fires: rāga (lust), dosa (hatred), and moha (ignorance). As a philosophical concept, the term refers to “greed, sensuality, desire” or “attachment to a sensory object”.²⁰ It includes any form of desire including sexual desire and sensual passion, as well as attachments to, excitement over and pleasure derived from objects of the senses.²¹ Some scholars render it as “craving”.²²

Rāga is one of three poisons and afflictions, also called the “threefold fires” in Buddhist Pāli canon,²³ that prevents a being from reaching Nirvāna.²⁴ Early Buddhism, the most frequent simile is the extinction of the fire of passion (rāgaggi)²⁵ extinguish all Rāga, or extinguish all Rāga (greed, lust, desire, attachment) is one of the requirements of nirvāna in Buddhism.²⁶ The Abhidharma-samuccaya states: What is craving (rāga)? It is attachment to the three realms of

¹⁹David Webster, **The Philosophy of Desire in the Buddhist Pali Canon**, (London and New York: RoutledgeCurzon, 2005), pp. 100–101; Thomas William Rhys Davids; William Stede, **Pali-English Dictionary**, (New Delhi: Motilal Banarsidass, 1921, 1993), pp. 214, 567.

²⁰Robert E. Buswell Jr.; Donald S. Lopez Jr., **The Princeton Dictionary of Buddhism**, (Princeton: Princeton University Press, 2013), pp. 59, 68, 589.

²¹David Webster, **The Philosophy of Desire in the Buddhist Pali Canon**, pp. 100–101.

²²Asaṅga; Walpola Rahula; Sara Boin-Webb, **Abhidharmasamuccaya: The Compendium of the Higher Teaching**, (Fremont, CA: Asian Humanities Press, 2001), p. 11.

²³Frank Hoffman; Deegalle Mahinda, **Pali Buddhism**, (London and New York: Routledge, 2013), pp. 106–107.

²⁴David Webster, **The Philosophy of Desire in the Buddhist Pali Canon**, pp. 2-3.

²⁵Frank Hoffman; Deegalle Mahinda, **Pali Buddhism**, p. 106.

²⁶Ibid., pp. 106–107.

existence. Its function consists of engendering suffering.²⁷ The meaning of rāga is passion: “There is no fire like passion, no grip like hatred, no net like delusion, no river like craving.”²⁸

In Buddhist context, rāga (passion) denotes philosophical meaning which is used in the sense of: excitement, passion; seldom by itself, mostly in combination with dosa and moha, as the three fundamental blemishes of character. We might have considered using ‘greed’ again for raga, but ‘passion’ seems an equally acceptable translation. One might worry that ‘greed’ better conveys more of the negative character usually associated with rāga, it coincides with the Pali usage as well as ‘passion’.

‘Lust’ is effective, combining something of passion with the negativity of greed, but it seems, to me, too strong a term for many of the uses of raga in context. L. B. N. Perera writes: “Buddhism recognizes man’s inherent desire for the pleasures of the senses (kamacchanda or kamatajha) in which is embodied the more specific trait of sensual passion (kamaraga), which, in effect, is sexuality.”²⁹

2.2 The Concepts of Kāmarāga

In this topic, the concept of Kāmarāga will be studied in three different contexts: 1) Kāmarāga in Indian Concept, 2) Kāmarāga in Buddhist Concept and 3) Kāmarāga in Western Concept. Their details explanations are as follows.

²⁷Asaṅga; Walpola Rahula; Sara Boin-Webb, **Abhidharmasamuccaya: The Compendium of the Higher Teaching**, p. 11.

²⁸Dhp 251; Natthi rāgasamo aggi; natthi dosasamo gaho; natthi mohasamam jālam; natthi taṇhāsamā nadi.

²⁹L. P. N. Perera, **Sexuality in Ancient India: A Study Based on the Pali Vinayapitaka**, (Kelaniya: Postgraduate Institute of Pali & Buddhist Studies, Univ. of Kelaniya, 1993), p. 34.

2.2.1 Kāmarāga in Indian Concept

In Hinduism, kāma is regarded as one of the four proper and necessary goals of human life (purusharthas), the others being Dharma (virtuous, proper, moral life), Artha (material prosperity, income security, means of life) and Moksa (liberation, release, self-actualization).³⁰ Ancient Indian literature such as the Epics, that followed the Upanishads, develops and explains the concept of kāma together with Artha and Dharma. The Mahābharata, for example, provides one of the expansive definitions of kāma. The Epic claims kāma is to be any agreeable and desirable experience (pleasure) generated by the interaction of one of five senses with anything congenial to that sense and while the mind is concurrently in harmony with the other goals of human life (dharma, artha and moksha).³¹

Kāma often implies the short form of the word kāmanā (desire, appetite). Kāma, however, is more than kāmanā. Kāma is an experience that includes the discovery of object, learning about the object, emotional connection, process of enjoyment and the resulting feeling of well-being before, during and after the experience.³² Vatsyayana, the author of Kāmasutra, describes kāma as happiness that is a manasa vyapara (phenomenon of the mind).

Just like the Mahabharata, Vatsyayana's Kāmasutra defines kāma as pleasure an individual experiences from the world, with one or more senses: hearing, seeing, tasting, smelling and feeling in harmony with one's mind and soul. Experiencing harmonious music is kāma, as is being inspired by natural beauty, the aesthetic appreciation of a work of art and admiring with joy something created by another human being. Kāma sutra, in its discourse on kāma, describes many arts, dance and

³⁰A. Sharma, **The Puruṣārthas: a study in Hindu axiology**, (Michigan State University, 1982), pp. 9-12.

³¹R. Prasad (2008), *History of Science, Philosophy and Culture in Indian Civilization*, Volume 12, Part 1, Chapter 10, particularly pp. 252-255.

³²R. Prasad (2008), *History of Science, Philosophy and Culture in Indian Civilization*, Volume 12, Part 1, pp. 249-270.

music forms, along with sex as means to pleasure and enjoyment.³³ John Lochtefeld explains³⁴ *kāma* as desires, noting that it often refers to sexual desire in contemporary literature, but in ancient Indian literature *kāma* includes any kind of attraction and pleasure such as those from the arts. Karl Potter describes³⁵ *kāma* as an attitude and capacity. A little girl who hugs her teddy bear with a smile is experiencing *kāma*, as are two lovers in embrace. During these experiences, the person connects and identifies the loved as part of oneself, feels more complete, fulfilled and whole by experiencing that connection and nearness.

This, in the Indian perspective, is *kāma*.³⁶ Hindery notes the inconsistent and diverse exposition of *kāma* in various ancient texts of India. Some texts, such as the Epic *Rāmāyāna*, paint *kāma* through the desire of Rāma for Sita, one that transcends the physical and marital into a love that is spiritual, and something that gives Rāma his meaning of life, his reason to live.³⁷ Both Sita and Rāma, frequently express their unwillingness and inability to live without the other.³⁸ This romantic and spiritual view of *kāma* in the *Rāmāyāna* by Valmiki is quite different, claim Hindery³⁹ and others, than the normative and dry description of *kāma* in the law codes of *smṛiti* by Manu for example. Gavin Flood explains⁴⁰ *kāma* as “love” without violating *dharma* (moral

³³R. Prasad (2008), *History of Science, Philosophy and Culture in Indian Civilization*, Volume 12, Part 1, Chapter 10, particularly pp 252-255.

³⁴James Lochtefeld, **The Illustrated Encyclopedia of Hinduism**, Vol. 1, (New York: Rosen Publishing, 2002), p. 340.

³⁵Karl H. Potter, **Presuppositions of India's Philosophies**, (Delhi: Motilal Banarsidass, 1991), pp. 1-29.

³⁶*Ibid.*

³⁷Roderick Hindery, **Comparative Ethics in Hindu and Buddhist Traditions**, (Delhi: Motilal Banarsidass Publishers., 1978), pp. 95-101.

³⁸See verses at 2.30, 4.1, 6.1, 6.83 for example; Abridged Verse 4.1: “Sita invades my entire being and my love is entirely centered on her; Without that lady of lovely eyelashes, beautiful looks, and gentle speech, I cannot survive, O Saumitri.”; for peer reviewed source, see Hindery, **The Journal of Religious Ethics**, Vol. 4, No. 2 (Fall, 1976), pp. 299-300.

³⁹Roderick Hindery, *Hindu Ethics in the Ramayana*, *The Journal of Religious Ethics*, Vol. 4, No. 2 (Fall, 1976), p. 299.

⁴⁰Gavin Flood (1996), *The meaning and context of the Purusarthas*, in Julius Lipner (Editor) - *The Fruits of Our Desiring*, pp. 11-13.

responsibility), artha (material prosperity) and one's journey towards moksha (spiritual liberation).

Ancient Indian literature emphasizes that dharma precedes and is essential. If dharma is ignored, artha and kāma lead to social chaos.⁴¹ Vatsyayana in Kāmasutra recognizes relative value of three goals as follows: artha precedes kāma, while dharma precedes both kāma and artha. Vatsyayana of Kāmasutra, presents a series of philosophical objections argued against kāma and then offers his answers to refute those objections. For example, one objection to kāma (pleasure, enjoyment), acknowledges Vatsyayana, is this concern that kāma is an obstacle to moral and ethical life, to religious pursuits, to hard work, and to productive pursuit of prosperity and wealth. The pursuit of pleasure, claim objectors, encourages individuals to commit unrighteous deeds, bring distress, carelessness, levity and suffering later in life.⁴² These objections were then answered by Vatsyayana, with the declaration that kāma is as necessary to human beings as food, and kāma is holistic with dharma and artha.

Just like good food is necessary for the well-being of the body, good pleasure is necessary for healthy existence of a human being. According to Vatsyayana suggests that⁴³, a life without pleasure and enjoyment: sexual, artistic, of nature is hollow and empty. Just like no one should stop farming crops even though everyone knows herds of deer exist and will try to eat the crop as it grows up, in the same way claims Vatsyayana, one should not stop one's pursuit of kāma because dangers exist. Kāma should be followed with thought, care, caution and enthusiasm, just like farming or any other life pursuit.⁴⁴ Vatsyayana's book the Kāmasutra⁴⁵, in parts of the world, is presumed or depicted as a

⁴¹Ibid., pp. 16-21.

⁴²The Hindu Kama Shastra Society (1925), The Kama Sutra of Vatsyayana, University of Toronto Archives, pp. 9-10.

⁴³The Hindu Kama Shastra Society (1925), The Kama Sutra of Vatsyayana, University of Toronto Archives, Chapter 2, pp. 8-11; p. 172.

⁴⁴Ibid.

⁴⁵It is widely considered to be the standard work on human sexual behaviour in Sanskrit literature.

synonym for creative sexual positions. The majority of the book, notes Jacob Levy, is about the philosophy and theory of love, what triggers desire, what sustains it, how and when it is good or bad. Kāmasutra presents kāma as an essential and joyful aspect of human existence.

It is clear from looking at pre-Buddhist Indian religion, and in those religions texts emerging outside of Buddhism around the time of the Buddha and in the half millennium following, that the religious traditions which later were to evolve into Hinduism also had a significant interest in both the nature and the consequences of desire. Desire is seen as central to all action. Indeed, kāma is the basis of all initiated activity, all voluntary motion of the human. Mahābhārata⁴⁶ as well as Nyāya philosophy⁴⁷ always derives from the same process: Invariably the sequence is:

knowledge → desire → inclination to act.

There is no action that is not preceded by a desire, and the latter is never the desire to act, but the desire for an object, for a precise result known to be good in itself.⁴⁸ In addition to seeming rather rigid, a potential problem with this approach is the assertion that one can only act, and also only desire, with knowledge as a pre-requisite. In the Veda Samhitās, we can find references of desire in the explicit forms:

In the beginning this (One) evolved,
Became desire [kāma], first seed of mind.
Wise seers, searching In their hearts,
Found the bond of Being in Not-being.⁴⁹

⁴⁶Where Bhīma, one of the Pāṇḍavas, praises kāma.

⁴⁷The Nyāya school of Hindu philosophy is unclear to obtain such position. The Nyāya approach seems based primarily on the removal of ignorance, via reasoning (be it through inference or analogy).

⁴⁸M. Biardeau, **Hinduism: The Anthropology of a Civilization**, (Delhi: Oxford University Press, 2002), p. 71.

⁴⁹Dominic Goodall, R. C. Zaehner, (Trans.), **Hindu Scriptures**, (Delhi: Motilal Banarsidass Publishers, 2001), p. 12.

This is ambiguous. We should not assume that what creates, or maybe divides in this case, is benevolent or wanted. Nonetheless we do here begin to get a sense of the power of desire. What is significant here is the way that desire plays a key role in the cosmological outlook of Hinduism. As Dermot Killingley comments:

kāma is not only part of human experience but a constituent of the cosmos. It is a product of the mind, but mind itself is a cosmic concept, existing prior to the individual. In the Vedic cosmogonies, the question of what caused the primordial desire does not arise; like the big bang of modern cosmology, the primal impulse is beyond time and causation, so it makes no sense to ask what preceded it or caused it.⁵⁰

Desire then forms part of the fabric of the universe; no wonder we see it as a theme running through Hindu philosophy, from the Vedas to the present day. Returning to this notion of desire as part of creation, it is clear that desire as creative is desire as power. As Killingley writes: “This text [Rg Veda 10.129] might be claimed as the earliest appearance of the production of the many from the one, except that the dating of Vedic texts is so uncertain that such a claim would be merely speculative.”⁵¹ Here desire is, in cosmological terms, the cause of differentiation. This is worth bearing in mind how overcoming desire is one of the key ways of describing the path for the individual, to unity with the divine brahman.

Desire is also seen as the enemy of the spiritual:

Free from desire, immortal, wise and self-existent,
 With [its own] savour satisfied, and nothing lacking,
 Whoso knows him, the Self, wise ageless, [ever] young,
 Of death will have no fear.⁵²

⁵⁰D. Killingley, **Kāma**. p. 19. (Unpublished paper, now included in *The Hindu World* (Ed.), Sushil Mittal, Routledge, 2004.)

⁵¹*Ibid.*, p. 6.

⁵²Dominic Goodall, **Hindu Scriptures**, p. 27.

Here, ‘free from desire’ is that which is ‘satisfied’, which is referred to Self, given the transient nature of the world. The desire for the Self is one where the ‘savour’ is satisfied. So, desire bears negative roles, which from the spiritually enlightened position are identical. This is echoed in a passage at Bṛhad-āraṇyaka Upaniṣad 4.3.21: Clearly, this is the aspect of his where all desires are fulfilled, where the Self is the only desire, and which is free from desire and far from sorrows.⁵³

Here desire is only negative in part, and to be liberated from only if it is not for the Self. A person who has achieved the state referred to in this verse is one who has no desire for anything that is part of the world of multiplicity.⁵⁴ As the preceding verse (Bṛhad-āraṇyaka Upaniṣad 4.3.21) makes clear, it is a state of Self-absorption, an absorption of the ātman: It is like this. As a man embraced by a woman he loves is oblivious to everything within and without, so this person embraced by the self (atman) consisting of knowledge is oblivious to everything within or without.⁵⁵

Indeed we find a specific ritual at Bṛhad-āraṇyaka Upaniṣad for removal of obstacles to the fulfilment of desire. After ritual preparations, ghee should be poured into the sacrificial fire with the words:

Those stumbling-blocks within you, O Fire,
The gods who frustrate man’s desires;
I offer a share to them!
May they be satisfied!
May they satisfy my every desire!
Svāhā!⁵⁶

⁵³P. Olivelle, (tr.), **Upanisads**, (Oxford: Oxford University Press, 1996), p. 61.

⁵⁴This is worth briefly comparing to the idea that, in Buddhism, the 1st jhana (and those above it) is beyond the Kama-realm. Mind is unified on an object, and oblivious to the external world.

⁵⁵P. Olivelle, **Upanisads**, p. 61.

⁵⁶Ibid., p. 84.

In Chāndogya Upaniṣad 1.1.8, we have a similar message, albeit caught up in complex imagery around Om̐, where the chanting of the sacred syllable is the means of desire's fulfilment: So, when someone knows this and venerates the High Chant as this syllable, he will surely become a man who satisfies desire.⁵⁷

Later, at Chāndogya Upaniṣad 1.7.9, we find again ritual as the means to satisfaction, although here the way to getting what you want is via singing the Sāman chant. In the Māṇḍūkya Upaniṣad (1.9), the technical discussion of Om̐ tells us that knowledge of it leads to the satisfaction of desires: Anyone who knows this [that Om̐ is the atman] is sure to obtain all his desires.⁵⁸ The Maitri Upaniṣad (6.4) reinforces this view regarding the efficacy of Om̐ as a satisfier of desires:

Surely this syllable is holy,
 Surely this syllable is all-high,
 Whoso shall know this syllable,
 What he desires⁵⁹ is his!⁶⁰

Not only do we find here the use of *Om̐* as a means to satisfying desire, but also the connection between desire and knowledge. Satisfaction of desires is often associated, in the Upaniṣads, with knowledge. Most commonly, as at Taittiriya Upaniṣad 2.1.1, it is associated with knowledge of Brahman: A man who knows brahman obtains the highest there is. On this we have the following verse:

Truth and knowledge,
 Th'infinite and brahman-
 A man who knows them as
 hidden in the deepest cavity,
 hidden in the highest heaven;

⁵⁷Ibid., p. 98.

⁵⁸Ibid., p. 289.

⁵⁹Here 'desire' is from the term *icchati*.

⁶⁰Dominic Goodall, **Hindu Scriptures**, p. 228.

Attains all his desires,
Together with the wise brahman.⁶¹

The Gītā has many themes, but desire lies at the heart of them. Dermot Killingley makes clear the centrality of desire to the Gītā:

The Bhagavadgītā abounds in words for desire, pleasure, enjoyment, wish, will, attachment, longing and love. Some of these words, such as lobha (‘greed’), have moral connotations, but most of them are morally neutral. Passages referring to the opposite of desire hatred or disgust are also relevant; so are those on equanimity or indifference (samatva sāmya). This is one of the recurrent topics of the poem.⁶²

In the Gītā regarding desire; indeed ‘the narrative frame of the poem’. Further than this, the Gītā seeks to place desire in an ethical context.

2.2.2 Kāmarāga in Buddhist Concept

According to the Saṃyutta Commentary, speaking in Abhidhamma terms, the sensuality element (kāmadhātu) is sensual thought, all sense-sphere phenomena in general and, in particular everything unwholesome, except the ill will element and the violence element, which are listed separately. The perception of sensuality (kāmasaññā) arises in dependence on the sensuality element by taking it as an object or by way of association (sampayutta paccaya, that is, when the perception of sensuality is associated with sensual thought in the same citta).⁶³ It then quotes the following Vibhaṅga definition of the “sensuality element” (kāmadhātu):

⁶¹P. Olivelle, *Upanisads*, p. 185.

⁶²J. Lipner (Ed.), *The Fruits of our Desiring: An Enquiry into the Ethics of the Bhagavadgīta*, (Calgary: Bayeux, 1997), p. 67.

⁶³Here, citta is anglicized and used as a modern Abhidhamma term, usually translated as “consciousness,” but is more specific. Citta is one of the 4 “realities” or “ultimates” (paramattha), the 4 ultimates are matter (rūpa), citta

The mentation, thinking, intention, fixing, focusing, mental application, wrong thought, associated with desire. This is called the sensuality element. Taking Avīci [crowded hell] the lower limit, the Paranimmitavasavatti gods [those who lord over others' creations], including whatever is in between, occurring therein, included therein by way of aggregates, elements, bases, forms, feelings, perceptions, formations, consciousness. This is called the sensuality element.⁶⁴

The Sammohavinodanī (Vibhaṅga Commentary) says: There are two kinds of sensuality [sense-desire], namely, (1) sensuality as the basis (vatthukāma) and (2) sensuality as defilement (kilesakāma). Here, sensuality as defilement is the element which is associated with sensuality that is the sensuality element, this is the name for thought of sensuality (kāma-vitakka). As far sensuality as basis, sensuality itself as an element is the sensuality element, this is the name for dharmas [mental data] of the sense sphere.

The Vibhaṅga Commentary correlates sensual thought with sensuality as defilement (kilesakāma) and sense-sphere phenomena with sensuality as sense-objects (vatthukāma). Sensual intention arises dependent on sensual perception by way of either association (samaputtapaccaya) or decisive support (upanissaya paccaya). In Abhidhamma terminology, “association condition” (samyutta paccaya) is a relation between simultaneous mental phenomena, while “decisive-

(consciousness), mental factors (cetasika), and nirvana. Citta is actually a term for possible mental states or mindmoments, of which there are 89 or 121. In simple terms, a citta is a moment of consciousness (S-a. II. 135).

⁶⁴Vbh-a. 74; Kāmapaṭisaṃyutto takko vitakko saṅkappo appanā vyappanā cetaso abhiniropanā micchāsaṅkappo, ayaṃ vuccati kāmādhātu. Heṭṭhato avīcinirayaṃ pariyantaṃ karitvā uparito paranimmita, vasavattī deve antokaritvāyaṃ etasmim antare etthāvacarā ettha pariyāpanā khandhadhātuāyatanā rūpā vedanā saññā saṅkhārā viññāṇaṃayaṃ vuccati kāmādhātu. Sabbe pi akusalā dhammā kāmādhātūti.

support condition” (upanissaya paccaya) is a relation between a cause and effect separated in time.⁶⁵

The most common manifestation of sense-desire for most people would be some level of sexual fantasy. Sexuality is so universal that it is often addressed in the Suttas. The Buddha explains sexuality on two important levels: the mythical and the psychological. The Buddha’s explanation of the rise of sexuality is famously given in mythical language in the Aggaññasutta, humorously related as a sort of divine devolution and social evolution: how the gods become worldlings, and how these worldlings evolve socially.⁶⁶

A psychological explanation of sexuality is found in the Saññogasutta. The Buddha shows how a woman or a man, on account of preoccupation of their physical being, sees their differences, and on account of this perceived duality, desires what they see as lacking in either of them. As such, each, attached to her or his own sexuality, enters into sexual union with the other.

The message of the teaching is that we are not merely sexual beings, and need to rise above our physical limitations to realize our mental and spiritual potentials.⁶⁷ Sensual desires arise from self-centred experiences of the world, and in turn reinforce them. We create our own worlds with our habitual collecting of pleasant sense-experiences and avoiding of unpleasant sense-stimuli. Of such experiences, the most powerful and most selfish is that of sexuality. It is the doorway to saṃsāra or repeated cyclic of lives.

The basic characteristics of sexual lust are clinging (upādāna) and multiplying (guṇa). It is the most prolific and most difficult of the

⁶⁵S. II. 151-153; “Association condition” (sampayutta paccaya) is a relationship between simultaneous mental phenomena; “decisive-support condition” (upanissaya paccaya) is a relationship between a cause and effect separated in time.

⁶⁶D. III. 80-97.

⁶⁷A. IV. 57.

three unwholesome roots (of lust, hate and delusion) to overcome.⁶⁸ Lust simply seeks to replicate itself: it is insatiable. In evolutionary terms, it is said that sexuality is nature's way of perpetuating life. But nature makes beasts of us and keeps us so, making us tear at each other, bloody tooth and claw to procreate for the sake of our species' survival and proliferation. Sexuality is essentially a bodily instinct, a physical preoccupation. If we are preoccupied with our bodies, we would also be attracted to those of others, then we fall fully under the power of sexual preoccupation and proliferation. We become addicted to sexual pleasure because we know of no higher pleasure.⁶⁹ The solution therefore is have a taste of a greater pleasure, an inner bliss that is independent of the body; in short, meditative bliss.

Evolution is essentially biological evolution based on natural selection. In other words, the whole process is sex-based in which we remain as animals, albeit, intelligent human animals. It is after all the evolution of a species, a group. In animal evolution, the animal (including the human animal), remains within the evolutionary group. Spiritual evolution begins where biological evolution ends, as it were. It is the evolution of the individual, that is, the process of individuation, in which we need to grow out of the group, and only in that way, is group consciousness raised to a higher level of being. Spiritual evolution is envisioned in Buddhism as the three trainings (*tisikkhā*): the training in moral virtue, in mental cultivation, and in insight wisdom.⁷⁰

Moral virtue arises from the disciplining of the body and speech, that is, sublimating bodily action and speech into processes that nurture our minds. When these two karmic doors (action and speech) are wholesomely restrained, we will be able to direct our energies towards mental cultivation, which entails focusing our attention inwards towards the mental processes themselves, elevating them to a level of a clear inner

⁶⁸A. II. 149f.

⁶⁹M. I. 501-513.

⁷⁰A. I. 235.

stillness. It is in such an inner clarity that we see our true self, realize our spiritual potential, and attain true self-liberation.

The purpose of Buddhism is to bring us beyond biological evolution, through spiritual evolution, to self-liberation; or, more simply, from being mere sexual beings, through mental being (tapping the mind's potential to rise above the physical state), to freedom from suffering.⁷¹ Sexuality is what binds us to the biological state, relegating us to exist merely as sexual beings, but according to Buddhism, there are other realms of existence, namely, the form realm and the formless realm. In other words, besides our sense world, there are the worlds of beings composed purely of light (the devas) and the worlds of those composed of pure energy (formless devas).⁷² What separates us from the form beings or the formless beings is our sexuality; what prevents us from becoming divine beings is our fixation with a physical body that depends of material food and sexual reproduction. It is not that sexuality is impure or evil, but that it keeps us within the rut of cyclic lives, within the realm of the physical senses, thus preventing us to enjoying bliss beyond the physical body and winning total liberation:

The practitioner's moral training centres around the five precepts, which are as follows:

- (1) not destroying life - the value of life or the value of being;
- (2) not taking the not-given - happiness expressed through our ideas and owning things, this is the value of having;
- (3) not committing sexual misconduct - the value of freedom and respect for a person, this is the value of doing;
- (4) not speaking falsehood - the value of truth and beneficial communication, this is the value of seeing; and

⁷¹For a succinct statement on this, see, A. IV. 57-59.

⁷²For a list of the 31 planes constituting these 3 worlds, see Kevaddhasutta (D 11).

(5) not taking strong drinks or intoxicants - the value of wisdom or the basis for a clear mind in preparation for mental cultivation, this is the value of minding.⁷³

Of special interest here is the third precept: abstaining from sexual misconduct (kāmesu micchacārāveramaṇī). This training rule reminds us, as lay people enjoying sense-pleasure, that we should not fall into the rut of lust, that is, a sense of gratification that is dependent on appropriating external objects (whether a person or thing). This consuming drive is rooted in an unconscious notion of duality, that we must have what is different from us.⁷⁴ Buddhism does not view sex as being intrinsically evil. Even when the precept against sexual misconduct is broken, the person is not “punished” by any Buddhist law or authority. This precept, like the other four of the five precepts, constitutes natural morality. It is “natural” in that it is self-evident that we, and all beings, treasure our lives. No one wants to be exploited or violated by another. This precept is rooted in the respect for another’s person. A person has the right to say no to any kind of sexual contact. Even one spouse can rightly say no to sex to the other, as neither is owned by other, and both are free individuals. Sex, however, becomes problematic when it is misused in the following ways, for example:

- (1) when forced on an unwilling partner (even a spouse who rejects the advance);
- (2) when done with an improper partner, such as another’s spouse, or a minor;
- (3) as a self-empowerment through exploiting other, such as children and the disabled;
- (4) as an escape from real issues, such as difficulties or frustration arising from personal problems.

⁷³On the 5 precepts, see Sāleyyakasutta (M 41); Veḷudvāreyyasutta (S. V. 352-356); Bhayaverasutta (A. III. 204-206).

⁷⁴For a psychological explanation, see Saññogasutta (A. IV. 57).

Sex is wrong or unwholesome in such cases because it is an act of exploiting another, of causing pain or unhappiness in the victim or those related to the victim. On a deeper psychological level, when we often or habitually feel a need for sexual gratification, it is likely that we are addicted to sex. Addiction means that we are never fully satisfied with it, and keeps on wanting it. This is mainly because we do not understand the true nature of sexuality, that it is merely a physical act that cannot fully gratify itself. As such, we keep on wanting it. We cling to sexual pleasure (or any sensual pleasure, for that matter) because we are looking at only one aspect of it, that which we find attractive or because we have not tasted a greater bliss. This fatal attraction is the proverbial snake that keeps painfully biting its own tail. Each time we allow ourselves to be unwholesomely attracted to a sensual object, we are very likely to be caught in its rut. Lay Buddhists who are non-celibate, enjoying sense-pleasures (kāmahogī)⁷⁵ that is, anyone enjoying sense-pleasures and also desirous of living a moral and happy life should only indulge themselves in such pleasures within the limits of the five precepts, that is, they should know when to stop and avoid sexual misconduct (kāmesu micchācārā). In fact, such people, who enjoy sense-pleasures in a wholesome manner and yet do not neglect their spiritual development, are still capable of attaining stream-winning,⁷⁶ fully awakening to spiritual liberation within seven lives at the most.⁷⁷

A good Buddhist lay practitioner is one who keeps to right conduct regarding sexual behaviour. While such a person understands that sexuality may be the greatest bodily pleasure, he accepts that is only impermanent, and consistently reflects on this truth as the occasion arises. For him, sexuality is only meaningful and wholesome with his spouse or partner, to whom he is committed emotionally, socially and spiritually. One important advantage for the “sense-enjoying” lay practitioner committed to his spouse or partner is that wholesome sexuality between them provides a mutual satisfaction, albeit a temporary one, which allows

⁷⁵M. I. 491.

⁷⁶M. I. 491.

⁷⁷A. IV. 381.

them to set effectively aside sexual feelings for more selfless actions. Indeed, due to the temporary nature of sex, a sex-centred relationship can never last or be a healthy one. What really keeps a couple together is unconditional love and committed partnership. Often enough, a common higher purpose, such as raising a child or children, or doing social work serves as a lasting bond for a wholesome family. Wholesome sex, in other words, can be an expression of the fruit of mutual love, that is, the procreation of other beings, and providing them with an environment and opportunities for personal development and a happy life. A good lay Buddhist, in other words, can be one who really knows how to enjoy life in a wholesome way.

Buddhism discovered “All life is suffering”. The Buddha taught in the first of his Four Noble Truths. Physical illness and mental illness are suffering; not to obtain what one desires is suffering; to be united with what one dislikes or separated from what one likes is suffering; even our own selves never quite as substantial as we might wish them to be are suffering. The Buddha used for suffering, *dukkha*, actually has the more subtle meaning of “pervasive unsatisfactoriness”. “Suffering” always sounded a bit melodramatic, even if a careful reading of history seemed to support it. “Pervasive unsatisfactoriness” seemed more to the point. Even the most pleasurable experiences are tinged with this sense of discontent because of how transient and insubstantial they are. They do not offset the insecurity, instability and unrest that we feel. The Buddha’s Second Noble Truth, of the cause, or “arising,” of *dukkha* is traditionally translated as “The cause of suffering is desire.” Desire, and all that it connotes, have taken on quite negative connotations for many of those who are drawn to Buddhist thought.⁷⁸

Desire is a natural response to the reality of suffering. We feel incomplete and desire completeness; we feel unrest and desire ease; we feel insecurity and desire comfort; we feel alone and desire connection. Our experience of life, our very personalities, are shaped by *dukkha*, and

⁷⁸ Mark Epstein, **Open to Desire: The Truth about What the Buddha Taught**, (New York: Gotham Books, 2005), p. 4.

our response is infused with desire. Desire is the crucible within which the self is formed. This is why it was so important to Freud and why it remains the essential kernel of psychotherapy. If we are out of touch with our desires, we cannot be ourselves. In this way of thinking, desire is our vitality, an essential component of our human experience, that which gives us our individuality and at the same time keeps prodding us out of ourselves. Desire is a longing for completion in the face of the vast unpredictability of our predicament. It is “the natural,” and if it is chased away it returns with a vengeance.⁷⁹

In Buddhist context, *rāga* (passion) denotes philosophical meaning which is used in the sense of: excitement, passion; seldom by itself, mostly in combination with *dosa* and *moha*, as the three fundamental blemishes of character.⁸⁰ We might have considered using ‘greed’ again for *raga*, but ‘passion’ seems an equally acceptable translation. One might worry that ‘greed’ better conveys more of the negative character usually associated with *rāga*, it coincides with the Pali usage as well as ‘passion’. ‘Lust’ is effective, combining something of passion with the negativity of greed, but it seems, to me, too strong a term for many of the uses of *raga* in context. L. B. N. Perera writes: “Buddhism recognizes man’s inherent desire for the pleasures of the senses (*kamacchanda* or *kamatajha*) in which is embodied the more specific trait of sensual passion (*kamaraga*), which, in effect, is sexuality.”⁸¹

2.2.3 Kāmarāga in Western Concept

Western writing on desire is just how much of it seems to feel that a discussion of desire is the same thing as a discussion of sexual desire. A number of texts consulted in the process of this research seemed

⁷⁹Ibid., p. 9.

⁸⁰Ibid.

⁸¹L. P. N. Perera, **Sexuality in Ancient India: A Study Based on the Pali Vinayapitaka**, (Kelaniya: Postgraduate Institute of Pali & Buddhist Studies, Univ. of Kelaniya, 1993), p. 34.

to view ‘desire’ as synonymous with sexual desire.⁸² For this, perhaps we are to blame Freud.⁸³ He seems, at least in the popular imagination, to be partly responsible for the view that all desire is sublimated sexual lust.

To attribute such a view to the writing of Freud is disingenuous, but he does seem in a move reflecting the Platonic tripartite Soul, a significant and powerful sexual component. As Leslie Stevenson notes: “It is a vulgar misinterpretation of Freud to say that he traced all human behaviour to sexual motivations. What is true is that he gave sexuality a much wider scope in human life than had been formerly recognized.”⁸⁴ It is worth noting that Freud does not derive his theory exclusively from his clinical observations of those in mental distress. Indeed, R. C. Solomon claims: “It is not hard to appreciate the importance of Schopenhauer in Freud’s model of the mind.⁸⁵ The libido is an only slightly personalized version of Schopenhauer’s Will, juxtaposed against a rational system of ideas.⁸⁶

Of course a Freudian analyst may not see the life of a bhikkhu as the best way to achieve this,⁸⁷ and see their chastity as an attempt to achieve the repression of the libido rather than liberation from it. In this project then, desire is not to be taken purely in a sexual context. Indeed, some thinkers might go as far as to suggest that all sexual lust is a sublimated form of a desire for power, or even a general desiring that has no inherent type of object, but that seeks expression through a variety of means. Such approaches may indeed be seen as being a form of Schopenhauer’s assertion that the general Will – which all our smaller

⁸²W. Alt, “There is no paradox of desire in Buddhism” **In Philosophy East & West**, Vol. 30 (4), (The University Press of Hawaii, 1980), p. 527.

⁸³Ibid., p. 527.

⁸⁴Visvader, J., ‘Reply to Wayne Alt’s “There is no paradox of desire in Buddhism”.’ *In Philosophy East & West*. Vol. 30.4, 1980, p. 534.

⁸⁵Ibid., p. 535.

⁸⁶Herman, A. L., ‘Ah, but there is a paradox of desire in Buddhism – A reply to Wayne Alt.’ *In Philosophy East & West*. Vol. 30.4, 1980, p. 530.

⁸⁷R. Davids, ‘On the Will in Buddhism’, *In The Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. 1, (Cambridge University Press, 1898), p. 55.

acts of willing are examples of – is a prime force with no specific goal itself.⁸⁸ This conception, though, is not universal; some see desire working the other way round. This is to see desire as brought about not by some deep inner yearning – from within – but rather as arising from perception. William Blake writes: “Man’s desires are limited by his perceptions; none can desire what he has not perceiv’d. The desires & perceptions of man, untaught by anything but organs of sense, must be limited to objects of sense.”⁸⁹

We find a very different approach in the allegedly ahistorical discourse of analytic philosophy. In response to the question ‘What are desires?’, in a tone of grand neutrality befitting an analytic philosopher, G. F. Schueler seeks to offer a clear, unambiguous way of approaching desire. Before he begins he rules out the application of ‘want’ as ‘desire’ to non-sentient entities: “I will ignore uses of ‘want’ and ‘desire’ and their cognates where these terms can apply, literally and nonmetaphorically, to things other than sentient beings, e.g., where ‘want’ just means ‘lack’ or perhaps ‘lack plus need’ as when we say the house wants painting.”⁹⁰

Some feel that the whole history of Western engagement with desire is a repeatedly lost battle with notions of rationality. These approaches also often contain the notion of desire as ‘lack’. This seems regularly linked to theories that either condemn desire outright, or seek to make it subservient to reason – which regularly privilege reason over desire. This can be seen as beginning with Plato, and it is unquestionably the most commonly encountered view: In the struggle between reason and desire, the philosophical tradition from Plato to Kant has given the prize to reason. Reason ought to rule desire.⁹¹

⁸⁸In this sense we might also consider this to include negative forms of desire, such as aversion.

⁸⁹G. F. Schueler, **Desire: Its Role in Practical Reason and the Explanation of Action**, (Massachusetts: Massachusetts Institute of Technology Press, 1995), p. 1.

⁹⁰Ibid.

⁹¹For example, to obtain certain qualifications, or to secure the love of a good woman.

The way that seeking to solve the problems presented by our desires is not just to satisfy them, as John Armstrong notes when summarizing Augustine's view: "Desire then, is organic: it grows. The more you feed it, the more you give it what it wants, the bigger and stronger it gets. And of course, the stronger our cravings, the less we feel satisfied."⁹²

The view of desire found in Plato is characterized as 'lack' potentially leading to an ethical suspicion of desire, the belief that it is possibly harmful and in need of suppressing, eliminating or at least severe regulation. After Plato, we find desire cropping up in the work of Aristotle. It is perhaps worth recognizing that Aristotle is also no outright condemner of desire. It seems, in *The Nicomachean Ethics*, to be a case of making sure one has the 'right' desire. Desire, as process, is described in terms of attraction or repulsion, which gives it something of a psychological tone: "What affirmation and negation are in thinking, pursuit and avoidance are in desire."⁹³

In conclusion, the researcher has found that the Indian, Buddhist and Western concept of *Kāmarāga* are not similar. The Indian view of *Kāmarāga* is so important to every life of a person to have in order to achieve salvation. The Buddhist view of *Kāmarāga* is quite different to those of Indian concept, because according to the Buddhist teachings, *Kāmarāga* should not be increased in order that a man's life does not fall into limitless desire of sensuality. The Western view of *Kāmarā*, however seems identical with the view of Indian concept.

⁹²G. F. Schueler, **Desire, Its Role in Practical Reason and the Explanation of Action**, p. 11.

⁹³R. E. A. Johansson, **The Dynamic Psychology of Early Buddhism**, (Oxford: Curzon Press, 1979), p. 101.

2.3 The Doctrines of Kāmarāga

In this topic, in relation to Kāmarāga, the researcher has concentrated in two important discourses (suttas). These are; 1) Alagaddūpamasutta and 2) Nibbedhikasutta details are as follows.

2.3.1 Alagaddūpamasutta

The Alagaddūpamasutta gives a list of ten graphic images to illustrate the painfulness and pointlessness of sense-pleasures, as follows:

(1) a skeleton, a fleshless, blood-smearred bone cannot satisfy the hunger of a starving dog;

(2) a piece of meat, for which birds of prey fight, unyielding, often meeting death or deadly pain due to their beaks and claws;

(3) a grass torch, carried against the wind severely burns the carrier;

(4) a pit of burning coals, over which a man is dragged by others, then thrown into the flame and consumed by it;

(5) a dream of a beautiful landscape disappears when we awake;

(6) borrowed goods, in which we foolishly pride ourselves but are taken away by the owners;

(7) a fruit-laden tree [or fruits on a tree]: desiring fruits, but unable to climb, someone axes it down, hurting us who is already in it.

(8) a butcher's knife and block [or executioner's block]: sense-desires cut off our spiritual development;

(9) a sword stake, sense-desires are piercing, causing wounds where there are none before; and

(10) a snake's head, sense-desires are a grave risk for our welfare, present and future.⁹⁴

Such images are also found elsewhere in the early suttas.⁹⁵ The Potaliyasutta, for example, gives a detailed explanation of the first seven

⁹⁴M. I. 130.

images.⁹⁶ The Vammikasutta, too, has two of these images.⁹⁷ The Mahādukkhakkhandhasutta is a study of sense-desire (kāma),⁹⁸ where the Buddha first defines it as our seeking to gratify the five physical senses, and he then goes on to show their disadvantages, as follows:

(1) in seeking to earn a living, we have to tolerate bad weather, negative environments, etc;

(2) when we are out of work, we are distressed;

(3) when we have accumulated wealth from our work, we may lose that wealth in various ways;

(4) quarrels and violence occur on all social levels and relationships on account of sense-desire;

(5) wars occurs on account of sense-desire;

(6) stealing, robberies, kidnapping, etc, occur on account of sense-desire;

(7) such criminals suffer the pains of punishment and tortures on account of their sense-desire;

(8) people misconduct themselves through body, speech and mind on account of sense-desire, as a result of which they are reborn in suffering states.⁹⁹

2.3.2 Nibbedhikasutta

While the first seven cases are sufferings, as a result of sense-desire, arising in the present, the last refers to suffering arising in a future state (as karmic results). The Nibbedhikasutta gives an instructive teaching on the nature of kāma (sensual objects), highlighted in this key passage: Bhikkhus, these [the five cords of sense-pleasures] are not sensual objects (kāma), but in the noble discipline, they are called “cords of sensual desire” (kāmaguṇa):

⁹⁵J. V. 210; Thī 487-91; M-a. II. 103.

⁹⁶M. I. 364-368.

⁹⁷M. I. 142-145.

⁹⁸Vbh. 256; Dhs-a. 62; it should be noted that kāma is used in a broad sense, that is, both as the subjective defilement (kilesa) or “sense-desire,” and as the object of desire (vatthu) or “objects of sensual pleasure”.

⁹⁹M. I. 85-87.

Saṅkapparāgo purisassa kāmo

(The thought of passion is a person's sensuality):

nete kāmā yāni citrāni loke

(There is no sensuality in what is beautiful in the world).

saṅkapparāgo purisassa kāo

(The thought of passion is a person's sensuality):

tiṭṭhanti citrāni thateva loke

(What is beautiful in the world remain just as they are).

Athettha dhīrā vinayanti chandan ti

(So here the wise remove the desire for them).¹⁰⁰

In meditation, we profoundly focus on what we enjoy doing, the world fades away from us, as it were. On a deeper level, even the five senses fade away. Indeed, full focus only arises when the whole physical body “shuts down.” In jhāna or deep meditation, we are no more aware of the physical body. We only feel the profound bliss of jhāna, as there is no knowledge (discursive thought) about it until we emerge from it and review it in retrospect. When we emerge from jhāna, and review our practice, we then know what we have experienced. We need not go into jhāna to know this. An athlete might recall a time when he is totally immersed in the “flow” of the second wind of his running or the “runner’s high” following his victory. There are effectively no thoughts at that moment: it is only an exhilarating wordless feeling. Or, on a simpler level, we are so overjoyed on receiving a gift that we have greatly wished for, and when asked about it, we are likely to say that we are at loss for words.

In conclusion, we understand that our physical senses are not the problem: they simply function as sensors by which we experience the world around us. Even the world around us is “neutral,” as it were, and it all depends on how we perceive it. They become “cords of sensual desire” (kāmaguṇa) when we are attached to what we experience. More importantly, we can experience beauty in the world without being

¹⁰⁰A. II. 411.

attached to it. Or, if there is any attachment to such sensual pleasures, we ought to remove them. Only in this way we would really enjoy the world and be at peace with ourselves.

Attachment to sense-desire is difficult to overcome when we cling to our senses and sense-experiences. We see them as desirable so that we are unable to let go of them. We are often told that the senses protect our body, but some insight into the nature of our senses will show that this is not the case. In fact, on the contrary, it is the body that serves as the vehicle for the five senses to play in the world. For this reason, sensual desire is regarded as the first of the five lower fetters that bind beings to saṃsara.¹⁰¹

2.4 Synonyms and Antonyms of Kāmarāga

Synonyms and antonyms of Kāmarāga are the opposite things to be understood. For instance, the synonym of Kāmarāga, Kāmacchanda etc. are to be found. Antonyms of Kāmarāga are for example; viraga, morality, concentration and wisdom.

2.4.1 Synonyms of Kāmarāga

In this topic, there are ten points to be studied as follows; 1) Kāmacchanda, 2) Kāmanandī, 3) Kāmatanḥā, 4) Kāmasineha, 5) Kāmapema, 6) Kāmapipāsā, 7) Kāmapariḷāha, 8) Kāmagedha, 9) Kāmamucchā, 10) Kāmājḥosāna, in short explanation are as follows.

2.4.1.1. Kāmacchanda

Kāma has already defined. So, now, let's to define the term "chanda" and see how it is connected with kāma. The "chanda" variously translated as "excitement", "will", "wish", "desire" etc. So, the full meaning of "kāmacchanda" is: in the "Pali English Dictionary"¹⁰² has

¹⁰¹D. III. 234.

¹⁰²T. W. Rhys Davids, **Pali-English Dictionary**, s. v. "kāma-cchanda".

translated as “excitement of sensual pleasure”; while “Buddhist Dictionary”¹⁰³ has differently translated as “sensuous desire”, or “will to sensual desire”; and further the translation followed by the “Dictionary of the Pali Language”¹⁰⁴ as “wish for sensual enjoyment”. Chanda is a very common term for desire in Pali. It is often found in use in compounds with some of the other terms for desire that I have been looking at in this chapter. Unlike many of these terms, chanda is relatively neutral with regard to its ethical/kusala status.

The PED gives its basic meaning as ‘impulse, excitement; intention, resolution, will; desire for, wish for, delight in’.¹⁰⁵ It is used in relation to both positive and negative descriptions of desiring. After offering as a translation of chanda, the terms ‘zeal, desire or wish-to-do’,¹⁰⁶ Nina van Gorkom reinforces the idea that chanda is not inherently akusala: “When we hear the word ‘desire’, we may think that chanda is the same as lobha. However, chanda can be kusala, akusala, vipaka¹⁰⁷ or kiriya.”¹⁰⁸

Kāmacchanda is the first of the five mental hindrances. On here means paying attention to a thing, something which interests us. More specifically, our desires are sense-based; for, that is all that we really are. We are our senses, and our senses create the world we live in.¹⁰⁹ What sort of world have we created for ourselves? If we care to carefully

¹⁰³Nyanatiloka, **Buddhist Dictionary: Manual of Buddhist Terms and Doctrines**, 3rd Edition, by Nyanapoika, (Singapore: Singapore Buddhist Meditation Centre, 1991), s. v. “kāma-cchanda”.

¹⁰⁴Robert Caesar Childers, **Dictionary of the Pali Language**, (London: Trubner & Co., 1875), s. v. “kāmacchando”.

¹⁰⁵PED, p. 274.

¹⁰⁶Gorkom, Nina van, **Cetasikas**, (London: Zolag Press, 1999), p. 113.

¹⁰⁷Vipāka is a kammic result. A chanda desire can, then, be seen as resulting from past acts. Kiriya (The PED, p. 215, gives kiriya as ‘action, performance, deed’) is here contrasted with vipāka, and in this context can be seen as chanda as an action itself – an occurrence of wanting not caused by past kamma (although clearly caused, in a paṭicca-samuppāda context). Chanda can arise in both these contexts.

¹⁰⁸Gorkom, Nina van, **Cetasikas**, p. 113.

¹⁰⁹S. IV. 15.

review how we have lived up till now, we have been making choices between like and not-liking, doing and not doing. Even at the moment of waking up, we need to choose between rising up and remaining in bed, for at least a little while longer. Although there are some choices we would rather not select (like going to work in an office with a rather asura-like boss), we simply try not to think about it, not to give it any attention, so that the pain is much less, that is, less noticed and noted. Our desires, as such, bend the truth to fit our liking. Now we will go on to analyse in greater detail the meanings and usages of the term *kāmacchanda*, and what we can learn of self-understanding in the process.

Kāmacchanda arises from unwise attention to a sense-object by regarding it as being pleasurable and desirable. In meditation, it is often referred to as “a lustful mind” (*sarāgaṃ cittaṃ*).¹¹⁰ In this famous and ancient stock passage, *kāmacchanda* is synonymous with “covetousness” (*abhijjhā*): Here, *bhikkhus*, a monk¹¹¹ dwells exertive, clearly aware, mindful, observing the body in the body, removing covetousness and displeasure in the world.

We are dyed in lust when our desire for sense-pleasure (*kāmacchanda*) reaches a level that is out of our control. *Rāga*, *dosa* and *moha* (lust, hate and delusion) are the three unwholesome roots (*akusalamūla*) that motivate us to break the precepts and commit unwholesome deeds through the mind, speech and body. *Rāga*, as such, is a fundamental defilement, referring to “a state of lack, need and want. When *kāmacchanda* becomes more persistent, it is called *upādāna*. The term *upādāna* has two important senses: an active sense of “grasping” or “clinging,” and a passive sense referring to that which is grasped or clung to, in the sense of its “basis” or “substrata,” often signifying “supply” or “fuel.” In this latter passive sense, *upādāna* forms the ninth of the twelve-link dependent arising (*paṭicca samuppāda*), where it arises in dependence on craving and leads on to existence (*bhava*). As the conditioning force

¹¹⁰M. I. 59.

¹¹¹Here “a monk” (*bhikkhu*) may refer to either an ordained monastic or anyone who is meditating (here, doing *satipaṭṭhāna*) (D-a. III. 756; M-a. I. 241; Vbh-a. 216f.).

for continued existence, upādāna stands for the four kinds of clinging,¹¹² that is: clinging to sense-pleasures, to views, to rituals and vows,¹¹³ and to a self-doctrine. When kāmaccanda becomes habitual, it is known as kāmārāgānusaya, the latent tendency of sensual lust. Of these four kinds of clinging, the most prominent is the sense-pleasures (kāmārāga), which has addressed in the discourses of the Buddha (suttas).

The term kāmaccanda is resolved as kāma (sense-pleasure) and chanda (desire). We will first examine chanda, as it is the easier of the two. Chanda is in itself a morally neutral term, regarded in the Abhidhamma simply as a mental factor (cetasika), whose moral quality depends on the intention (cetanā) that arouses and directs the desire (which, as such, is a good translation of it). Negative chanda arises in our minds with regards to what we see as desirable and to what we cherish; for example: the body (kāyasmim chando)¹¹⁴; sense-objects (rūpesu chando)¹¹⁵; sexuality (methunasmim chando)¹¹⁶; the world we live in (lokasmim chando)¹¹⁷; and our continued existence (bhava chandaṃ)¹¹⁸. This process fetters us to our cyclic lives (saṃsāra), which are all impermanent, and as such suffering (the first noble truth). The food or fuel of this process, chanda, is, therefore, the “cause” of suffering, the second noble truth.¹¹⁹ It is the key condition that brings about suffering. Only after chanda is given up, can we be liberated from suffering.¹²⁰ The purpose of the holy life, therefore, is to abandon chanda.¹²¹

¹¹²M. I. 50f.

¹¹³Attānuvāda; Dhs. 212; regarding attavādupādāna (clinging to a self-view), Commentary says that they talk about, cling to the “self” (M-a. I. 219). On attavāda (M. I. 40).

¹¹⁴S. V. 181.

¹¹⁵S. IV. 195.

¹¹⁶Sn. 835.

¹¹⁷Sn. 866.

¹¹⁸Thī. 14.

¹¹⁹S. IV. 327-330; “Desire is the root of suffering” (chando hi mūlaṃ dukkhassa); A. IV. 339; V. 107; “all states are rooted in desire” (chandamūlakā sabbe dhammā).

¹²⁰S. I. 16; “Having abandoned desire, one is thus free from suffering” (chandaṃ virājetvā evaṃ dukkhā pamuccati).

¹²¹S. V. 27; “The holy life is lived for the sake of abandoning desire” (chandapahānatthaṃ brahmacariyaṃ vussati).

When desire is rooted in any of the three wholesome roots (nongreed, non-hate, non-delusion), it is said to be motivated by a wholesome mind (*kusalacitta*). Once moved by such a wholesome state, we have the desire (*chanda*) to arouse and direct our effort to letting go of the evil we have been doing, to keep on avoiding it, to cultivate good, and maintain it.¹²² Here, *chanda* is clearly a word for right effort (*sammā vāyāma*). The Commentaries regard this as a wholesome desire (*kusalacchanda*),¹²³ a spiritual desire (or Dharma-moved desire, *dhammacchanda*),¹²⁴ the desire (or will) to create wholesome states.¹²⁵ On a more intense level, *chanda* (as enthusiasm or the desire to act), together with energy (*virīya*), mind (*citta*, that is, mental concentration), and investigation (*vīmaṃsā*), are the predominant support (*ādhipateyya paccaya*)¹²⁶ in the cultivation of good (*kusala*) in the mundane sphere, culminating in the bases of spiritual power (*iddhipāda*)¹²⁷ in the supramundane sphere.

When desire is rooted in any of the three unwholesome roots (greed, hate, delusion),¹²⁸ it is said to be motivated by an unwholesome mind (*akusalacitta*) and, as such, is unwholesome. Here, *kāmacchanda* is synonymous with the unwholesome root of *rāga* (lust) or *lobha* (greed).¹²⁹ As a negative quality, *chanda* is synonymous with lust and affection,¹³⁰ and is an early stage in the rise of attachment. *Chanda* in its negative

¹²²These are the 4 right efforts: see *Mahāsakuludāyīsutta* (M. II. 11; A. IV. 462).

¹²³We find *kusale dhamme chando*; or *kusaladhamma-cchando*, in *Pātubhāvasutta* (A. III. 441).

¹²⁴*Dhamma-cchanda* is a canonical term: see *Saññānānattasutta*, where it means “desire for mental state(s)” (S. II. 143).

¹²⁵*Kusala dhammesu kattukamyatā dhamma-cchando*. Such a process is the 12-step learning process described in *Caṅkīsutta* (M. 95), where the 9th step is where “desire for mindfulness arises” (*sati chando jāyati*) (M. II. 173f.).

¹²⁶Vbh. 288.

¹²⁷D. III. 77; M. II. 11; S. V. 276-281.

¹²⁸A. I. 199-201.

¹²⁹Dhs. 1153/204; Vbh. 541/252.

¹³⁰Dhs-a. 370; *chando vā rāgo vā pemaṃ; kāmasañkhāto chando*.

sense, is the desire for things to be acquired in the future, while rāga is attachment to things already acquired.¹³¹

When used in the sense of an immoral quality, chanda is referred to as kāmaccanda (desire for sense-pleasure) or chandarāga (lustful desire¹³² or desire and lust¹³³). The Vatthūpamasutta, says that “covetousness and rampant greed (abhijjhāvisamalobha) are an imperfection of the mind (citassaupakkilesa), differentiated only by the sequence of its appearance. First, we desire something, and when we already have it, we tend to cling to it (lust). In the negative sense, chandarāga is practically synonymous with kāmārāga and kāmaccanda.¹³⁴ Here, chanda is one of the five hindrances and one of the ten fetters.¹³⁵ An effective way to weaken this negative chanda is to practise sense-restraint. In simple terms, sense-restraint is not to read more than what our senses allow us to know.¹³⁶

2.4.1.2 Kāmatanḥā (thirst)

Of all the terms for desire in Pāli Buddhism, tanḥā is the most central. tanḥā is certainly important to this study, and I therefore dwell on it somewhat here. We find tanḥā defined as: lit. drought, thirst; fig. craving, hunger for, excitement, the fever of unsatisfied longing.¹³⁷

The Sanskrit equivalent tsṇa has a similar sense. Although it seems to tend more towards the literal sense, the figurative use is still present.¹³⁸ Perhaps the best known use of tanḥā is in the Four Noble Truths. We find a fairly standard version of this in the Mahāsatipaṭṭhāna sutta:

¹³¹M. I. 36; Aprāpteṣu viṣayeṣu prārthanā chandāḥ, prāpteṣu rāgaḥ.

¹³²D-a. III. 988; M-a. III. 146; A lustful desire for a meditative state.

¹³³S. IV. 163.

¹³⁴See e.g. desire for physical form (M-a. III. 138; S-a. I. 17f); desire for form and formless existences (S-a. I. 17); desire for the earth element (S-a. II. 152).

¹³⁵Fetters (saṃyojana).

¹³⁶On how to overcome sensual desire through wise attention.

¹³⁷PED, p. 294.

¹³⁸SED, p. 454.

What, O Monks, is (the) Noble Truth regarding the origin of dukkha? It is this craving, leading to rebirth, connected with pleasure and passion, finding pleasure here and there, that is craving for sensual pleasure, craving for being and craving for non-being.¹³⁹

Here taṇhā is cast in its usual role – the primary root of dukkha. Elsewhere the roots of dukkha are given a much more detailed treatment. While there is a significant amount of material devoted to the discussion of taṇhā in the Sutta-piṭaka, it is a term that crops up much more rarely in the Abhidhamma piṭaka.¹⁴⁰ Taṇhā comes across usually as a very negative mental phenomenon. Taṇhā is that which keeps us tied to the process of saṃsāra:

A man companioned by craving
Wanders on this long journey;
He cannot go beyond saṃsāra
In this state of being or another.
Having understood the danger thus-
That craving is the origin of suffering-
A bhikkhu should wander mindfully,
Free from craving, without grasping.¹⁴¹

¹³⁹D.II.308:

Katamañca, bhikkhave, dukkha-samudayaṃ ariya-saccaṃ?
Yayaṃ taṇhā ponobhavikā nandi-rāga-sahagatā tatra tatrābhinandinī,
seyyathidaṃ kāma-taṇhā bhava-taṇhā vibhava-taṇhā.

¹⁴⁰R. G. Morrison, “Two Cheers for Taṇhā”, in **Contemporary Buddhism**, Vol. 2, No. 1, (2001). p. 99.

¹⁴¹It.15; ‘Taṇhādutiyo puriso,
dīghamaddhāna saṃsāraṃ;
itthabhāvaññathābhāvaṃ
saṃsāraṃ nātivattati.
Etamādīnavaṃ ñatvā,
tāhaṃ dukkhassa sambhavaṃ
vītataṇho anādāno,
sato bhikkhu paribbaje’ti.’

Throughout the Pāli texts, we are repeatedly recommended to destroy taṇhā, and its elimination or destruction is often explicitly linked with the attainment of nibbāna.¹⁴² Taṇhā as akusala which is a common view in both the Pāli Canon and in interpretations of it. We can see in the passage quoted above three types of taṇhā given: kāmataṇhā, bhava-taṇhā and vibhava-taṇhā.

Kāma-taṇhā seems to be something more than just lobha, and dosa's meaning is not identical with that of vibhava-taṇhā. Lobha is used too loosely in the Canon to play the role he gives it here, and mohā seems to have a sense more akin to confusion and delusion rather than the ignorance associated with avijjā; although there may be an overlap in meaning, they are far from being synonymous. Nonetheless, this analysis that Keown offers does illustrate some of the aspects of taṇhā, and locates it as akusala. Furthermore, in the Sunakkhatta Sutta¹⁴³ we can see taṇhā explicitly associated with dosā,¹⁴⁴ chandarāga and avijjā – a similar if not identical grouping to the three 'fires' discussed by Keown: Craving has been called an arrow by the recluse; the poisonous humour of ignorance is spread about by desire, lust and ill-will.¹⁴⁵

2.4.1.3 Kāmapipāsā (thirst)

We might think that we could find an example of the use of taṇhā in its literal sense in the Mahāparinibbānasutta where the Buddha is thirsty, and asks Ānanda to fetch him some water. If we look to we find the Buddha saying to Ānanda: Come Ānanda, bring me some water as I am thirsty, and wish to drink Ānanda.¹⁴⁶

¹⁴²S. V. 86; where the bojjhaṅgas (factors of enlightenment) are given as leading to the destruction of taṇhā. At Dh. 337; we are exhorted to dig up the root of taṇhā – this whole section of the Dhammapada – the Taṇhāvagga reads as a polemic against taṇhā.

¹⁴³M. II. 258.

¹⁴⁴Here along with byāpādo – 'ill-will, malevolence', PED, p. 492.

¹⁴⁵M. II. 258; taṇhā kho sallamaṃ samaṇena vuttamaṃ, avijjāvisadoso chandarāgabyāpādena ruppati.

¹⁴⁶D. II. 128; iṅgha me tvaṃ, ānanda, pānīyaṃ āhara, pipāsitosmi, ānanda, pivissāmī ti.

Here we have not a form of taṇhā as thirsty, but pipāsītā. This is derived from pipāsā, a term for thirst. As Mathieu Boisvert notes: The term taṇhā itself is never used in Pāli literature to refer to ‘thirst’. Instead the word pipāsā is employed when thirst is intended.¹⁴⁷ We also find this term, albeit used less literally, in the Sangiti sutta¹⁴⁸ in the sets of five, where the Buddha is enumerating obstacles to the Holy life, and a list is given of types of desiring. Five mental bondages: Here, a monk has not got rid of passion, desire, love, thirst, fever, craving.¹⁴⁹

The passage goes on to list various things that these ‘prisons of the mind’ might be directed at. Walshe, in his notes to the above translation, claims that pipāsā is used here in a way rather like taṇhā, but as a form of craving which is not as strong or forceful as taṇhā. In most cases the term pipāsā is used to refer to thirst (or sometimes hunger) in a literal sense, and its figurative use is uncommon.

2.4.2 Antonyms of Kāmarāga

In this topic, in relation to the antonyms of Kāmarāga, such as; viraga, morality, concentration and wisdom are to be studied.

2.4.2.1 Virāga

A related term of interest here is virago, meaning is the absence of rāga. The PED gives viraga as: Dispassionateness, indifference towards, disgust . . . cleansing, purifying, Arahantship.¹⁵⁰ We see virāga positively recommended throughout the Pāli Canonical texts,¹⁵¹ used to

¹⁴⁷M. Boisvert, **The Five Aggregates: Understanding Theravada Psychology and Soteriology**, Canadian Corporation for Studies in Religion, Vol. 17, (Canada: Wilfred Laurier University Press, 1995), p. 134.

¹⁴⁸D. III. 238.

¹⁴⁹D.III.238; Pañca cetasovinibandhā . Idhāvuso, bhikkhu kāmesu avītarāgo hoti avigatacchando avigatapemo avigatapipāso avigataparīlāho avigatatāṇho.

¹⁵⁰PED, p. 634.

¹⁵¹D. III. 290.

represent a state of calm and the absence of psychological disturbance. In the Atthakanagara sutta we find it occurring: “But, if he does not attain destruction of the taints, due to passion for dhamma, delight in dhamma with the destroying of the five lower fetters, he then becomes one spontaneously reborn, there attaining final Nibbāna, not to return to this world.”¹⁵² This passage is interesting. It reflects the position of one who has made significant spiritual progress, but who has not overcome all of the asavas, the taints.

2.5 Supportive and Destructive Factors of Kāmarāga

In this topic, for supportive factors are 1) attachment or desire, 2) greed and 3) delusion; as for destructive factors of Kāmarāga are 1) morality, 2) concentration and 3) wisdom. They are as follows.

2.5.1 Supportive Factors of Kāmarāga

In all enumerations of obstacles to perfection, or of general divisions and definitions of mental conditions, kāma occupies the leading position. It is the first of the five obstacles (nīvaraṇāni), the three esanās (longings), the four upādānas (attachments), the four oghas (floods of worldly turbulence), the four āsavas (intoxicants of mind), the three taṇhās, the four yogas; and k. stands first on the list of the six factors of existence: “kāmā, vedanā, saññā, āsavā, kamma, dukkha” which are discussed at (A. III. 410) as regards their origin, difference, consequences, destruction and remedy. Kāma is most frequently connected with rāga (passion), with chanda (impulse) and gedha (greed), all expressing the active, clinging, and impulsive character of desire. The following is the list of synonyms given at various places for kāma: (1) chanda, impulse; (2) rāga, excitement; (3) nandī, enjoyment; (4) taṇhā, thirst; (5) sineha, love; (6) pipāsā, thirst; (7) pariḷāha, consuming passion; (8) gedha, greed; (9) mucchā, swoon, or confused state of mind; (10) ajjhosāna, hanging on, or attachment.

¹⁵²M. I. 350.

Sensuality is twofold: the desire to enjoy the delightful and pleasurable things found in the sentient sphere of existence and the objects that induce sensual enjoyment, namely: the desire for sights, the desire for sounds, the desire for smell, the desire for taste and the desire for tangibles. Insatiate are their desires, now here, now there, seeking after more pleasures in pastures new. At the moment of death, their minds, stupefied with sense-desires, provide these sense-indulgers with a new mind-form in one of the four planes of woeful existence. While living on this plane, bereft of fear and shame, they feel no compunction whatsoever in transgressing the five precepts of non-killing, non-stealing, sexual purity, truthfulness and total abstinence from intoxicants.

The cause of sensuality is wrong thinking on an object that is sensually pleasant and agreeable. This object can be sensuality itself, or that which gives rise to sensuality. Wrong thinking on this sensuality-object is to take the impermanent as permanent; the ugly as beautiful; pain as pleasure; no-soul as soul. Sensuality is wiped out by right thinking, that is to consider the object as unwholesome and inauspicious. In the words of the Blessed One: “the condition for keeping out new sensuality and for casting out old sensuality is abundant right reflection on the sensuously inauspicious or unpromising object.” This is the task assigned to the jhānas (*vivicceva kāmehi*=detached from sense-desire), and regarding this, says the Blessed One: Develop the jhānas (absorptions), O Bhikkhus, and be not heedless! Do not direct your mind to sense-desires that you may not for your heedlessness have to swallow the iron ball in hell, and that you may not cry out when burning: “this is pain”.¹⁵³

The place of sexuality in Buddhism is made manifestly clear in the Buddha’s First Sermon in which the Great Teacher proclaimed the famous Middle Way:

One should not pursue sensual pleasure (*kāma-sukha*), which is low vulgar, coarse, ignoble and unbeneficial; and one should not

¹⁵³Dhp. 371.

pursue self-mortification, which is painful, ignoble and unbeneficial. So it was said. And with reference to what was this said? The pursuit of the enjoyment of one whose pleasure is linked to sensual desire - low, vulgar, coarse, ignoble and unbeneficial, is a state beset by suffering, vexation, despair and fever, and it is the wrong way. Disengage from the pursuit of the enjoyment of one whose pleasure is linked to sensual desire: low, vulgar, coarse, ignoble and unbeneficial: is a state without suffering, vexation, despair and fever, and it is the right way. The pursuit of self-mortification... is the wrong way. Disengagement from the pursuit of self-mortification... is the right way... The Middle Way discovered by the Tathāgata avoids both these extremes... it leads... to Nibbāna.¹⁵⁴

The Buddha's declaration that the pursuit of sensual pleasures, which include sex, lies outside the Middle Way is reinforced many times in the Suttapitaka. In the Majjhima Nikāya, the Buddha declares:

Now, Udāyin, the pleasure and joy that arises dependent on these five cords of sensual pleasure are called sensual pleasures, a filthy pleasure, a coarse pleasure, an ignoble pleasure. I say of this kind of pleasure that it should not be pursued, that it should not be developed, that it should not be cultivated, that it should be feared... (whereas the pleasure of the Four Jhānas). This is called the bliss of renunciation, the bliss of enlightenment. I say of this kind of pleasure that it should be pursued, that it should be developed, that it should be cultivated, that it should not be feared.¹⁵⁵

Even in the time of the Buddha, some misguided people went around saying that sexual practice was not an obstruction to Enlightenment. The Buddha rebuked them strongly with the well-known

¹⁵⁴Bhikkhu Bodhi, (tr.) the Buddha's words in **The Middle Length Discourses of the Buddha (majjhimanikāya)**, p.1080f.

¹⁵⁵Ibid., p.557.

simile of the snake, comparing their wrong grasp of the Teachings to a man who grasps a venomous snake by the tail, out of stupidity, and suffers accordingly:

Misguided man, in many discourses have I not stated how obstructive things are obstructive, and how they are able to obstruct one who engages in them? I have stated how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them. With the simile of skeleton... with the simile of the piece of meat... with the simile of the grass torch... with the simile of the pit of coals... with the simile of the dream... with the simile of the borrowed goods... with the simile of the tree laden with fruit... with the simile of the slaughterhouse... with the simile of the sword stake... with the simile of the snake's head, I have stated how sensual pleasures provide little gratification, much suffering, and much despair, and how great is the danger in them. But you, misguided man, have misrepresented us by your wrong grasp and injured yourself and stored up much demerit; for this will lead to your harm and suffering for a long time.¹⁵⁶

From the Buddhist viewpoint, mind or consciousness is the core of our existence. ... Buddha divided the cause of suffering into five components: sensual lust, anger, . . . This aspect of the Dhamma is called the Noble Eightfold Path, and includes . . . holy life leading to the complete extinction of suffering will not be possible.

2.5.2 Destructive Factors of Kāmarāga

Lord Buddha, as recorded in the Mahāsaccakasutta¹⁵⁷, realized in the last watch of the night: “These are the cankers ... This the Arising of the cankers ... This is the Ceasing of the cankers ... This the Path leading to the Cessation of the cankers.” Thus cognizing, thus perceiving,

¹⁵⁶Ibid., p. 225f.

¹⁵⁷M. I. 237.

my mind was delivered from the canker of sensual craving; from the canker of craving for existence; from the canker of ignorance. Being delivered, I knew: “Delivered am I,” and I realized: “Rebirth is ended, fulfilled is the Holy life (brahmacariya), done what was to be done; there is none other life beyond this.”

2.6 Buddhist Teachings Dealing with Kāmarāga

In this topic, 1) Monks Rules, 2) Observation of Third Precept by Lay People (Kāmesumicchāsara) and 3) Practice the Pañcadhamma (Kāmasaṁvara)

2.6.1 Monks Rules (Vinaya)

The Pāṭimokkha is available to us in several recensions, some in Indic languages, others in Tibetan or Chinese translations. However, of the Indic recensions, only one—the Pali—is still a living tradition, recited fortnightly and put into practice by Theravādin bhikkhus throughout the world. This is the recension translated and explained in this book.

The meaning of the term *pāṭimokkha* is a matter of conjecture. According to the Mahāvagga it means “the beginning, the head (or entrance—*mukha*), the foremost (*pamukha*) of skillful qualities”.¹⁵⁸ The term serves as the name not only of the basic code of training rules, but also of a sermon in which the Buddha enumerated the basic principles common to the teachings of all Buddhas: “The non-doing of all evil, the performance of what is skillful, and the purification of one’s mind: This is the Buddhas’ message” (Dhp 183). Thus, whatever the etymology of the term *pāṭimokkha*, it denotes a set of principles basic to the practice of the religion. The basic code of training rules for bhikkhus, in its Pali recension, contains 227 rules divided into eight sections in accordance with the penalty assigned by each rule: *pārājika*, defeat; *saṅghādisesa*, formal meeting; *aniyata*, indefinite; *nissaggiya pācittiya*, forfeiture and confession; *pācittiya*, confession; *pāṭidesaniya*, acknowledgement;

¹⁵⁸Mv.II.3.4.

sekhiya, training; and *adhikaraṇa-samatha*, settling of issues. The following chapters will discuss the precise meanings of these terms.

Three of these terms, though, do not denote penalties. The *aniyata* rules give directions for judging uncertain cases; the *sekhiya* rules simply say, “(This is) a training to be followed,” without assigning a particular penalty for not following them; and the *adhikaraṇa-samatha* rules give procedures to follow in settling issues that may arise in the Community. Thus there are only five types of penalty mentioned in the *Pāṭimokkha* rules themselves, ranging from permanent expulsion from the Community to simple confession in the presence of another *bhikkhu*. None of the penalties, we should note, involve physical punishment of any kind. And we should further note that the purpose of undergoing the penalties is not somehow to absolve one from guilt or to erase any bad *kamma* one may incur by breaking the rules. Rather, the purpose is both personal and social: to strengthen one resolves to refrain from such behavior in the future, and to reassure one’s fellow *bhikkhus* that one is still serious about following the training.

In addition to the penalties directly mentioned in the rules, there are also penalties derived from the rules by the *Vibhaṅga* and commentaries. These derived penalties deal with two sorts of cases: 1) A *bhikkhu* tries to commit an action mentioned in one of the rules, but the action for one reason or another die). 2) A *bhikkhu* commits an action not directly covered in any rule, but similar to one that is (e.g., he strikes an unordained person, which is not directly covered in a rule, while the act of striking a *bhikkhu* is). Penalties of this sort, when derived from the *pārājika* and *saṅghādisesa* rules, include *thullaccaya* (grave offense) and *dukkaṇa* (wrong doing); those derived from the *nissaggiya pācittiya*, *pācittiya*, and *pāṭidesaniya* rules—except for the rule against insults—include only the *dukkaṇa*. The penalties derived from the rule against insults include *dubbhāsita* (wrong speech) as well. As for the *sekhiya* rules, the *Vibhaṅga* states that to disobey any of them out of disrespect entails a *dukkaṇa*. All of these derived penalties may be cleared through confession. There may, of course, be times when the assigned penalties

are not enough to deter an unconscientious bhikkhu from committing an offense repeatedly. In such cases, the Community in which he is living may, if it sees fit, formally impose additional penalties on him as a means of bringing him into line. These transactions range from stripping him of some of the privileges of seniority, to banishment from that particular Community, and on to suspension from the Bhikkhu Saṅgha as a whole. In each case the punishment is temporary; if the bhikkhu realizes his errors and mends his ways, the Community is to revoke the act against him and return him to his former status.

2.7 Concluding Remark

In conclusion, the concept of Kāmarāga in Theravāda Buddhism has given a range of things, such as: the researcher has provided the definition of Kāmarāga in accordance with the pali Buddhist scriptures, in order that to understand about the general concept of the viewpoints of Indians, Buddhists and Westerns.

The researcher also traced about supportive and destructive factors of Kāmarāga. As supportive factors of Kāmarāga, he has brought the three core issues in Buddhism, such as: desire, greed and delusion. On the other hand, as destructive factors of Kāmarāga, the researcher took very important facts such as: morality, concentration and wisdom.

Chapter III

The Status and Case Study of Kāmarāga in Theravāda Buddhism

3.1 The Status of Kāmarāga in Theravāda Buddhism

In this topic, the status of Kāmarāga in Theravāda Buddhism will be studied the following subjects: (1) status of Kāmarāga in the Buddha's time, (2) status of Kāmarāga in some Buddhist Sects, (3) status of Kāmarāga for monastic life, and (4) status of Kāmarāga for lay society.

3.1.1 Status of Kāmarāga in the Buddha's Time

Kāmarāga refers in this thesis as sexual gratification and has been given prominent status in Buddhism. Sexual gratification has been core element because it is the most fundamental mental concomitant for not leading to Nibbāna. Buddhism teaches that sexual pleasure is a hindrance to enlightenment, and inferior to the kinds of pleasure that are integral to the practice of jhāna.

The five precepts of the “Sexual misconduct” is a broad term, subject to interpretation according to followers' social norms. Early Buddhism appears to have been silent regarding homosexual relations.¹ Still, Some Buddhists of Asian background hold prejudices against gay or lesbian or transgender persons, despite no saying that same or opposite gender relations have anything to do with sexual misconduct in the Early Buddhist scriptures and many later Buddhist texts.

¹James William Coleman, *The New Buddhism: The Western Transformation of an Ancient Tradition*, (Oxford: Oxford University Press 2002), p. 146.

According to the Pāli Canon and Āgama (the Early Buddhist scriptures), there is not any saying that same or opposite gender relations have anything to do with sexual misconduct. Abandoning sensual/sexual misconduct, he abstains from sensual/sexual misconduct. He does not get sexually involved with those who are protected by their mothers, their fathers, their brothers, their sisters, their relatives, or their Dhamma; those with husbands, those who entail punishments, or even those crowned with flowers by another man.²

Some Theravada monks express that same-gender relations do not violate the rule to avoid sexual misconduct, which means not having sex with someone underage (thus protected by their parents or guardians), someone betrothed or married and who have taken vows of religious celibacy.

The relationship between Buddhism and sexual orientation varies by tradition and teacher. According to some scholars, early Buddhism appears to have placed no special stigma on homosexual relations, since the subject was not mentioned.³ Within the earliest monastic texts such as the Vinaya (c. 4th century BCE), male monks are explicitly forbidden from having sexual relations with any of the four genders: male, female, *ubhatovyanjañaka* and *paṇḍaka*; various meanings of these words are given below. Later, the Buddha allowed the ordination of women, forbade ordination to these other types of people, with exceptions to a few particular types of *paṇḍaka*.⁴

The Buddha's proscriptions against certain types of people joining the monastic sangha (ordained community) are often understood to reflect his concern with upholding the public image of the sangha as

²["Cunda Kammaraputta Sutta" \[To Cunda the Silversmith\]](#). Translated from the Pali by Thanissaro Bhikkhu. Access to Insight. 1997. [AN 10.176](#). Retrieved 2011-03-14.

³James William Coleman, *The New Buddhism: The Western Transformation of an Ancient Tradition*. Oxford University Press 2002, page 146.

⁴See, for example, the *Pandakavatthu* section of the *Mahavagga*. 1:61, 68, 69.

virtuous; in some cases, this is explicitly stated. Social acceptability was vital for the sangha, as it could not survive without material support from lay society.⁵

3.1.2 Status of Kāmarāga in Some Buddhist Sects

In Thailand, traditional accounts propose that “homosexuality arises as a kammic consequence of violating Buddhist proscriptions against heterosexual misconduct. These karmic accounts describe homosexuality as a congenital condition which cannot be altered, at least in a homosexual person’s current lifetime, and have been linked with calls for compassion and understanding from the non-homosexual populace.”⁶

Some more recent Thai Buddhist accounts (from the late 1980s) have “described homosexuality as a willful violation of ‘natural’ (hetero) sexual conduct resulting from lack of ethical control over sexual impulses.”⁷ Peter Jackson, an Australian scholar of sexual politics and Buddhism in Thailand, writes that these positions represent two broad schools of thought on homosexuality which are current among contemporary Thai Buddhist writers, one accepting, the other unaccepting.

The key factor differentiating the divergent stances is the author’s conceptualisation of the origin of homosexuality; those who, taking a liberal stance, maintain that it is a condition which is outside the conscious control of homosexual men and women and has its origins in past misdeeds, whereas those who maintain that homosexuality is a wilful violation of ethical and natural principles takes an antagonistic position.

⁵Peter Harvey, *An Introduction to Buddhist Ethics*. Cambridge University Press, 2000, page 390. Quoting Sponberg 1992, 13–18.

⁶Jackson, Peter (1995). *Thai Buddhist accounts of male homosexuality and AIDS in the 1980s*. The Australian Journal of Anthropology, Vol.6 No.3, pp.140–153. December 1995.

⁷Ibid.

Peter Jackson argues that AIDS in the 1980s brought about a shift of perception in Thailand regarding ‘Kathoey’s’, placing homosexuality rather than gender at the focus of the concept, which was associated with a shift in Buddhist attitudes from relative tolerance of homosexuality to condemnation.⁸

In 1989, the supreme governing body of the Thai saṅgha affirmed that ‘gays’ (here translated from Thai *kathoey*) are prohibited from being ordained.⁹ Their declaration has apparently gone unheeded in some quarters, as Phra Pisarn Thammapatee, one of the most eminent monks in the country, demanded in 2003 that 1,000 gay monks be ousted from the saṅgha, and that better screening processes are put in place to keep out any gay postulants.¹⁰

Some later traditions feature restrictions on non-vagina sex, though its situations seem involving coerced sex. The wrong orifice is not through the female organ, the lady does not like this, and so forcing it [upon her] is inappropriate, therefore it is said to be sexual misconduct.¹¹ This non-vagina sex view is not based on what Buddha’s said, but from some later Abhidhamma texts. The Pali scriptures make no mention of homosexuality being unwise sexual conduct. For monastics, all sexual intercourse is a root downfall. It doesn’t specify the gender of one’s partner. Vasubandhu, a teacher who came several centuries after the Buddha, discouraged homosexuality.

Personally speaking, I think what’s most important is the motivation behind how we use our sexuality. In other words, if people use

⁸Ibid.

⁹Khamhuno. 1989 (B.E. 2532). *Gay Praakot Nai Wongkaan Song* ("Gays Appear in Sangha Circles"). Sangkhom Saatsanaa (Religion and Society Column). Siam Rath Sut-sapdaa (Siam Rath Weekly), November 18, 1989 (B.E. 2532). 36 (22):37–38.

¹⁰*Buddhism Grapples With Homosexuality* by Peter Hacker (2003), Newscenter Asia Bureau Chief, 365Gay.com.

¹¹harvey, peter (2000). *An Introduction to Buddhist Ethics*. Cambridge University Press. p. 421.

their sexuality unkindly or unwisely, it doesn't matter if it is directed to someone of their own sex or the opposite sex.¹² Now the obvious historical question then becomes this: If the early doctrine of sexual misconduct is so simple and elegant, when and why did it get so complex and restrictive – that is, when do we find the transition to “organ/orifice mode”? The answer to the “when” question is simple. We don’t find any examples of the more elaborate formulation of sexual misconduct before the third century CE.¹³

Conservative Buddhist leaders like Chan master Hsuan Hua have spoken against the act of homosexuality.¹⁴ Some Tibet Buddhist leaders like the 14th Dalai Lama spoke about the restrictions of how to use your sex organ to insert other’s body parts based on Je Tsongkhapa’s work. Even with your wife, using one's mouth or the other hole is sexual misconduct. Using one's hand, that is sexual misconduct". (Dalai Lama, at a meeting with lesbian and gay Buddhists, June 11, 1997).¹⁵

Though the Dalai Lama expressed “the possibility of understanding these precepts in the context of time, culture and society”, he doesn’t seem to change his view about what constitutes “sexual misconduct” after that.¹⁶ The Dalai Lama called for further research and

¹²Thubten Chodron. *Dealing With Life's Issues* .

¹³José Ignacio Cabezón. "[Thinking through Texts: Toward a Critical Buddhist Theology of Sexuality](#)". Retrieved 17 February 2017.

¹⁴Prebish, Charles: *The Faces of Buddhism in America*, page 255. University of California Press, 1998.

¹⁵*Dalai Lama Speaks on Gay Sex – He says it's wrong for Buddhists but not for society*. By Don Lattin, Chronicle Religion Writer, Tuesday, June 11, 1997, San Francisco Chronicle. *Dalai Lama urges "respect, compassion, and full human rights for all", including gays*, by Dennis Conkin, Bay Area Reporter, June 19, 1997. *Dalai Lama says 'oral and anal sex' not acceptable*, Jack Nichols, May 13, 1997.

¹⁶[Thinking through Texts: Toward a Critical Buddhist Theology of Sexuality](#) by José Ignacio Cabezón, Public Lecture, Naropa University, September 23, 2008; The Huffington Post, 07/13/09, Gay Marriage: What Would Buddha Do?, http://www.huffingtonpost.com/james-shaheen/gay-marriage-what-would-b_b_230855.html.

dialogue on this topic, “and concluded by reiterating the fact that, however the notion of sexual misconduct comes to be defined, it can never be used to justify discrimination against sexual minorities.”¹⁷

Other prominent Buddhists diverge from this position. The Bhutanese lama Dzongsar Khyentse Rinpoche has argued that sexual orientation is irrelevant to Buddhist concerns about sexuality, explaining that culture is to blame for homophobia.¹⁸ The situation is different for monastics. For them, the Vinaya (code of monastic discipline) bans all sexual activity, but does so in purely physiological terms, making no moral distinctions among the many possible forms of intercourse.¹⁹ Regarding transsexual people, the earliest texts mention the possibility of a person supernaturally changing sexes; such a person is not barred from ordination, and if already ordained, simply changes orders.²⁰

According to some Tibetan authorities, the physical practice of sexual yoga is necessary at the highest level for the attainment of Buddhahood.²¹ The use of sexual yoga is highly regulated. It is only permitted after years of training.²² The physical practice of sexual yoga is and has historically been extremely rare.²³ A great majority of Tibetans believe that the only proper practice of tantric texts is metaphorically, not

¹⁷ [Thinking through Texts: Toward a Critical Buddhist Theology of Sexuality](#) by José Ignacio Cabezón, Public Lecture, Naropa University, September 23, 2008.

¹⁸ [Dzongsar Khyentse Rinpoche about Homosexuality and Buddhism](#) Public Speech, uploaded January 2015.

¹⁹ George E. Haggerty, *Gay histories and cultures: an encyclopedia*. Taylor and Francis 2000, pages 146–147.

²⁰ Peter Harvey, *An Introduction to Buddhist Ethics*. Cambridge University Press, 2000, page 412.

²¹ *Routledge Encyclopedia of Buddhism*, page 781.

²² [An Introduction to Buddhist Ethics: Foundations, Values and Issues - Peter Harvey - Google Boeken](#). Books.google.com. 2000-06-22. Retrieved 2013-09-14.

²³ [The Story of Tibet: Conversations with the Dalai Lama - Thomas Laird - Google Boeken](#). Books.google.com. Retrieved 2013-09-14.

physically, in rituals and during meditative visualizations.²⁴ The dominant Gelug sect of Tibetan Buddhism holds that sexual yoga as an actual physical practice is the only way to attain Buddhahood in one lifetime.

The founder of the sect Tsongkhapa did not, according to tradition, engage in this practice, but instead attained complete enlightenment at the moment of death, that being according to this school the nearest possible without sexual yoga. The school also taught that they are only appropriate for the most elite practitioners, who had directly realized emptiness and who had unusually strong compassion. The next largest school in Tibet, the Nyingma, holds that this is not necessary to achieve Buddhahood in one lifetime. The fourteenth Dalai Lama of the Gelug sect, holds that the practice should only be done as a visualization.²⁵

3.1.3 Status of Kāmarāga for Monastic Life

A bhikkhu in the Theravāda tradition, has taken upon himself a set of 227 rules laid down in the Vinaya literature. The aim of all these rules is to enable the Bhikkhus to conduct in such a way which is conducive to the attaining of Enlightenment. The rules are voluntarily undertaken, and if a monk feels unable to live up to them, he is free to leave the Order, which is considered much more honourable than hypocritically remaining in the robe while knowingly infringing the rule. There are four basic rules, the infringement of which is termed Pārājika or 'Defeat', involves irrevocable expulsion from the Order. The only one we are concerned with here is the first, which deals with sexual intercourse.

²⁴[The Story of Tibet: Conversations with the Dalai Lama - Thomas Laird - Google Boeken](#). Books.google.com. Retrieved 2013-09-14.

²⁵[The Story of Tibet: Conversations with the Dalai Lama - Thomas Laird - Google Boeken](#). Books.google.com. Retrieved 2013-09-14.

A complete sexual detachment is considered an essential feature of the monastic life. Intercourse of a heterosexual or homosexual character is automatically a Pārājika offence. A monk who performs such an act is considered to have expelled from the Order, and is no longer in the community of the Sangha. Any acts of a sexually inclined result in suspension and require expiation. Sāmaneras, who break their training in this respect, are liable to disrob.²⁶

Sex has been seen as a serious monastic transgression within Theravāda Buddhism. There are four principal transgressions which entail expulsion from the monastic Sangha: sex, theft, murder, and falsely boasting of superhuman perfections.²⁷ Sexual misconduct for monks and nuns includes masturbation.²⁸ In the case of monasticism, abstaining completely from sex is seen as a necessity in order to reach enlightenment. The Buddha's criticism of a monk who broke his celibate vows without having disrobed first, is as follows:

“Worthless man, [sexual intercourse] is unseemly, out of line, unsuitable, and unworthy of a contemplative; improper and not to be done... Haven't I taught the Dhamma in many ways for the sake of dispassion and not for passion; for unfettering and not for fettering; for freedom from clinging and not for clinging? Yet here, while I have taught the Dhamma for dispassion, you set your heart on passion; while I have taught the Dhamma for unfettering, you set your heart on being fettered; while I have taught the Dhamma for freedom from clinging, you set your heart on clinging.”

“Worthless man, haven't I taught the Dhamma in many ways for the fading of passion, the sobering of intoxication, the subduing of thirst, the destruction of attachment, the severing of the round, the ending of craving, dispassion, cessation, unbinding? Haven't I in

²⁶M.O'C. Walshe, **Buddhism and Sex**, p. 3.

²⁷Lopez, Donald S., *Critical Terms for the Study of Buddhism*, (Chicago: The University of Chicago Press, 2005).

²⁸Olson, Carl. *The Different Paths of Buddhism: A Narrative-Historical Introduction*, (New Jersey: Rutgers University Press, 2005).

many ways advocated abandoning sensual pleasures, comprehending sensual perceptions, subduing sensual thirst, destroying sensual thoughts, calming sensual fevers? Worthless man, it would be better that your penis be stuck into the mouth of a poisonous snake than into a woman's vagina. It would be better that your penis be stuck into the mouth of a black viper than into a woman's vagina. It would be better that your penis be stuck into a pit of burning embers, blazing and glowing, than into a woman's vagina. Why is that? For that reason you would undergo death or death-like suffering, but you would not on that account, at the break-up of the body, after death, fall into deprivation, the bad destination, the abyss, hell . . .”²⁹

The Commentaries prescribe a list of six ways of overcoming and preventing lust, thus:

- (1) mindfulness of the body's unattractive aspects,
- (2) meditating on them,
- (3) sense-restraint,
- (4) moderation in food, and
- (5) spiritual friends
- (6) conducive conversation.³⁰

The first two methods are those of learning and practising the mindfulness of the body which is known in the suttas as *asubhasaññā* (perception of foulness). This perception practice is defined as the contemplation of the 31 (commentarial list, 32) parts of the body in the *Kāyagatāsatisutta*³¹ and the *Girimānandasutta*.³² This practice can be done

²⁹“Introduction”. *The Buddhist Monastic Code I: The Patimokkha Training Rules Translated and Explained. Access to Insight. Retrieved 18 August 2012.*

³⁰M-a. I. 281-286; S-a. III. 165-167.

³¹M. III. 90-93; its basic practice is to reflect of the impermanence and fousomeness of “head-hair, body, nails, teeth, skin,” which forms the skin pentad, the set of the 32 body parts.

³²A. V. 108-112.

in connection with the recollection on the four elements.³³ The (iddhipāda) Vibhaṅgasutta gives an analysis of desire or enthusiasm (chanda) directed towards the overcoming of lust.³⁴

The suttas also prescribe the nine “charnel ground meditations,” that is, reflecting on the nine stages of bodily decomposition.³⁵ All such practices should close with some cultivation of loving kindness. The third method of overcoming and preventing sensual lust is that of sense-restraint, which not to be attached to any of the sense-experiences, or, when we are sitting in meditation, to cut down on paying attention to the physical sense-experiences so that we can be fully focused on the meditation object.³⁶ A well-known sutta teaching is that of “grasping neither the sign (nimitta) nor the details (anuvyañjana)” of our sense-experiences. The fourth method is that of moderation in food, defined in the Commentaries as grasping the sign in over-eating,³⁷ that is, being mindful so that we do not over-eat. More specifically, this is defined as stopping to eat while there is still room for four to five morsels, and drinking water to fill the belly.³⁸

One of the safest and most effective ways of living in the past or future, and leading false lives, is to train our minds in the present moment. This is not always easy for a beginner, but it become easier when we have something to focus on. The best present-moment object for the mind to focus on is the breath. The reasons for this are simple: the breath is always there and is a good indicator of our emotional state. The basic technique of breath meditation is very simple: keep our full attention on the breath, and whenever the mind wanders away, patiently and lovingly bring it back to the breath. Simply let go of other physical sensations, and bring the mind back to the breath. This is like training a

³³M. I. 421-426; M. III. 240-242.

³⁴D. II. 293.

³⁵M. III. 91f.

³⁶M. I. 9f.

³⁷D-a. III. 780; M-a. I. 284; Atibhojane nimittaggāha.

³⁸D-a. III. 778.

pet dog. In due course, the mind gets used to being focused on the breath. Our attention span has effectively lengthened and remains so.³⁹

The breath, in other words, is a stepping-stone, a spring-board, from the world of the senses into the realm of the mind; it is the vehicle that brings us from outer space into inner space. The first we would notice in our inner space is there is no sound at all: it is very peaceful. The body has effectively disappeared. We are now fully mental beings, as it were. Our physical senses no more distract us, and our body no more brings us discomfort, there is nobody around! All that remains is the breath. But there comes a point when the breath is no more a bodily sensation, but a mental feeling.

In fact, after a while, the breath becomes so peaceful that we no more notice it. This is where a great bliss arises and keeps us focused in samādhi. And when the breath totally disappears, we will see the bright mental image (nimitta) of our own still mind. It is only at this stage that we truly, even if temporarily, overcome sense-desire. However, the more this inner stillness becomes a habit, the easier and longer that we keep out sense-desires. And this is where we begin to see beauty even in the simplest and smallest of things: everything is really beautiful. In the *Kāma Jātaka*, the Bodhisattva utters these verses, which succinctly restates what has been explained here:

Yam yaṃ cajati kāmānaṃ - For every sense-desire you sacrifice,
 taṃ taṃ sampajjate sukhaṃ - happiness arises therein.
 sabbañ ca sukham iccheyya - For he who wishes all the bliss,
 sabbe kāme pariccajati - let him abandon all sense-desires.⁴⁰

3.1.4 Status of Kāmarāga for Lay Society

The most common formulation of Buddhist ethics are the five precepts and the Eightfold Path, which say that one should neither be

³⁹M. III. 77-88.

⁴⁰J. I. 174.

attached to nor crave sensual pleasure. These precepts take the form of voluntary, personal undertakings, not divine mandate or instruction. The third of the Five Precepts is: “To refrain from committing sexual misconduct.”⁴¹

Fornication, or sex outside of marriage, is seen as a violation of the Brahmacharya vow from the Five Precepts. According to the Theravada traditions there are some statements attributed to Gotama Buddha on the nature of sexual misconduct. In *Everyman’s Ethics*, a collection of four specific Suttas compiled and translated by Narada Thera, it is said that adultery is one of four evils the wise will never praise.⁴²

Within the Anguttara Nikāya on his teachings to Cunda the Silversmith this scope of misconduct is described: “...one has intercourse with those under the protection of father, mother, brother, sister, relatives or clan, or of their religious community; or with those promised to someone else, protected by law, and even with those betrothed with a garland.”⁴³ This, and other teachings within the Pāli Canon are important and fundamental guidance for Theravada Buddhists.

3.2 Case Study of Kāmarāga in Theravāda Buddhism

The most important and interesting is that among the disciples of the Buddha one of the monks named Venerable Vaṅgīsa Thera was found who had the foremost sexual gratification would arise whenever he saw beautiful women. In this article, I have intended to give some detail accounts of that Ven. Monk Vaṅgīsa Thera specifically about his sexual gratification in the Theravāda Buddhist texts.

⁴¹Winton Higgins, “Buddhist Sexual Ethics”, in **BuddhaNet Magazine Articles**, Retrieved April 25, 2017.

⁴²Thera, Narada. "[Everyman's Ethics Four Discourses of the Buddha](#)" (PDF). Buddhist Publication Society. Retrieved 2010-04-16.

⁴³Thanissaro Bhikkhu. "[Cunda Kammaraputta Sutta](#)". Access to Insight. Retrieved 2010-04-16.

3.2.1 Vaṅgīsa Thera

Vaṅgīsa came from a Brahmin family and was proficient in the Vedas. He won fame as a skull-tapper: by tapping his finger-nails on skulls, he was able to tell where the skull's owner had been reborn. For three years, he made much money in this way. Then, despite his colleagues' protests, he went to see the Buddha.⁴⁴ The Buddha gave him an arhat's skull and Vaṅgīsa could make nothing of it. He decided to join the order to learn its secret.

Vaṅgīsa was ordained by Nigrodhakappa who lived at Aggālava Cetiya and, meditating on the thirty two parts of the body, he won arhathood. He then visited the Buddha again and praised him in various verses, full of similes and metaphors. This brought him reputation as a poet. Later, the Buddha declared him as the foremost among those foremost in ready wit (*patibhānavantānam*). His resolve to attain to this position was made in Padumuttara Buddha's time. The Apadāna says that he was called Vaṅgīsa, both because he was born in Vaṅga and also because he was a master of the spoken word (*vacana*), that is, he is *vāgīsa*.

The Saṃyutta Nikāya devotes one whole section to Vaṅgīsa. The Vaṅgīsa Thera Saṃyutta recounts various incidents in his life and his poems on these occasions. The Milindapañha also has a poem attributed to Vaṅgīsa in praise of the Buddha. The Thera gāthā contains numerous verses spoken by him on various occasions (Tha 1209-1279).⁴⁵

3.2.2 Story related about Kāmarāga to Vaṅgīsa Thera

According to commentary to the (Vaṅgīsa) Ānanda Sutta, once when the venerable Ānanda was invited to the royal palace to teach the Dharma in the maharajah's harem (*antonivesana*), he brought along the

⁴⁴According to **the Apadāna**, he saw Sāriputta first and learnt from him about the Buddha (Ap. II. 497f).

⁴⁵S I. 183 ff.

newly ordained Vaṅgīsa as his companion. When Vaṅgīsa saw the beautifully attired women in their fineries, he took them as a sign of beauty (*subhanimitta*), so that his mind became filled with lust.

The Visuddhimagga quotes Vaṅgīsa's verses, albeit in a different sequence, and says that he was overcome with lust when, soon after his ordination, while on his alms-round, he saw a woman. A Sanskrit version of the same story, along with the verses, is found in the Chinese Saṃyukta Āgama. Buddhaghosa's Visuddhimagga account is probably based on a very ancient source preserved in the Sanskrit tradition. It will be seen below (right hand concordance citations), that verses of the (Vaṅgīsa) Ānanda Sutta are found in the Vaṅgīsa Theragāthā. Apparently, these verses are older since they arose in connection with teachings given by Ānanda to Vaṅgīsa, and the verses of the Theragāthā later collected and arranged according to the elders' names. Interestingly here, only the first verse (S 721 = Tha 1223) is spoken by Vaṅgīsa, and the rest (S 722-726 = Tha 1224-1226) is spoken by Ānanda but are included in Vaṅgīsa's Theragāthā. This is understandable as they are personal instructions given to him.

3.2.3 Liberation of Kāmarāga

The Satipaṭṭhānasutta, in its contemplation of the mind (*cittānupassanā*), instructs us to be fully aware of a presence or absence of any form of lust.⁴⁶ The Upavāṇasutta explains the same meditation exercise as an example for the Buddha Dhamma as a directly and immediately visible teaching, inviting one to come and see, leading onwards, and to be experienced personally by the wise.⁴⁷ Again, the Satipaṭṭhānasutta, in its concluding section, on the contemplation on dhammas (*dhammānupassanā*), describes how such an awareness should be cultivated as a preliminary practice, which then leads to insight into how the hindrance of sensual desire has arisen, how to remove it, and how to prevent its future arising:

⁴⁶M. I. 59.

⁴⁷S. IV. 41.

When there is sensual desire in him, he understands, ‘There is sensual desire in me’. Or, when there is no sensual desire in him, he understands, ‘There is no sensual desire in me’. And he understands the arising of unarisen sensual desire; and he understands the letting go of arisen sensual desire; and he understands the further non-arising of the sensual desire that he has given up.⁴⁸

Three suttas in the Tikanipāta deal with overcoming of sensual desire, namely⁴⁹: Vitakkasutta thoughts of sensual desire thoughts of renunciation,⁵⁰ Saññāsutta perceptions of sensual desire perceptions of renunciation,⁵¹ Dhātusutta element of sensual desire element of renunciation.⁵²

Compared to “hate” (dosa), notes the (Akusalamūla) Aññatitthiyāsutta, lust is less blameable (appasāvajja), but it is more difficult to remove (dandhavirāgī).⁵³ This is understandable because while lust is a persistent seeking and savouring of pleasant sense-stimuli, hate and its related emotions are mostly reactions to the failure of attaining a particular sense-stimulus or the inability to sustain it. For this reason, one of the most common teachings of the Buddha is on how to overcome lust.

The Rāgapaccayasutta, for example, lists the two conditions (paccaya), either of which causes the arising of lust, that is, (1) the “sign of beauty” (subhanimitta), usually a mental fixation on a physical body, and (2) “unwise attention” (yoniso manasikāra), that is, not seeing the

⁴⁸M. I. 60.

⁴⁹These suttas actually each deal with the removal of the 3 constituents of wrong thought (micchā saṅkappa), i.e, sensual desire (kāma), ill will (vyāpāda) and cruelty [violence] (vihimsā).

⁵⁰A. III. 446.

⁵¹A. III. 446f.

⁵²A. III. 447.

⁵³A. I. 200.

true nature of the sense object.⁵⁴ The best antidote for lust, therefore, says the (anussatiṭṭhāna) Udāyīsutta, is wise attention (yoniso manasikāra) on the impermanent nature of the sense-object, or to the less appealing aspects of the body, examining its anatomical make-up and the unattractive nature of its parts.⁵⁵ Further anti-lust strategies, described in the Nandasutta, are sense-restraint, moderation in food, wakefulness and mindfulness with full awareness.⁵⁶

When we are distracted by lust, especially during meditation, one of the inspiring meditations usually helps, that is, the recollections (anussati) on the Buddha, on the Dharma, on the Saṅgha, on moral virtue, on devatas, and on charity.⁵⁷ Such practices build up a happy mind, which helps to clear the mind of distractions, and to focus it, as stated in the Vatthūpamasutta, having done a recollection on the Three Jewels:

He gains inspired knowledge in the goal (atthaveda),
 He gains inspired knowledge in the truth (dhammaveda):
 He gains gladness⁵⁸ connected with the truth.
 When he is gladdened, zest is born.
 When the mind is zestful, the body is tranquil.
 The tranquil body feels happy;
 When one is happy, the mind becomes concentrated.

⁵⁴A. I. 87.

⁵⁵A. III. 323.

⁵⁶A. IV. 166-168.

⁵⁷See Mental Cultivation.

⁵⁸Gladness (pāmuḍḍa) here is the first factors leading to mental concentration. The rest, which follow, are zest (pīti), tranquility (passaddhi), happiness (sukha) and concentration (samādhi). This set is an abridged set of the 7 awakening-facts (satta bojjhaṅga): mindfulness (sati), dharma-investigation (dhammavicaya), effort (viriya), zest (pīti), tranquillity (passaddhi), concentration (samādhi) and equanimity (upekkhā), each suffixed with “awakeningfactor” (sambojjhaṅga). Functioning as in the 5 jhāna-factors (jhānaṅga), tranquility removes the subtle bodily and mental activities connected with gladness and zest, and brings on a stillness conducive to deep concentration and dhyana (M. II. 12).

As an alternative, the four divine abodes (brahmavihāra), too, brings about a joyful state of mind that can lead up to the cultivation of equanimity as a liberation of the mind (upekkhā cetovimutti), that is a great “escape” (nissaraṇa) from lust.⁵⁹ The practice of four divine abodes, the cultivation of loving kindness, of compassion, of appreciative joy, and of equanimity, are especially effective skillful means for erstwhile God-believers who can sublimate the remnants of their theistic conditionings into truly unconditional love.⁶⁰ Such passages describe methods and strategies for that the cultivation of mental stillness (samatha) that can also function as antidotes to lust. This point is explicitly stated in the Dhammavijjabhāgiyasutta, which indicates that the cultivation of stillness builds the mind which in turn eradicates lust.⁶¹

3.3 Concluding Remarks

The place of sexuality in Buddhism is made clear in the Buddha’s First Sermon in which the Great Teacher proclaimed the famous Middle Way. The Buddha’s declaration that the pursuit of sensual pleasures, which include sex, lies outside the Middle Way is reinforced many times in the Suttapitaka. Even in the time of the Buddha, some misguided people went around saying that sexual practice was not an obstruction to Enlightenment.

From the Buddhist viewpoint, mind or consciousness is the core of our existence. ... Buddha divided the cause of suffering into five components: sensual lust, anger, . . . This aspect of the Dhamma is called the Noble Eightfold Path, and includes . . . holy life leading to the complete extinction of suffering will not be possible.

⁵⁹D. III. 249.

⁶⁰Another effective practice for such people is the recollection on deity (or the gods): see Devatānussati.

⁶¹Samatho bhāvito...cittaṃ bhāvīyati, cittaṃ bhāvitam...yo rāgo so pahīyati (A. I. 61).

Chapter IV

The Buddhist Effective Solution of Kāmarāga in the Modern Society

4.1 The Solutions of Kāmarāga for Monks

In this topic, the three things are important to solve Kāmarāga for monks. These are: 1) Vinaya, 2) Noble Eightfold Path, 3) Nibbāna, 4) Samatha and Vipassana Bhāvanā for solution of Kāmarāga, and their details explanations are as follows.

4.1.1 Vinaya

The Buddhist monastic Code of Law is called the Vinaya Piṭaka. The word 'Vinaya' has a unique technical law and practical meaning in the Pāli language which belongs to Theravāda tradition. It means the collection of regulations and traditional as ruled by the Buddha for the practical guidance of the Buddhist Order. The Vinaya laws were formulated to govern the lives and activities of the members of the Buddhist Order.

The word 'Vinaya' has particular technical meaning in the Pāli scriptures which means the collection of rules and ceremonials as dictated by the Buddha for the practical guidance of the Bhikkhus. Durga N. Bhaavat mentioned that the word 'Vinaya' is derived from the Sanskrit root '√vi+n' which means to lead, to guide, to train etc. The different connotations of the term show the stages of evolution of the ideas attached to it. The word, however, occurs so rarely in pre-Buddhist Sanskrit literature, save two instances, that is very difficult to trace the

sings of gradual evolution.¹ According to J. Holt, the term ‘Vinaya’ usually has been loosely translated as “discipline”. There, really in no reason to call the translation into question as discipline, in fact, it is the root concept at work in our text. However, we gain a deeper appreciation for the types of discipline characterized within the ‘Vinaya’, if we pay attention to literal meaning of the term. The prefix ‘vi’ connotes ‘difference,’ or ‘distinction,’ or ‘apart,’ or ‘away from,’ etc. When combined with the verb root ‘√ni’ which basically means, ‘to lead,’ we end up with ‘vi+√n’ meaning ‘to lead away from.” Vinaya, the reified form of the verb ‘vi+√n’ therefore, leads us to the general meaning of ‘that which separated,’ or ‘that which removes.” Thus, translating Vinaya to mean “that which removes’ is a more accurate reflection of what is involved in the Buddhist understanding of discipline as it is reflected in Buddhist texts.²

Damien Keown has given the meaning of the ‘Vinaya’ that general term refereeing: to monastic discipline, law custom, and practice, the regulations concerning which are set out in the Vinaya Piṭaka.³ According to Pāli-Thai-English-Sanskrit Dictionary, the meaning of ‘Vinaya’ is given in the Buddhist scriptures are: discipline, training, putting away, avoidance, subduing, conversion.⁴ Ven. Phra Depved also has translated the meaning of the ‘Vinaya’ are: discipline, the monastic regulation, the code of monastic discipline, the rules of discipline of the Order.⁵ And Gokuldas De defines the term of ‘Vinaya’ is the code of

¹Durga N. Bhagvat, **Early Buddhist Jurisprudence (Theravāda Vinaya-Laws)**, (Delhi: Cosmo Publications, 1939), p. 41.

²John Clifford Holt, **Discipline: The Canonical Buddhism of the Vinayapiṭaka**, (Delhi: Motilal Banarsidass Publishers Private Limited, 1995), pp. 3-4.

³Damien Keown, **Dictionary of Buddhism**, (USA: Oxford University Press, 2003), p. 331.

⁴His Royal Highness Prince Kitiyārakara Krommaphra Chandaburinarunath, **Pāli – Thai – English – Sanskrit Dictionary**, (Bangkok: Mahamakuttarajavidyalaya Press, 1994), p. 707.

⁵Phra Depvedī, **Dictionary of Buddhism**, (Bangkok: Mahaclulalongkornrajavidyalaya University Press, 1992), p. 403.

discipline meant for the Buddhist Saṅgha, but there is ample evidence on record to show the pre-Buddhistic days, the term connoted simply rules of conduct, meant for the people in general.⁶ And Ven. Bhikkhu Khantipālo remarks the word ‘Vinaya’ means: ‘driving out, abolishing, destruction or removal that is, “of all the overt ways of behavior which obstruct progress along the Practice-path of Dhamma.”’⁷

The scope and significance of the Vinaya has not been described so lucidly and aptly by anyone as the learned Buddhaghosa. He defines the Vinaya as the discipline which by various means controls the body and the speech, and prevents them from erring.⁸ Hence, the book of the Vinaya is known as a compilation of rules, which clearly states what is wrong and what is right, what is the offense and what is non-offense together with the principle of restraint. These precepts were looked upon as the worthy command of the Buddha. Naturally, the subject of the Vinaya is the moral training known as ‘Adhisīlasikkhā’ in Pāli, and hence it gives warning against moral transgressions.⁹

As a matter of fact, the Buddhist Order seems to be the first Order, which was organized based on the ideas of a corporate life which in order to have an efficient administration within the organization, necessitated the positing of many monastic officials which further requires rules with regard to their election, rights and duties and so on. The Buddhist Vinaya is thus a āyu¹⁰ (lengthy) and comprehensive code concerning conduct and organization.¹¹ Therefore, strict observance of

⁶Gokuldas De, **Democracy in Early Buddhist Saṅgha**, (Calcutta: Calcutta University Press, 1955), p. 1.

⁷Bhikkhu Khantipālo, **The Buddhist Monk’s Discipline: Some Points Explained for Lay people**, (Kandy: Buddhist Publication Society, 2008), p. 4.

⁸VinA. I. 18; (MBU:2548 B.E./2005 C.E.): “Vividhavisesanayattā vinayanato ceva kāyavācānaṃ vinayatthavidīthi aym vinayo vinayoti ākkātoti.

⁹Durga N. Bhagvat, Op.cit., p. 42.

¹⁰VinA. I. 13; (MBU: 2548 B.E./2005 C.E.): “Vinayo nāma bhuddhassa āyu vinaye ṭīte buddhasāsanam titam hoti.”

¹¹G. S. P. Mishra, **The Age of Vinaya: A Historical and Cultural Study**, (New Delhi: Munshiram Manoharlal, 1972), pp. 2-3.

Vinaya and the operation of an effect equipment to apply this observance was a manifest aspect in Early Buddhism.

It is pertinent to note that the survival of Buddhism means in effect the existence of the Buddha's teachings. Should His teaching fade away, no matter how many individuals, religious affairs, and huge religious places and objects there might be. Buddhism cannot be said to exist any more. Conversely, even if the foregoing external concrete things should be lost, but if the teachings survive, Buddhism can still become known. For this reason, the true preservation of Buddhism all boils down to maintaining the Buddha's teachings.

To be more specific, the teaching of the Buddha refers to the word of the Buddha or that the Buddha said (Budhavacana). Essentially, Buddhism is to preserve the word of the Buddha. The words of the Buddha means the Dhamma (Doctrine) and Vinaya (Discipline). Not long before his Final Nibbāna, the Buddha did not appoint any successor as Teacher after his passing away, but the Dhamma and Vinaya would replace. As the Buddha clearly stated to Ven. Ānanda that “Ānanda! the Dhamma (Doctrine) and Vinaya (Discipline), I have set forth and laid down for you all shall be your teacher after I am gone.”¹²

The Dhamma-vinaya are the fundamental teachings of Buddhism as called Pāvācāna.¹³ On this account, the word of the Buddha is both what the Buddha taught and the dwelling place of the Teacher by virtue of maintaining and proclaiming the Doctrine on his behalf.¹⁴ Sukumar Dutt pointed out that in view of a section of the primitive monk-community, they were matters of Vinaya, and Vinaya was the rock-bed of

¹²D. II. 154; “Yo vo Ānanda mayā dhammo ca vinayo ca desito paññatto so vo mamaccayene satthā”

¹³D. II. 154; Vide Phra Depvedī, Op.cit., pp. 80-81.

¹⁴Bhikkhu P. A. Payutto, **Dhamma Bilingualized**, translated by Dr. Somseen Chanawangsa, (Bangkok: Chareanmonkong Press, 2010), pp. 4-5.

Saṅgha's life and must be preserved whole and entire; the last whittling down if it would weaken the foundation of the Saṅgha.¹⁵

Therefore, the Vinaya (monastic discipline) developed by the Buddha was designed to shape the Saṅgha as an ideal community, which the optimum conditions for spiritual growth. Its sustaining power is shown by the fact that no other human institution has had such as long-lasting continuous existence, along with such a wide diffusion, as the Buddhist Saṅgha. The Buddha advocated frequent meeting of each local Saṅgha, with the aim of reaching a unanimous consensus in matters of common concern. If necessary, there was also provision for voting and majority.¹⁶

The laws of the Vinaya are distinct from any of the contemporary law-codes. Though they differ from all the other systems in their structure, jurisprudence and application, still the principle underlying them is an ancient one and common to all the ascetic systems of ancient India. This is the principle or doctrine of 'Brahmacariya' which consists of celibacy and all moral and spiritual means that support it. The Buddhist differed little from the Brāhmaṇic Paribbājaka in that respect. They have improved upon the old ideal only by describing the aim, scope and the nature of the Buddhists is 'Caturāṅgasamannāgataṁ Brahmācariyaṁ' (fourfold Brahmācariya); it is called 'Kevala-paripuṇṇaṁ' (perfect) and 'Parisuddhaṁ' (altogether pure) and is an outcome of the doctrine and precepts which are beneficial in the beginning, in the middle and in the end and which are significant (Satthā) and noble. It is said that the doctrine of Brahmācariya was steeped in the Nibbāna. It aimed at the Nibbāna and ended in the Nibbāna.

¹⁵Sukumar Dutt, **Buddhist Monks and Monasteries of India: Their History and Their Contribution to Indian Culture**, (Delhi: Motilal Banarasidass Publishers, 2000), p. 173.

¹⁶Peter Harvey, **An Introduction to Buddhism: Teaching, History and Practices**, (New Delhi: Cambridge University Press, 2005), p. 73.

The Brahmachariya of the Buddhist was most auspicious. It was the chief means to extinguish grief. However, this idea of Brahmachariya, perfect as it is, is no invention of the Buddha. Brahmachariya was a cherished object since the time of the Rigveda, and with the growth of the philosophical literature, the ideal advanced day by day.¹⁷ It was considered a great qualification to be well verse in the Dhamma as well as the Vinaya. A Bhikkhu learned in the Vinaya was known as the Vinayadhāra. He was expected to know all the precepts of the Vinaya together with the offences and transgression for which they were declared.¹⁸

According to Sāmanthapasādikā mentioned the Vinayadhāras, who were transmitted the Vinaya from the time of the Buddha's death till the days of Asoka, were “ Upāli, Dāsaka, as well as Soṇaka, similarly Siggava and Tissa Moggalliputta, the five victorious ones were transmitted the Vinaya in the glorious land of Jammusiri, in unbroken succession up the time of the third rehearsal.”¹⁹ And the Dīpāvaṃsa and the Mahāvaṃsa of Sinhalese chronologies give the list of ācariyas which occur in the Vinaya, and elsewhere as Vinayadhāras, are more reliable and useful than any other form of information to determine of date of the Buddha.²⁰

4.1.1.1. Pārājika

This term, according to the Parivra, derives from a verb meaning to lose or be defeated. A bhikkhu who commits any of the four following offenses has surrendered to his own mental defilements to such an extent that he defeats the purpose of his having become a bhikkhu in

¹⁷Durga N. Bhagvat, Op.cit., pp. 44-45.

¹⁸Ibid., p. 46.

¹⁹VinA. I. 61-62; (MBU: 2548 B.E./2005 C.E.): “Upāli Dāsako ceva Soṇado Siggavo tathā Tisso Moggalliputto ca pañcete vijitāvino ...tatiyo yāva Saṃgahoti.”; N. A. Jayawickrama (tr.), **Inception of Discipline and Vinaya-Nidāna**, (U.K.: The Pāli Text Society, 2010), p. 55.

²⁰K.T.S. Sarao, **The Origin and Nature of Ancient Indian Buddhism**, (Delhi: Eastern Linkers, 1990), p. 37.

the first place. The irrevocable nature of this defeat is illustrated in the Vibhaṅga with a number of similes: “as a man with his head cut off... as a withered leaf freed from its stem... as a flat stone that has been broken in half cannot be put together again... as a palmyra tree cut off at the crown is incapable of further growth.” A bhikkhu who commits any of these offenses severs himself irrevocably from the life of the Saṅgha and is no longer considered a bhikkhu.

1. Should any bhikkhu—participating in the training and livelihood of the bhikkhus, without having renounced the training, without having declared his weakness—engage in sexual intercourse, even with a female animal, he is defeated and no longer in affiliation.

As we noted in the Introduction, the first formulation of this rule followed on Ven. Sudinna’s having had sex with one of his former wives. His motives, by worldly standards, were relatively noble: He was complying with his parents’ desire that he provide them with an heir. However, in the incident leading to the second formulation of this rule—in which the Buddha added the phrase “even with a female animal”—the instigator’s motives were considerably less so.

Now at that time, a certain bhikkhu living in the Great Wood at Vesālī, having befriended a monkey with food, engaged in sexual intercourse with it. Then, dressing early in the morning and carrying his bowl and outer robe, the bhikkhu went into Vesālī for alms. A number of bhikkhus wandering on a tour of the lodgings went to the bhikkhu’s dwelling. The monkey saw them coming from afar and, on seeing them, went up to them and wiggled its rear and wiggled its tail and offered its rear and made a sign. The thought occurred to the bhikkhus, ‘Undoubtedly, this bhikkhu is engaging in sexual intercourse with this monkey.’ So they hid off to one side. “Then the bhikkhu, having gone for alms in Vesālī, returned bringing almsfood. The monkey went up to him. The bhikkhu, having eaten a portion of the almsfood, gave a portion to the monkey. The monkey, having eaten the almsfood, offered its rear to the bhikkhu, and the bhikkhu engaged in sexual intercourse with it.

The term *sexual intercourse* refers to all kinds of sexual intercourse involving genitals (literally, the “urine path” (*passāva-magga*)—i.e., a woman’s vagina or a man’s penis); the anus (*vacca-magga*); or the mouth (*mukha*). The Vibhaṅga summarizes the various possible combinations of these orifices, and concludes that all of them—except for mouth-to-mouth penetration, which is treated under Derived Offenses, below—fulfill the factor of effort here.

Unfortunately, the Vibhaṅga’s summary is couched in technical terminology, using *magga* (path) to mean either the genitals or the anal orifice, and *amagga* (not-path) to mean the mouth. The Commentary, in discussing the summary, mistakenly classifies the mouth as a magga as well, and so has to invent a different meaning for amagga: a wound bordering on one of the three maggas. Because the Commentary’s discussion of this point is based on a misunderstanding, there is no need to pursue it in further detail. The Vibhaṅga states that sexual intercourse has been performed when, in any of the possible combinations covered by this rule, one organ enters the other even if just to “the extent of a sesame seed.” This means that a bhikkhu engaging in genital, oral, or anal intercourse is subject to this rule regardless of which role he plays. The question of whether there is a covering, such as a condom, between the organs is irrelevant, as are the questions of whether the bhikkhu is actively or passively involved, and whether any of the parties involved reaches orgasm.

For sexual intercourse to count as an offense, the bhikkhu must know that it is happening and give his consent. Thus if he is sexually assaulted while asleep or otherwise unconscious and remains oblivious to what is happening, he incurs no penalty. If, however, he becomes conscious during the assault or was conscious right from the start, then whether he incurs a penalty depends on whether he gives his consent during any part of the act.

Strangely enough, neither the Canon nor the Commentary discusses the factor of consent in any detail, except to mention by way of passing that it can apply to the stage of inserting, being fully inserted,

staying in place, or pulling out. From the examples in the Vinita-vatthu, it would appear that consent refers to a mental state of acquiescence, together with its physical or verbal expression. Mere physical compliance does not count, as there are cases where bhikkhus forced into intercourse comply physically but without consenting mentally and so are absolved of any offense. However, there is also a case in which a woman invites a bhikkhu to engage in sexual intercourse, saying that she will do all the work while he can avoid an offense by doing nothing. The bhikkhu does as she tells him to, but when the case comes to the Buddha's attention, the Buddha imposes a pārājika on the act without even asking the bhikkhu whether he consented or not. The assumption is that complying with a request like this indicates consent, regardless of whether one makes any physical or verbal movement at all.

4.1.2 Noble Eightfold Path

The Noble Eightfold Path is the Middle Way of practice that leads to the cessation of dukkha. The Path has eight factors, each described as rightly or perfectly (sammā): (1) right view or understanding, (2) right resolve, (3) right speech, (4) right action, (5) right livelihood, (6) right effort, (7) right mindfulness and (8) right concentration or unification. These factors are also grouped into three sections²¹: Moral virtue (Sīla), mental development (Samādhi) and wisdom (Paññā).²²

A. Right View (Sammādiṭṭhi)

The Right View is the understanding of things as they are, and it is the Four Noble Truths that explain things as they really are. According to Buddhism, material and mental phenomena are said impermanence (aniccā), unsatisfactoriness (dukkha) and non-self (anattā). Therefore, we can say that material form is impermanence, whatever

²¹M. I. 301.

²²Peter Harvey, **An Introduction to Buddhist Ethics: Foundations, Values and Issues**, (Cambridge: Cambridge University Press, 2000), p. 37.

material form is impermanence is unsatisfactoriness and therefore, it is non-self. Impermanence means constant changing phenomena. The material form is called earth element (pathavī dhātu). It has the nature of decay and death. Therefore, the Buddha's teachings are always encouraged us to see the material form as impermanence, unsatisfactoriness and non-self. This is the way of seeing the material form as it is. Once, we will be able to see the material form as it is either in the philosophically or empirically, then there will be peace of the mind.²³

B. Right Thought (Sammā-saṅkappa)

Right Thought denotes the thoughts of selfless renunciation or detachment, thoughts of love and thoughts of non-violence, which are extended to all beings. The Buddha described two types of thought; wandering thought (vicāra) and logical or directed thought (vitakka). Normally our mind is filled with scattered, random, wandering thoughts and we have little say in what they are or what they will be next. When we have a task to do or a problem to solve, the will takes hold of and directs our thoughts in a particular direction. But usually, as soon as the task is finished or the problem solved, the will subsides and thoughts begin their erratic wandering again. The Buddha made the important but often overlooked observation that, "Whatever one thinks about and ponders on often the mind gets a leaning in that way."²⁴

C. Right Speech (Sammā-vācā)

Right Speech is the third of the eight path factors in the Noble Eightfold Path, and belongs to the virtue division of the path. In the Nikāyas of the Pāli Canon, the Buddha speaks five keys to right speech, such as:

²³Rahula, **What the Buddha Taught**, (New York: Grove Press, 1974), p. 49.

²⁴M. I. 115.

Monks, a statement endowed with five factors is well-spoken, not ill-spoken. It is blameless and unfaulted by knowledgeable people. Which five? It is spoken at the right time. It is spoken in truth. It is spoken affectionately. It is spoken beneficially. It is spoken with a mind of good-will.²⁵

In the Theragāthā, provides what kinds of speech are “Well-spoken” (Subhasita) and what kinds of words are “Pleasant”, which are as follows:

One should speak only that word by which one would not torment oneself nor harm others. That word is indeed well spoken. One should speak only pleasant words, words which are acceptable (to others). What one speaks without bringing evils to others is pleasant.²⁶

Right speech, at the ordinary level, is the well-established abstaining from lying, divisive or harsh speech, and empty gossip. At the transcendent level, each of the three factors relating to ‘virtue’ is a person’s spontaneous restraint from wrong speech, action or livelihood, or immediate acknowledgement to another person when such acts are done.²⁷

D. Right Bodily Action (Sammā-kammanta)

Right action is abstaining from wrong bodily behaviour: onslaught on living beings, taking what is not given, and wrong conduct

²⁵A. III. 243; “Vaca Sutta: A Statement” (AN 5.198), translated from the Pali by Thanissaro Bhikkhu. *Access to Insight (Legacy Edition)*, 3 July 2010, <http://www.accesstoinsight.org/tipitaka/an/an05/an05.198.than.html>, retrieved 26 December 2015.

²⁶Thag. 1227, 1228; “Vaṅgisa” (Thag 21), translated from the Pali by John D. Ireland. *Access to Insight (Legacy Edition)*, 30 November 2013, <http://www.accesstoinsight.org/tipitaka/kn/thag/thag.21.00.irel.html>, retrieved 26 December 2015.

²⁷Peter Harvey, **An Introduction to Buddhist Ethics: Foundations, Values and Issues**, p. 38.

with regard to sense-pleasures.²⁸ Right action (*sammā kammantā*) consists in the “negative” moral conduct of not destroying life, not taking the not-given, and not committing sexual misconduct, and the “positive” moral conduct of the respect for life (lovingkindness), for the property of others (compassion), for the body (equanimity), for truth (altruistic joy), and for goodness (all four divine virtues).

Regarding Right Bodily Action, in the *Majjhimanikāya* states three kinds of Righteous Bodily Conduct: Abandoning misconduct in sensual pleasures (*kāmesu micchācārā paṭivirato*), he abstains from misconduct in sensual pleasures; he does not have intercourse with women who are protected by their mother, father, mother and father, brother, sister, or relatives, who have a husband, who are protected by law, or with those who are garlanded in token of betrothal.²⁹

E. Right Livelihood (*Sammā-ājīva*)

Right livelihood (*sammā ājīva*) consists in earning a living in keeping with the five precepts. Ideally, work here is not merely a means of economic support, but also of personal development and true-hearted friendship.³⁰ Right livelihood is the Buddhist economics of living joyfully within our means and appreciating the being of others through our generosity.

On a higher level of spiritual training that leading to non-return or to arhathood, the description of the moral virtue of such saints is as follows, as given in the *Ti-Sikkhā Sutta*: Here, *bhikkhus*, the monk is morally virtuous, lives restrained by the rules of the monastic code, possessed of proper conduct and resort, seeing danger in the slightest faults, trains himself in the training-rules he has undertaken. Here, the moral virtue is that of a monastic. Novices would observe the 10 precepts

²⁸Peter Harvey, *An Introduction to Buddhist Ethics: Foundations, Values and Issues*, p. 38.

²⁹M I 287.

³⁰On true-hearted friendship, (D. III. 187f).

(*dasasīla*), which are an expanded version of the 8 precepts with the 8th precept on abstaining from having anything to do with money.³¹

F. Right Effort (*Sammā-vāyāma*)

The unwholesome states (*akusala-dhamma*) are the defilements, and the thoughts, emotions, and intentions derived from them, whether breaking forth into action or remaining confined within. The wholesome states (*kusala-dhamma*) are states of mind untainted by defilements, especially those conducing to deliverance. Each of the two kinds of mental states imposes a double task. The unwholesome side requires that the defilements lying dormant be prevented from erupting and that the active defilements already present be expelled. The wholesome side requires that the undeveloped liberating factors first be brought into being, then persistently developed to the point of full maturity.

G. Right Mindfulness (*Sammā-sati*)

Right mindfulness is a crucial aspect of any Buddhist meditation, and is a state of keen awareness of mental and physical phenomena as they arise within and around one, and carefully bearing in mind the relationship between things. The texts also show him defining the faculty of *sati* (*satindriya*), which is equivalent to right *sati*:

There is the case where a disciple of the noble ones has *sati*, is endowed with excellent proficiency in *sati*, remembering and recollecting what was done and said a long time ago. He remains focused on the body in and of itself ardent, alert, and having *sati* subduing greed and distress with reference to the world. He remains focused on feelings in and of themselves... the mind in and of itself... mental qualities in and of themselves ardent, alert, and

³¹*Idha bhikkhave bhikkhu sīlavā hoti pātimokkha,saṁvara,saṁvuto viharati ācāra,gocara,sampanno anumattesu vajjesu bhaya,dassāvī samādāya sikkhati sikkhāpadesu (A. I. 64).*

having sati subduing greed and distress with reference to the world. This is called the faculty of sati".³²

H. Right Concentration (Sammā-samādhī)

Right concentration refers to various levels of deep calm known as jhānas, states of inner collectedness arising from attention closely focused on a meditation object. In the first stage of jhāna, passionate desires and certain unwholesome thoughts like sensuous lust, ill-will, languor, worry, restlessness, and skeptical doubt are discarded, and feelings of joy and happiness are maintained, along with certain mental activities. In the second stage, all intellectual activities are suppressed, tranquility and 'one-pointedness' of mind developed, and the feelings of joy and happiness are still retained. In the third stage, the feeling of joy, which is an active sensation, also disappears, while the disposition of happiness still remains in addition to mindful equanimity. The Solution for monks is to absolute cut off all of the sexual desire from one's mind.

4.1.3 Nibbāna

Etymology nir+vā "to blow" is already in use in the Vedic period, we do not find its distinctive application till later and more commonly in popular use, where vā is fused with vṛ in this sense, viz. in application to the extinguishing of fire, which is the prevailing Buddhist conception of the term. Only in the older texts do we find references to a simile of the wind and the flame; but by far the most common metaphor and that which governs the whole idea of nibbāna finds expression in the putting out of fire by other means of extinction than by blowing, which latter process rather tends to incite the fire than to extinguish it.

Nibbāna is purely and solely an ethical state, to be reached in this birth by ethical practices, contemplation and insight. It is therefore not transcendental. The first and most important way to reach Nibbāna is by means of the eightfold Path, and all expressions which deal with the

³²S. V. 197.

realisation of emancipation from lust, hatred and illusion apply to practical habits and not to speculative thought. Nibbāna is realised in one's heart; to measure it with a speculative measure is to apply a wrong standard. Nibbāna is the untranslatable expression of the Unspeakable, of that for which in the Buddha's own saying there is no word, which cannot be grasped in terms of reasoning and cool logic, the Nameless, Undefinable, the simile of extinction of the flame which may be said to pass from a visible state into a state which cannot be defined. Thus the Saint (Arahant) passes into that same state, for which there is "no measure" (i. e. no dimension): "atthangatassa na pamāṇam atthi... yena naṃ vajju: taṃ tassa n' atthi" (Sn 1076).

4.2 The Solution of Kāmarāga for Laity

In this topic, there are four subjects are taken into account for the solution of Kāmarāga for the laity. These are: 1) the five precepts, 2) the ten kinds of wholesome actions, 3) kāmasaṃvara, 4) path. Their detail explanations are as follows.

4.2.1 Five Precepts

The Pali word for moral discipline, *sīla*, has three levels of meaning:

(1) Inner virtue, ie, endowment with such qualities as kindness, contentment, simplicity, truthfulness, patience, etc.;

(2) Virtuous actions of body and speech which express those inner virtues outwardly; and

(3) Rules of conduct governing actions of body and speech designed to bring them into accord with the ethical ideals.

These three levels are closely intertwined and not always distinguishable in individual cases. But if we isolate them, *sīla* as inner virtue can be called the aim of the training in moral discipline, *sīla* as

purified actions of body and speech the manifestation of that aim, and *sīla* as rules of conduct the systematic means of actualizing the aim. Thus *sīla* as inner virtue is established by bringing our bodily and verbal actions into accord with the ethical ideals, and this is done by following the rules of conduct intended to give these ideals concrete form.

The Buddhist texts explain that *sīla* has the characteristic of harmonizing our actions of body and speech. *sīla* harmonizes our actions by bringing them into accord with our own true interests, with the well-being of others, and with universal laws. Actions contrary to *sīla* lead to a state of self-division marked by guilt, anxiety, and remorse. But the observance of the principles of *sīla* heals this division, bringing our inner faculties together into a balanced and centered state of unity. *sīla* also brings us into harmony with other men. While actions undertaken in disregard of ethical principles lead to relations scarred by competitiveness, exploitation, and aggression, actions intended to embody such principles promote concord between man and man: peace, cooperation, and mutual respect. The harmony achieved by maintaining *sīla* does not stop at the social level, but leads our actions into harmony with a higher law, the law of kamma, of action and its fruit, which reigns invisibly behind the entire world of sentient existence.

The need to internalize ethical virtue as the foundation for the path translates itself into a set of precepts established as guidelines to good conduct. The most basic set of precepts found in the Buddha's teaching is the *pañcasīla*, the five precepts, consisting of the following five training rules:

- (1) the training rule of abstaining from taking life;
- (2) the training rule of abstaining from taking what is not given;
- (3) the training rule of abstaining from sexual misconduct;
- (4) the training rule of abstaining from false speech; and
- (5) the training rule of abstaining from fermented and distilled intoxicants which are the basics for heedlessness.

These five precepts are the minimal ethical code binding on the Buddhist laity. They are administered regularly by the monks to the lay disciples at almost every service and ceremony, following immediately upon the giving of the three refuges. They are also undertaken afresh each day by earnest lay Buddhists as part of their daily recitation.

The five precepts are formulated in accordance with the ethical algorithm of using oneself as the criterion for determining how to act in relation to others. In Pali the principle is expressed by the phrase *attānaṃ upamaṃ katvā*, “consider oneself as similar to others and others as similar to oneself.” The method of application involves a simple imaginative exchange of oneself and others. In order to decide whether or not to follow a particular line of action, we take ourselves as the standard and consider what would be pleasant and painful for ourselves. Then we reflect that others are basically similar to ourselves, and so, what is pleasant and painful to us is also pleasant and painful to them; thus just as we would not want others to cause pain for us, so we should not cause pain for others. As the Buddha explains: In this matter the noble disciple reflects: ‘Here am I, fond of my life, not wanting to die, fond of pleasure and averse from pain. Suppose someone should deprive me of my life, it would not be a thing pleasing or delightful to me. If I, in my turn, were to deprive of his life one fond of life, not wanting to die, one fond of pleasure and averse from pain, it would not be a thing pleasing or delightful to him. For that state which is not pleasant or delightful to me must be not pleasant or delightful to another: and a state undear and unpleasing to me, how could I inflict that upon another?’ As a result of such reflection he himself abstains from taking the life of creatures and he encourages others so to abstain, and speaks in praise of so abstaining. (Saṃyuttanikāya, 55, No. 7)

Abstinence from Misconduct regarding Sense-pleasures, or the third precept reads: *Kāmesu micchacārā veramaṇīsikkhāpadam samādiyāmi*, “I undertake the training rule to abstain from misconduct in regard to sense pleasures.” The word *kāma* has the general meaning of sense pleasure or sensual desire, but the commentaries explain it as sexual relations (*methunasamācāra*), an interpretation supported by the suttas.

Micchacāra means wrong modes of conduct. Thus the precept enjoins abstinence from improper or illicit sexual relations.

Misconduct in regard to sense pleasures is formally defined as “the volition with sexual intent occurring through the bodily door, causing transgression with an illicit partner.” The primary question this definition elicits is: who is to qualify as an illicit partner? For men, the text lists twenty types of women who are illicit partners. These can be grouped into three categories:

(1) a woman who is under the protection of elders or other authorities charged with her care, eg, a girl being cared for by parents, by an older brother or sister, by other relatives, or by the family as a whole;

(2) a woman who is prohibited by convention, that is, close relatives forbidden under family tradition, nuns and other women vowed to observe celibacy as a spiritual discipline, and those forbidden as partners under the law of the land; and

(3) a woman who is married or engaged to another man, even one bound to another man only by a temporary agreement.

In the case of women, for those who are married any man other than a husband is an illicit partner. For all women a man forbidden by tradition or under religious rules is prohibited as a partner. For both men and women any violent, forced, or coercive union, whether by physical compulsion or psychological pressure, can be regarded as a transgression of the precept even when the partner is not otherwise illicit. But a man or woman who is widowed or divorced can freely remarry according to choice.

4.2.2 Ten kinds of wholesome actions

In this topic, there are three categories of things have explained, such as: 1) three kinds of righteous bodily conduct, 2) four kinds of

righteous verbal conduct, and 3) three kinds of righteous mental conduct. These are as follows.

A. Three Kinds of Righteous Bodily Conduct

1. Someone, abandoning the killing of living beings, abstains from killing living beings (pāṇātīpātā paṭivirato); with rod and weapon laid aside, gently and kindly, he abides compassionate to all living beings.

2. Abandoning the taking of what is not given, he abstains from taking what is not given (adinnādānā paṭivirato)³³; he does not take by way of theft the wealth and property of others in the village or in the forest.

3. Abandoning misconduct in sensual pleasures (kāmesu micchācārā paṭivirato)³⁴, he abstains from misconduct in sensual pleasures; he does not have intercourse with women who are protected by their mother, father, mother and father, brother, sister, or relatives, who have a husband, who are protected by law, or with those who are garlanded in token of betrothal.³⁵

B. Four Kinds of Righteous Verbal Conduct

1. Someone, abandoning false speech, abstains from false speech (musāvādā paṭivirato)³⁶; when summoned to a court, or to a meeting, or to his relatives' presence, or to his guild, or to the royal family's presence, and questioned as a witness thus: 'So, good man, tell what you know; or not knowing, he says, 'I do not know; or knowing, he says, 'I know'; not seeing, he says, 'I do not see; or seeing, he says, 'I see'; he does not in full awareness speak falsehood for his own ends, or for another's ends, or for some trifling worldly end.

³³It is the practice of the second precept of the five precepts.

³⁴It is the practice of the third precept of the five precepts.

³⁶It is the practice of the fourth precept of the five precepts.

2. Abandoning malicious speech, he abstains from malicious speech (pisuṇāya vācāya paṭivirato); he does not repeat elsewhere what he has heard here in order to divide [those people] from these, nor does he repeat to these people what he has heard elsewhere in order to divide [these people] from those; thus he is one who reunites those who are divided, a promoter of friendships, who enjoys concord, rejoices in concord, delights in concord, a speaker of words that promote concord.

3. Abandoning harsh speech, he abstains from harsh speech (pharusāya vācāya paṭivirato); he speaks such words as are gentle, pleasing to the ear, and loveable, as go to the heart, are courteous, desired by many, and agreeable to many.

4. Abandoning gossip, he abstains from gossip (samphapphalāpā paṭivirato); he speaks at the right time, speaks what is fact, speaks on what is good, speaks on the Dhamma and the Discipline; at the right time he speaks such words as are worth recording, reasonable, moderate, and beneficial.

C. Three Kinds of Righteous Mental Conduct

1. Someone is not covetous (anabhijjhālu); he does not covet the wealth and property of others thus: ‘Oh, may what belongs to another be mine!’

2. Someone mind is without ill will (abyāpannacitto) and he has intentions free from hate thus: ‘May these beings be free from enmity, affliction and anxiety! May they live happily!’

3. Someone has right view (sammādiṭṭhi), undistorted vision, thus: ‘There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are good and virtuous recluses and brahmins in the world who have themselves realised by direct knowledge and declare this

world and the other world.’³⁷ The Solution for laity is to reduce temporary the sexual desire from one’s mind.

4.2.3 Kāmasaṁvara

Moral practice, good character, Buddhist ethics, code of morality. The dasa-sīla or 10 items of good character are: (1) pāṇatipātā veramaṇī, i. e. abstinence from taking life; (2) adinnādānā (from) taking what is not given to one; (3) abrahmacariyā adultery (otherwise called kāmesu micchā-cārā); (4) musāvādā telling lies; (5) pisuna-vācāya slander; (6) pharusa-vācāya harsh or impolite speech; (7) samphappalāpā frivolous and senseless talk; (8) abhijjhāya covetousness; (9) byāpādā malevolence; (10) micchādittḥiyā heretic views. Among these 10 we sometimes find only the first 7 designated as “sīla” or good character generally.

4.2.4 Samatha and Vipassana Bhāvanā for Solutions of Kāmarāga

The meaning of the word ‘Samatha’ is ‘calm’ and ‘quietude of heart’ the role of Samatha is the cessation of the ‘Saṅkhāra’³⁸ overcoming of the defilements’ which is according to the Majjima and Saṁyutta Nikāya.³⁹

In Buddhism, there are two types of Meditation (1) Insight (vipassanā) and (2) Tranquility (samatha). In order to eradicate of Sensual desire or Sexual desire or lustful desire (Kāmarāga) completely, the meditation of impurities (asubhā bhāvanā) has been recommended such as suitable practice as follows.

“asubham, rāhula, bhāvanam bhāvehi; asubham hi te rāhula bhāvanam bhāvayato yo rāgo so pahiyissati”.

³⁷M I 287-288.

³⁸S I 136; III 133; A I 133; Sn 732; Vin I 5.

³⁹Nyanatiloka, **Buddhist Dictionary**, Buddhist Missionary Society 123 Jalan Berhala, Kuala Lumpur, (Malaysia: 1987), p. 182.

“Cultivate, Rāhula, *asubha-bhāvanā*; for, when you cultivate, it the passion of lust will cease”.⁴⁰

“*asubhā bhāvetabbā rāgassa pahānāya*”.

“Meditation on asubhas should be practiced for the destruction of lust”.⁴¹

A comprehensive knowledge of the subjects of Kammatṭhāna is for all practitioners, especially for those who choose the path of Samatha meditation to eradicate their sensual or sexual desire. A detailed exposition of the subjects of Kāmmāṭṭhāna will be found in the Visuddhimagga, (11, 110-117), from which the following brief account is taken.⁴²

There are forty subjects arranged in seven groups, the second group is the group of impurity (asubha) Kāmmāṭṭhāna as follows

Through practice the ten asubhas or objects of impurity one can be destroyed completely sensual and sexual desire through contemplate on them by knowing their true nature of dhamma given below.

1. A Swollen Corpse, 2. A Discoloured Corpse, 3. A Festering Corpse, 4. A Fissured Corpse, 5. A Mangled Corpse, 6. A Dismembered Corpse, 7. A cut and Dismembered Corpse, 8. A Bleeding Corpse, 9. A Worm-infested Corpse, 10. A Skeleton.

By practicing Samatha Kammatṭhāna Meditation e.g. developing the 10 object of asubha bhāvanā, Samādhi Jhānas one can overcome lust.

⁴⁰M I 424.

⁴¹A IV 357.

⁴²Paravahera Vajirañāna Mahāthera, **Buddhist Meditation in and Practice**, Buddhist publication society 123 Jalan Berhala, Kuala Lumpur, (Malaysia: 1962), p. 103.

A. The way for solutions of sensual desire in Vipassanā Bhāvanā

The meaning of Vipassanā is ‘vi+passati; inward vision, insight, intuition, introspection.⁴³’Insight’, is the intuitive light fleshing forth and exposing the truth of the impermanency, the suffering and the impersonal and unsubstantial nature of all corporeal and mental phenomena of existence.⁴⁴

Meditation is only the way to free from all kinds of suffering or overcoming from all kinds of defilements as sensual desire or sexual desire (Karārāga) one of them is completely possible to be uprooted through practicing Samatha and Vipassanā meditation.

A good vipassanā meditator will start observing this sensation of that moment and this sensation pertaining to the lusted arisen and keep soon observing equanimously try to know that this sensation is also not permanent it arises to pass away! It arises to pass away! This lust is connected to the sensation lust is also not permanent, let me see how long is lust, let it see how long is lust, once comes out of it without separation and without expression easily people come out of it. The wonderful solutions that every person can overcome through practicing this vipassanā method. Those who do not know should know that there is a way to come out from the problem of lustful desire Kāmarāga. It is also very important that regarding six senses (*chalayatanā*) by controlling of them one can cut off Kāmarāga either in meditation or in daily life. They are as follows:

1. Unpleasant visible objects (rūpa ārammaṇā)
2. Unpleasant sound (Sadda ārammaṇā)
3. Unpleasant smell (gandha ārammaṇā)
4. Unpleasant taste (rasa ārammaṇā)
5. Unpleasant sound (phassa ārammaṇā)

⁴³D III 213.

⁴⁴Nyanatiloka, **Buddhist Dictionary**, Buddhist Missionary Society 123 Jalan Berhala, Kuala Lumpur, (Malaysia: 1987), p. 197.

6. Unpleasant thought (*dhammārammaṇā*)⁴⁵

The mind object (*dhammārammaṇā*) is physical and mental, past, present or future, real or imaginary. The 5 sense objects belong to the corporeality-group (*rūpa-kkhandha*, s. *khandha*). They form the external foundations for the sense-perceptions, and without them no sense-perception or sense consciousness (seeing, hearing etc.) can arise. Cf. *āyatana, paccaya*. (App.: *paccaya* 2).⁴⁶

Everyone should always be conscious of six senses. If a person can control each and every six senses, he can overcome lust. And through *vipassanā* is that by understanding the nature of three characteristics: impermanent (*anicca*), suffering (*dukkha*), and non-soul (*anatta*) on sexual matters one can overcome lustful desire (*Kāmarāga*).

4.2.5 Path

The road of moral and good living, the path of righteousness, with reference to the moral standard and the way to salvation. The exegetic etymology of *magga* in this meaning is “*nibbān' atthikehi maggīyati* (traced by those who are looking for *Nibbāna*.), *nibbānam vā maggeti, kilese vā mārento gacchatī ti maggo*” (*VbhA* 114). Usually designated the “*ariya atṭhangika magga*” or the “*Noble Eightfold Path*”. It is mentioned at many places, and forms the corner stone of the Buddha's teaching as to the means of escaping *dukkha* or the ills of life. The solutions for both monks and laity are firstly, to monks, must absolutely cut off all of the sexual desire (*Kāmarāga*) from the monk's mind through practicing the . And secondly, to the laity, they must temporarily or incompletely reduce the sexual desire from their mind.

⁴⁵Nyanatiloka, **Buddhist Dictionary**, Buddhist Missionary Society 123
Jalan Berhala, Kuala Lumpur, (Malaysia: 1987), p. 20.

⁴⁶Ibid.

4.3 Concluding Remark

The solutions of Kāmarāga in the modern societies referring to the monks and laity have given detail and lucid explanations. For monks, the rules and regulations (227 in total) found in the Vinaya literatures are important to abide or follow. It is found that if the monks follow correctly all the regulations, then they can certainly develop the Noble Eightfold Path which leads to them to attain Nibbāna. When the monks attain Nibbāna, their moral perfect are naturally explored to the mass of the people in the society. Therefore, they are respected by everyone.

Also for the case of the laity has given detailed explanations about how to solve Kāmarāga. For the solutions of Kāmarāga, first of all the five precepts should be practiced and then the ten wholesome actions and saṃvara sīla can be further progressed. The Solutions for both monks and laity are firstly, to monks, must absolute cut off all of the sexual desire from the monk's mind. And secondly, to the laity, they must temporary or incomplete reduce the sexual desire from their mind. This way the practitioners can be reached in the Path of the ultimate goal.

Chapter V

Conclusion and Suggestions

5.1 Conclusion

A good Buddhist lay practitioner is one who keeps to right conduct regarding sexual behaviour. While such a person understands that sexuality may be the greatest bodily pleasure, he accepts that is only impermanent, and consistently reflects on this truth as the occasion arises. For him, sexuality is only meaningful and wholesome with his spouse or partner, to whom he is committed emotionally, socially and spiritually. One important advantage for the “sense-enjoying” lay practitioner committed to his spouse or partner is that wholesome sexuality between them provides a mutual satisfaction, albeit a temporary one, which allows them to set effectively aside sexual feelings for more selfless actions. Indeed, due to the temporary nature of sex, a sex-centred relationship can never last or be a healthy one. What really keeps a couple together is unconditional love and committed partnership. Often enough, a common higher purpose, such as raising a child or children, or doing social work serves as a lasting bond for a wholesome family. Wholesome sex, in other words, can be an expression of the fruit of mutual love, that is, the procreation of other beings, and providing them with an environment and opportunities for personal development and a happy life. A good lay Buddhist, in other words, can be one who really knows how to enjoy life in a wholesome way.

Buddhism discovered “All life is suffering”. The Buddha taught in the first of his Four Noble Truths. Physical illness and mental illness are suffering; not to obtain what one desires is suffering; to be united with what one dislikes or separated from what one likes is suffering; even our own selves never quite as substantial as we might wish them to be are suffering. The Buddha used for suffering, dukkha,

actually has the more subtle meaning of “pervasive unsatisfactoriness”. “Suffering” always sounded a bit melodramatic, even if a careful reading of history seemed to support it. “Pervasive unsatisfactoriness” seemed more to the point. Even the most pleasurable experiences are tinged with this sense of discontent because of how transient and insubstantial they are. They do not offset the insecurity, instability and unrest that we feel. The Buddha’s Second Noble Truth, of the cause, or “arising,” of dukkha is traditionally translated as “The cause of suffering is desire.” Desire, and all that it connotes, have taken on quite negative connotations for many of those who are drawn to Buddhist thought.

Desire is a natural response to the reality of suffering. We feel incomplete and desire completeness; we feel unrest and desire ease; we feel insecurity and desire comfort; we feel alone and desire connection. Our experience of life, our very personalities, are shaped by dukkha, and our response is infused with desire. Desire is the crucible within which the self is formed. This is why it was so important to Freud and why it remains the essential kernel of psychotherapy. If we are out of touch with our desires, we cannot be ourselves. In this way of thinking, desire is our vitality, an essential component of our human experience, that which gives us our individuality and at the same time keeps prodding us out of ourselves. Desire is a longing for completion in the face of the vast unpredictability of our predicament. It is “the natural,” and if it is chased away it returns with a vengeance.

5.2 Suggestions

The Kāmarāga in Theravāda Buddhism is of course quite simple in understanding its general meaning, but it’s really difficult to practice it. Kāmarāga in particular meaning, in this dissertation is used sexual intercourse confined within the human beings but not in other animals. However, Kāmarāga is also covered a range of things, such as: the researcher has provided the meaning of Kāmarāga in accordance with the pali Buddhist scriptures, in order that to understand about the general concept of the viewpoints of Indians, Buddhists and Westerns.

The researcher also traced about supportive and destructive factors of Kāmarāga. As supportive factors of Kāmarāga, he has brought the three core issues in Buddhism, such as: desire, greed and delusion. On the other hand, as destructive factors of Kāmarāga, the researcher took very important facts such as: morality, concentration and wisdom.

The place of sexuality in Buddhism is made clear in the Buddha's First Sermon in which the Great Teacher proclaimed the famous Middle Way. The Buddha's declaration that the pursuit of sensual pleasures, which include sex, lies outside the Middle Way is reinforced many times in the Suttapitaka. Even in the time of the Buddha, some misguided people went around saying that sexual practice was not an obstruction to Enlightenment.

The solution of Kāmarāga in the modern societies referring to the monks and laities have given detail and lucid explanations. For monks, the rules and regulations (227 in total) found in the Vinaya literature are important to abide or follow. It is found that if the monks follow correctly all the regulations, then they can certainly develop the Noble Eightfold Path which leads to them to attain Nibbāna. When the monks attain Nibbāna, their moral perfect are naturally explored to the mass of the people in the society. Therefore, they are respected by everyone.

Also for the case of the laity has given detail explanations about how to solve Kāmarāga. For the solution of Kāmarāga, first of all the five precepts should be practiced and then the ten wholesome actions and samvara sīla can be further progressed. This way the practitioners can be reached in the Path as well.

5.3 Suggestions for Future Research

The following topic may be very interesting for future researches: 1) *A Motivated Character of Kāmarāga and Its Roles in the Modern World: Buddhist Psychological Approach*

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Appendix

A Questionnaire for the Following Research Topic in partial fulfillment of the requirement for the degree of Doctor of Philosophy (Buddhist Studies) IBSC of MCU.

“The Buddhist Effective Method for Solutions of Kāmarāga in the Modern Societies

Question: 1. What are the supportive factors and destructive factors of Sexual/ Sensual Desire (Kāmarāga)?

Interview: 1. Prof. Dr. Phra Rajapariyatkaṇi Vice Rector of IBSC (MCU)

There are two supportive factors namely the inside supportive factors and the outside supportive factors. A brief explanation is as follows.

Supportive Factors of Kāmarāga

1. Outside Supportive Factors

Naturally kāmarāga arises from two supportive factors namely outside supportive factors and inside supportive factors. Outside supportive factors are called kāmaguṇa. Inside supportive kāmaguṇa is the good side of rūpa, sadda, gandha, rasa. Kāmarāga basically is arisen in our daily life all the time, but the arising of kāmarāga does not depend on only outside supportive factors. In reality, we cannot control the outside factors, it can be happened all the times. There are good and bad feelings among us when we are in touch of desirable sound, matters and then naturally kāmarāga is arisen. Even though some time Mister “B” sees these flowers, Mister “C” also sees these flowers, but feeling can be different from each other. Mister “A” may like these flowers but Mister “B” may not like these flowers. Seeing these flowers, kāmarāga is arisen inside the mind of Mister “A” but it is not arisen in the mind of Mister “B”. So, kāmaguṇa of flowers can be different depending on person. Depending on only the outside supportive factors, kāmarāga does not arise in our mind. Mister “A” hears the desirable sounds, but kāmarāga is not arisen inside of him because he can control his mind.

2. Inside Supportive Factors

The characters of our mind are translated into Pāli as Carita. There are six characters (caritas). For example, the omelet is someone's favorite dish and he likes to eat omelet in breakfast every day. He may be addicted to omelet. Consequently, one's mind is addicted to omelet. Whenever one sees different kinds of foods in breakfast, he may not like them but whenever he sees omelet, he desires omelet very much because his mind or feeling is addicted to omelet. If one is addicted to something in the past life, he will accumulate that habit in the present life. Rāga carita is arisen in the mind, whenever one sees desirable things, desirable visible objects (rūpa), desirable sound (sadda), desirable smell (gandha), desirable taste (rasa), desirable touch (phassa) and desirable thought (dhamma). If one likes to set up his room with colorful things in a good manner, he needs clean and colorful clothes. This is characteristics of rāga carita. These habits have been accumulating from generation to generation and moving one birth to another birth. Some people may have dosa carita as well as rāga carita.

One who has dosa carita, he accomplishes verbal and physical action aggressively. Whenever one sees ugly things, sounds or bad manner etc., mind is agitated and one hates these very much because he has dosa carita. If one doesn't see good manner inside his room, dosa carita is arisen and it is also called inside supportive factors. The most important thing for inside supportive factors is to train mind. We can practice meditation and practice good habits more. Calmness is stored in the mind. When one sees the good phenomena outside, he can control to his mind. Kāmarāga cannot not be arisen. Kāmarāga is arisen from seeing outside factors and if the mind is not trained before. If inside supportive factor in mind is not trained, the kāmarāga is arisen. Because of this, outside factors are disturbed. Consequently, the desirable things, desirable rūpa, sadda, gandha, rasa, and thought inside one's mind is not trained before, the inside supportive factors of kāmarāga are arisen.

Destructive Factors of kāmarāga:

As I have seen the outside factors, we cannot control our mind. It is happened all the times arising motion as circle. To get rid off Kāmarāga, we have to be able to control our mind. It is said in pāli that *ditthe ditti mattam sute sutamattam mute muta mattam*, meaning whenever we have seen outside phenomena, just control our mind as just

seen, but to be able to control our mind, we have to cultivate this habit all the time. When we see the desirable rūpa and outside phenomena, they attract our mind. We like beautiful woman. This is the human nature to be attracted by desirous things. When we see a big amount of money, we all aspires it, even though we do not belong to that money. We have to try step by step to suppress our likings, to control our desirous mind. When a long time is passed, we can get break off our desires.

As long as, we cannot get rid off desires, we must try to control our mind because we are full with defilements. We are puthujjana. Every puthujjana is an ordinary person. An ordinary person have defilements. We are not Arahant, but some people show they feel defilements appeared outside and they can control their desires all the time, but defilements appeared outside very much can be controlled few. It depends on being able to control our mind. When one talks about destructive factors, he has to talk about the three fold training the way we can train our mind in our daily life. As long as we train our mind, few defilements will be appeared outside. We can turn the habit to the good habit that is closely related to the mind. Every puthujjana is looking for the arahantship. We have a strong habit to control our mind all the time. We must maintain the balance of our mind all the time. Whenever we get desirable things or lost desirable things, we must maintain the balance in our life. Thus we can make good habit accumulating good things in our mind and controlling our mind step by step for the long time.

Interview: 2. Dr. Banjob Bannaroji, (Ex) Professor of World Buddhist University, Thailand.

In fact, Kāmarāga covers both sensual and sexual pleasures, I don't know what you focus. As you know, both have the same starting point – that is a basic need, which has been innate since birth.

In case of both, supportive factors comprise association with bad friends, living in places full of circumstances leading to such the pleasures, too much talk over the pleasures, heedless experiencing those.

On the contrary, the destructive factors association with good friends, living in proper places, no overtalk over the pleasures, taking mindfulness in experiences.

Interview: 3. Prof. Dr. Veerachart Nimanong, Dean of Aback University, Thailand.

1. Supportive factors:

- 1.1 Pleasant visible objects
- 1.2 Pleasant sound
- 1.3 Pleasant smell
- 1.4 Pleasant taste
- 1.5 Pleasant touch and
- 1.6 Pleasant thought

These are temptations, which are taken as the supportive factors to the sensual pleasure or lust.

2. Destructive factors:

- 1.1 Unpleasant visible objects
- 1.2 Unpleasant sound
- 1.3 Unpleasant smell
- 1.4 Unpleasant taste
- 1.5 Unpleasant touch and
- 1.6 Unpleasant thought

Interview: 4. Dr. Supriya Rai, Education, K J Somaiya Center for Buddhist Studies, Mumbai, India.

Supportive factors could be internal, driven by the body's own functions and psychological. They could also be fueled by environment. Of the internal factors, one of the important ones would be age of the person, in the sense that generally young people experience a lot of sensual desire because their bodies are hormonally causing such experiences to arise. However, with repeated indulgence, it is possible for addiction to sensual desire to set in (kāmasukhallikanuyogo) then despite advanced age, people can remain trapped in excessive sexual desire. The other internal factor can be psychological - some persons identify with their physical form more than with their consciousness. In such a case, the tendency to indulge in pleasures from the body are more. Intensely passionate relationships within or outside marriage are generally marked by intense sexual activity. Finally, it could be extreme unhappiness in life that can drive a person to addiction to sexual desire as it gives an immediate, if short-lived, experience of pleasure.

Supportive external factors could be excessive exposure to materialistic lifestyle, where the person inhabits a society in which success, self-worth etc. are all linked more to physical possessions and to physical well-being more than emotional and spiritual wellness. In such a case, which could be called the culture of the body, the person will tend to indulge in sexual desire more. Finally, another supportive external factor would be extremely repressive social structures. It happens in orthodox societies, where interaction with the opposite sex is not encouraged and sexuality itself is considered something morally wrong. This then becomes a case where the “forbidden fruit” attracts the person more and thus he or she tends to indulge more in kāmarāga.

Destructive factors of kāmarāga are difficult to define. Kāmarāga is very deep-rooted in our consciousness and gets eliminated only at the stage of anāgāmin. However, we could speak of factors that bring about a reduction in sexual desire. And again, one factor can be age; that is when the person is old and the hormonal drive itself reduces, it may give rise to reduction or destruction of sexual urges. Even so, it is well known that many elderly persons have addiction to watching pornography etc. as mentioned above.

This reflects conditioning of the mind to repeated experiences of sexual desire and even though they may not physically be able to do so, they derive some vicarious pleasure from watching such films or reading such books. Reduction in the tendency to indulge in sexual desire can come from reduction of intensity in the relationship the person is in - this could be a natural result over a period of time, with familiarity and with a more relaxed intimacy setting in. It has also been reported by counsellors that persons experiencing depression, anxiety, or stress-related disorders often experience a lowered sexual desire. But this kind of reduction is likely to change once the person is healed or the stress is reduced. Finally, it is possible for a person who embarks on a path of mind training to experience reduction in sexual desire from having an increased sense of renunciation.

Interview: 5. Dr. P.D. Premasiri, Emeritus Professor, University of Kelaniya, Sri Lanka.

Kāmarāga is a natural impulse that usually all grown up adults feel. If it is dealt with wisely by persons who lead a lay life they are likely to maintain their physical health and balance of mind. But if they

exceed the limits in the gratification of the desire associated with kàmaràga they are likely to make a mess of their life including their physical and mental health

Question: 2. In your opinion, what is the problematic status for monastic and lay life in nowadays?

Interview: 1. Prof. Dr. Phra Rajapariyatkavi Vice Rector of IBSC (MCU)

We have to divide this issue into two parts. The first part is general nature of the human being. Monks and laymen are same nature of human beings. The respective similarity of a monk status and a layman status in 24 hours of day; a monk have to take breakfast and a man also have to take breakfast. At lunch time, both of them are same status but in the evening, a man takes his hard dinner but a monk cannot take dinner. This is the problematic status. How can a monk manage his life? A monk has to take something like soft drinks as pana in the evening. So, in the first part, the general nature of the human being: layman and the monks have the same status.

In the second part, specifically we have no problematic status, but in the first part we have problematic status, because we cannot deny the desirable phenomena or the first prelinguish paccaya to maintain our lives. A layman doesn't have the problematic status in maintaining his life. In the worst phenomena, he can eat, travel, use smart phone, play, sing a song, and consume everything in his daily life. This is the nature of human being. But the problem may be happened to him for not having money to spend.

In this regard, a monk has problematic status, but the basic needs of a monk are same like the needs of a layman. They cannot use what they like to use, cannot see what they like to see, cannot wander in the public place, cannot use phone freely, and have to be careful in the evening when they feel hungry. When they walk passing restaurant, they can have seen the desirable food and felt hungry but they cannot buy foods because in the afternoon, this is the problematic status for a monk. On the other hand, a layman has no problematic status like a monk. A layman has the problem only regarding money to spend for that. If they have money to spend, there is no problem for laymen. But the monks have the problem in this matter. So when we talk the problematic status of the monastic life and lay life, the monastic life has problematic status

in the first part, but in second part, laymen have different status than the monks. The monks have specific status and rules to lead their lives which are different from the laymen. I think, there is no problem with each other.

Interview: 2. Dr. Banjob Bannaroji, (Ex) Professor of World Buddhist University, Thailand.

The problematic Status for monastic life is that monks hardly have a sense of monkhood, a lack of that leads to improper actions, both bodily and verbally, that reflects non-restraint of mind to be directed by mindfulness. Why? Because they might not be ordained with true faith, they pay no attention to learn the monastic rules but reversely pay attention to learn the worldly life . On this point, they are blamed and treated unfaithfully by modern society. For lay life, the problematic status may depend on earning, they have to work hard in the middle of struggle and competition for survival, so their best way is to live with mindfulness.

Interview: 3. Prof. Dr. Veerachart Nimanong, Dean of Aback University, Thailand.

Monks do not pay attentions to the duties of monks. Laymen do not do the duties of laymen. The Buddha preached the 6 directions as duties for 6 groups of people to practice them, they do not follow their duties properly.

Interview: 4. Dr. Supriya Rai, Education, K J Somaiya Center for Buddhist Studies, Mumbai, India.

In terms of problems related to monastic life specifically with respect to *kāmarāga* I think it is a challenge for members of the *saṅgha* to maintain the vow of celibacy, particularly for those who live in modern urban settings. This gets compounded if they come from conservative Asian background and move to a western country. Cultural norms with respect to dress or behavior are very different and this can cause confusion in the mind. Secondly, it is difficult for monastic members to remain detached from materialistic life, particularly because we are constantly bombarded with media that promotes products and that too primarily through sexual angles - if you use so and so product, you look younger, more attractive, etc. Also as members of the *Saṅgha* have access

to electronic equipments it is possible for them to indulge in some forbidden behaviour secretly.

We also have to reflect on the number of instances of abuse that have been reportedly committed by religious practitioners, Buddhist as well as of other traditions. The Roman Catholic church paid millions of dollars as it was sued for sexual abuse by priests of young boys. This is a prime example of what happens when sexual urges are repressed. It is extremely important for monks to have access to counselling regarding this aspect when they join the Saṅgha. Recently a very senior Buddhist teacher in the US had to resign his position and despite an extremely successful career now his reputation lies in ruins.

For lay persons the challenges are how to lead a more balanced life, without succumbing to too much kāmārāga. It is important to know that if kāmārāga is the main basis for a relationship, then after a while it will cause many problems. Youngsters particularly need to be counselled against this. Lay people also face a different challenge as both men and women also meet up at the work place. As most people work long hours and there is often a need to travel for work, sometimes an attraction can develop between two persons and lead to a relationship that disturbs the marital commitments of one or both persons involved.

Interview: 5. Dr. Premasiri, Emeritus Professor, University of Kelaniya, Sri Lanka.

In monastic life I feel that the institution seems to overemphasize the aspect of ritual and merely keeping the tradition going without considering the real spiritual values associated with it. Inadequate guidance is given by the senior members of the institution to their pupils of the younger generation and except in rare instances there is an absence of a spiritually elevated leadership for the younger generation of the monastic community to emulate the ideals of the former. The interest is mostly focused on admitting young members to the order to continue the tradition and the ritual associated with it going. The real values ought to be given priority over the number of monastics produced. Quality and not quantity should be the basis of evaluation.

Question: 3. Can you suggest the way to solve these problems?

Interview: 1. Prof. Dr. Phra Rajapariyatkaṇi Vice Rector of IBSC (MCU)

To solve the problem of Kāmarāga and the problematic status of layman as they have, we can apply Buddhist theories. These are innate natures of human beings. The monks and layman are same, not different from each other. When the laymen want to get rid off kāmarāga and to solve problematic status in their daily lives, it is very difficult for them. They have to manage time for their family carefully. Within 24 hours of a day, how they can get free time to train their mind because they have work at least 8 hours a day. They have to spend time with their family and for taking rest. But for monastic life, we have many ways to train our mind. To manage the daily routine and to train the mind, monks should follow the ways of 4 accomplishment (iddhipada).

We have to focus on *Chanda viriya citta mimāṃsa* deeply and strongly all the time. Sometimes, we don't like our duties to accomplish but we have to control our mind focusing on *chanda viriya citta mimāṃsa*. We must concentrate on them. The concentration is paid by our mind. When we have proper concentration, we have the wisdom. But in general, concentration is fulfilled through practicing meditation. On the other hand, the laymen don't have time to practice meditation. So they can cultivate through practicing *chanda, viriya, citta, and mimāṃsa*. When they have strong concentration, then they have strong wisdom. When they are seeing, hearing, smelling, tasting, touching and thinking the desirable objects, then Kāmarāga is arisen in their mind but they can control quickly because they have strong concentration. The concentration arises in them dealing with *chanda, viriya, citta, and mimāṃsa*. This is the way to solve Kāmarāga, and when they face in problem of Kāmarāga, then they can use the concentration and wisdom in their daily life.

In my opinion, the layman have good opportunity and advantages more than the monks, even though they have the burden to take care of but the good side of the lay life, they don't need to observe ten precepts or 227 disciplinary rules. They just observe the five precepts that are enough for them. If they cannot observe five, just follow 1, 2, 3 or 4. Some may not observe the 5th precept because they drink alcohol "*surameraya majjhapama*", but they can observe the first 4 precepts as

refrain from killing, stealing, sexual misconduct and telling lie. But the monks have a burden to observe 227 disciplinary monastic rules.

In my opinion, the *sīla* and *vinaya* can be the supportive factors for monastic life or sometime can be the destructive factors too. We have 227 monastic disciplinary rules but sometime monks violate. Whenever monks violate, the supportive factors can be the destructive factors. It can be the instrument of obstacle at the same time. The *sīla* can be the good instrument and can be the obstacle for our life all the times. When we take care of those completely, we have complete and purified 227 monastic disciplinary rules. If we don't violate any rules, it means that we have big supportive factors to go ahead. But whenever we violate specifically no 3, 5, 10 of those, it can be obstacles in the monk's life suddenly. The laymen have few tasks to take care of five precepts because they have only five precepts and some observe 2, 3, or 4 and no need to observe 5th precepts completely. So the precepts mostly can be the good instrument for them to go ahead. This is my opinion how to solve the Kāmarāga in lay life and monastic life.

Interview: 2. Dr. Banjob Bannaroji, (Ex) Professor of World Buddhist University, Thailand.

The way to solve the problems according to the Buddhist tradition is to cultivate mindfulness in mind, because that is the origin of virtues especially of Morality, Concentration and Wisdom. A method of the cultivation of mindfulness follows the Four Foundations of Mindfulness, given by the Buddha in the Mahāsatipatṭhana Sutta.

Interview: 3. Prof. Dr. Veerachart Nimanong, Dean of Aback University, Thailand.

To solve the problems of sensual pleasures, the Buddhists have to control their eyes, ears, noses, tongues, bodies, and minds. The foundation of mindfulness is the right way to practice in order to control those internal organs.

Interview: 4. Dr. Supriya Rai, Education, K J Somaiya Center for Buddhist Studies, Mumbai, India.

I think one of the main things required is the acceptance that sexual behavior is normal and that sexual satisfaction is a primary need,

along with food and shelter. It is incorrect to try and teach anything else as it only brings about repression, which fuels craving, even though the person may experience guilt. It is also important to remember that in a relationship, sexual activity is a very deeply intimate way to express one's love for the other. The problem arises if the person is a monastic or if one has cravings that cause one to indulge in irresponsible sexual behavior.

So most important is to teach the precept of responsible sexual behaviour to young and old, to encourage people to preserve the sanctity of their commitments to their family, and to engage also in cultivating deeper knowledge and experience. However, it is always good to remember that sexual needs are normal and that we are genetically programmed to engage in sex so as to procreate. This is very difficult conditioning to overcome. Also important to note, for lay persons, is that life must be led in a balanced way for good physical and mental health.

In ways of resolving problems, one way would be to allow young monastics access to a counsellor in this regard. Secondly, if the person is unable to control their proclivities, they should be asked to disrobe immediately. Great harm is done to the Saṅgha when people who have chosen the holy path engage in sexual activity.

Interview: 5. Dr. Premasiri, Emeritus Professor, University of Kelaniya, Sri Lanka.

A proper education in the Dhamma involving the original ideals of the monastic life can be considered to be extremely important in solving these problems. There should be more emphasis on a visible and tangible transformation of the character and spiritual nature of the persons who take to the monastic life. The respect that they derive from the lay Buddhist community should be made to rest entirely on their elevated spiritual nature and their exemplary character.

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Appendix

A Questionnaire for the Following Research Topic in partial fulfillment of the requirement for the degree of Doctor of Philosophy (Buddhist Studies) IBSC of MCU.

“The Buddhist Effective Method for Solutions of Kāmarāga in the Modern Societies

Question: 1. What are the supportive factors and destructive factors of Sexual/ Sensual Desire (Kāmarāga)?

Interview: 1. Prof. Dr. Phra Rajapariyatkavi Vice Rector of IBSC (MCU)

There are two supportive factors namely the inside supportive factors and the outside supportive factors. A brief explanation is as follows.

Supportive Factors of Kāmarāga

1. Outside Supportive Factors

Naturally kāmarāga arises from two supportive factors namely outside supportive factors and inside supportive factors. Outside supportive factors are called kāmaguṇa. Inside supportive kāmaguṇa is the good side of rūpa, sadda, gandha, rasa. Kāmarāga basically is arisen in our daily life all the time, but the arising of kāmarāga does not depend on only outside supportive factors. In reality, we cannot control the outside factors, it can be happened all the times. There are good and bad feelings among us when we are in touch of desirable sound, matters and then naturally kāmarāga is arisen. Even though some time Mister “B” sees these flowers, Mister “C” also sees these flowers, but feeling can be different from each other. Mister “A” may like these flowers but Mister “B” may not like these flowers. Seeing these flowers, kāmarāga is arisen inside the mind of Mister “A” but it is not arisen in the mind of Mister “B”. So, kāmaguṇa of flowers can be different depending on person. Depending on only the outside supportive factors, kāmarāga does not

arise in our mind. Mister “A” hears the desirable sounds, but kāmarāga is not arisen inside of him because he can control his mind.

2. Inside Supportive Factors

The characters of our mind are translated into Pāli as Carita. There are six characters (caritas). For example, the omelet is someone’s favorite dish and he likes to eat omelet in breakfast every day. He may be addicted to omelet. Consequently, one’s mind is addicted to omelet. Whenever one sees different kinds of foods in breakfast, he may not like them but whenever he sees omelet, he desires omelet very much because his mind or feeling is addicted to omelet. If one is addicted to something in the past life, he will accumulate that habit in the present life. Rāga carita is arisen in the mind, whenever one sees desirable things, desirable visible objects (rūpa), desirable sound (sadda), desirable smell (gandha), desirable taste (rasa), desirable touch (phassa) and desirable thought (dhamma). If one likes to set up his room with colorful things in a good manner, he needs clean and colorful clothes. This is characteristics of rāga carita. These habits have been accumulating from generation to generation and moving one birth to another birth. Some people may have dosa carita as well as rāga carita.

One who has dosa carita, he accomplishes verbal and physical action aggressively. Whenever one sees ugly things, sounds or bad manner etc., mind is agitated and one hates these very much because he has dosa carita. If one doesn’t see good manner inside his room, dosa carita is arisen and it is also called inside supportive factors. The most important thing for inside supportive factors is to train mind. We can practice meditation and practice good habits more. Calmness is stored in the mind. When one sees the good phenomena outside, he can control to his mind. Kāmarāga cannot not be arisen. Kāmarāga is arisen from seeing outside factors and if the mind is not trained before. If inside supportive factor in mind is not trained, the kāmarāga is arisen. Because of this, outside factors are disturbed. Consequently, the desirable things, desirable rūpa, sadda, gandha, rasa, and thought inside one’s mind is not trained before, the inside supportive factors of kāmarāga are arisen.

Destructive Factors of kāmarāga:

As I have seen the outside factors, we cannot control our mind. It is happened all the times arising motion as circle. To get rid off Kāmarāga, we have to be able to control our mind. It is said in pāli that *ditthe ditti mattam sute sutamattam mute muta mattam*, meaning

whenever we have seen outside phenomena, just control our mind as just seen, but to be able to control our mind, we have to cultivate this habit all the time. When we see the desirable rūpa and outside phenomena, they attract our mind. We like beautiful woman. This is the human nature to be attracted by desirous things. When we see a big amount of money, we all aspires it, even though we do not belong to that money. We have to try step by step to suppress our likings, to control our desirous mind. When a long time is passed, we can get break off our desires.

As long as, we cannot get rid off desires, we must try to control our mind because we are full with defilements. We are puthujjana. Every puthujjana is an ordinary person. An ordinary person have defilements. We are not Arahant, but some people show they feel defilements appeared outside and they can control their desires all the time, but defilements appeared outside very much can be controlled few. It depends on being able to control our mind. When one talks about destructive factors, he has to talk about the three fold training the way we can train our mind in our daily life. As long as we train our mind, few defilements will be appeared outside. We can turn the habit to the good habit that is closely related to the mind. Every puthujjana is looking for the arahantship. We have a strong habit to control our mind all the time. We must maintain the balance of our mind all the time. Whenever we get desirable things or lost desirable things, we must maintain the balance in our life. Thus we can make good habit accumulating good things in our mind and controlling our mind step by step for the long time.

Interview: 2. Dr. Banjob Bannaroji, (Ex) Professor of World Buddhist University, Thailand.

In fact, Kāmarāga covers both sensual and sexual pleasures, I don't know what you focus. As you know, both have the same starting point – that is a basic need, which has been innate since birth.

In case of both, supportive factors comprise association with bad friends, living in places full of circumstances leading to such the pleasures, too much talk over the pleasures, heedless experiencing those.

On the contrary, the destructive factors association with good friends, living in proper places, no overtalk over the pleasures, taking mindfulness in experiences.

Interview: 3. Prof. Dr. Veerachart Nimanong, Dean of Aback University, Thailand.

1. Supportive factors:

- 1.1 Pleasant visible objects
- 1.2 Pleasant sound
- 1.3 Pleasant smell
- 1.4 Pleasant taste
- 1.5 Pleasant touch and
- 1.6 Pleasant thought

These are temptations, which are taken as the supportive factors to the sensual pleasure or lust.

2. Destructive factors:

- 1.1 Unpleasant visible objects
- 1.2 Unpleasant sound
- 1.3 Unpleasant smell
- 1.4 Unpleasant taste
- 1.5 Unpleasant touch and
- 1.6 Unpleasant thought

Interview: 4. Dr. Supriya Rai, Education, K J Somaiya Center for Buddhist Studies, Mumbai, India.

Supportive factors could be internal, driven by the body's own functions and psychological. They could also be fueled by environment. Of the internal factors, one of the important ones would be age of the person, in the sense that generally young people experience a lot of sensual desire because their bodies are hormonally causing such experiences to arise. However, with repeated indulgence, it is possible for addiction to sensual desire to set in (kāmasukhallikanuyogo) then despite advanced age, people can remain trapped in excessive sexual desire. The other internal factor can be psychological - some persons identify with their physical form more than with their consciousness. In such a case, the tendency to indulge in pleasures from the body are more. Intensely passionate relationships within or outside marriage are generally marked by intense sexual activity. Finally, it could be extreme unhappiness in life that can drive a person to addiction to sexual desire as it gives an immediate, if short-lived, experience of pleasure.

Supportive external factors could be excessive exposure to materialistic lifestyle, where the person inhabits a society in which

success, self-worth etc. are all linked more to physical possessions and to physical well-being more than emotional and spiritual wellness. In such a case, which could be called the culture of the body, the person will tend to indulge in sexual desire more. Finally, another supportive external factor would be extremely repressive social structures. In happens in orthodox societies, where interaction with the opposite sex is not encouraged and sexuality itself is considered something morally wrong. This then becomes a case where the “forbidden fruit” attracts the person more and thus he or she tends to indulge more in kāmarāga.

Destructive factors of kāmarāga are difficult to define. Kāmarāga is very deep-rooted in our consciousness and gets eliminated only at the stage of anāgāmin. However, we could speak of factors that bring about a reduction in sexual desire. And again, one factor can be age; that is when the person is old and the hormonal drive itself reduces, it may give rise to reduction or destruction of sexual urges. Even so, it is well known that many elderly persons have addiction to watching pornography etc. as mentioned above.

This reflects conditioning of the mind to repeated experiences of sexual desire and even though they may not physically be able to do so, they derive some vicarious pleasure from watching such films or reading such books. Reduction in the tendency to indulge in sexual desire can come from reduction of intensity in the relationship the person is in - this could be a natural result over a period of time, with familiarity and with a more relaxed intimacy setting in. It has also been reported by counsellors that persons experiencing depression, anxiety, or stress-related disorders often experience a lowered sexual desire. But this kind of reduction is likely to change once the person is healed or the stress is reduced. Finally, it is possible for a person who embarks on a path of mind training to experience reduction in sexual desire from having an increased sense of renunciation.

Interview: 5. Dr. P.D. Premasiri, Emeritus Professor, University of Kelaniya, Sri Lanka.

Kāmarāga is a natural impulse that usually all grown up adults feel. If it is dealt with wisely by persons who lead a lay life they are likely to maintain their physical health and balance of mind. But if they exceed the limits in the gratification of the desire associated with kāmarāga they are likely to make a mess of their life including their physical and mental health

Question: 2. In your opinion, what is the problematic status for monastic and lay life in nowadays?

Interview: 1. Prof. Dr. Phra Rajapariyatkavi Vice Rector of IBSC (MCU)

We have to divide this issue into two parts. The first part is general nature of the human being. Monks and laymen are same nature of human beings. The respective similarity of a monk status and a layman status in 24 hours of day; a monk have to take breakfast and a man also have to take breakfast. At lunch time, both of them are same status but in the evening, a man takes his hard dinner but a monk cannot take dinner. This is the problematic status. How can a monk manage his life? A monk has to take something like soft drinks as pana in the evening. So, in the first part, the general nature of the human being: layman and the monks have the same status.

In the second part, specifically we have no problematic status, but in the first part we have problematic status, because we cannot deny the desirable phenomena or the first prelinguish paccaya to maintain our lives. A layman doesn't have the problematic status in maintaining his life. In the worst phenomena, he can eat, travel, use smart phone, play, sing a song, and consume everything in his daily life. This is the nature of human being. But the problem may be happened to him for not having money to spend.

In this regard, a monk has problematic status, but the basic needs of a monk are same like the needs of a layman. They cannot use what they like to use, cannot see what they like to see, cannot wander in the public place, cannot use phone freely, and have to be careful in the evening when they feel hungry. When they walk passing restaurant, they can have seen the desirable food and felt hungry but they cannot buy foods because in the afternoon, this is the problematic status for a monk. On the other hand, a layman has no problematic status like a monk. A layman has the problem only regarding money to spend for that. If they have money to spend, there is no problem for laymen. But the monks have the problem in this matter. So when we talk the problematic status of the monastic life and lay life, the monastic life has problematic status in the first part, but in second part, laymen have different status than the monks. The monks have specific status and rules to lead their lives which are different from the laymen. I think, there is no problem with each other.

Interview: 2. Dr. Banjob Bannaroji, (Ex) Professor of World Buddhist University, Thailand.

The problematic Status for monastic life is that monks hardly have a sense of monkhood, a lack of that leads to improper actions, both bodily and verbally, that reflects non-restraint of mind to be directed by mindfulness. Why? Because they might not be ordained with true faith, they pay no attention to learn the monastic rules but reversely pay attention to learn the worldly life . On this point, they are blamed and treated unfaithfully by modern society. For lay life, the problematic status may depend on earning, they have to work hard in the middle of struggle and competition for survival, so their best way is to live with mindfulness.

Interview: 3. Prof. Dr. Veerachart Nimanong, Dean of Aback University, Thailand.

Monks do not pay attentions to the duties of monks. Laymen do not do the duties of laymen. The Buddha preached the 6 directions as duties for 6 groups of people to practice them, they do not follow their duties properly.

Interview: 4. Dr. Supriya Rai, Education, K J Somaiya Center for Buddhist Studies, Mumbai, India.

In terms of problems related to monastic life specifically with respect to *kāmarāga* I think it is a challenge for members of the *saṅgha* to maintain the vow of celibacy, particularly for those who live in modern urban settings. This gets compounded if they come from conservative Asian background and move to a western country. Cultural norms with respect to dress or behavior are very different and this can cause confusion in the mind. Secondly, it is difficult for monastic members to remain detached from materialistic life, particularly because we are constantly bombarded with media that promotes products and that too primarily through sexual angles - if you use so and so product, you look younger, more attractive, etc. Also as members of the *Saṅgha* have access to electronic equipments it is possible for them to indulge in some forbidden behaviour secretly.

We also have to reflect on the number of instances of abuse that have been reportedly committed by religious practitioners, Buddhist as well as of other traditions. The Roman Catholi church paid millions of dollars as it was sued for sexual abuse by priests of young boys. This is a

prime example of what happens when sexual urges are repressed. It is extremely important for monks to have access to counselling regarding this aspect when they join the Saṅgha. Recently a very senior Buddhist teacher in the US had to resign his position and despite an extremely successful career now his reputation lies in ruins.

For lay persons the challenges are how to lead a more balanced life, without succumbing to too much kāmarāga. It is important to know that if kāmarāga is the main basis for a relationship, then after a while it will cause many problems. Youngsters particularly need to be counselled against this. Lay people also face a different challenge as both men and women also meet up at the work place. As most people work long hours and there is often a need to travel for work, sometimes an attraction can develop between two persons and lead to a relationship that disturbs the marital commitments of one or both persons involved.

Interview: 5. Dr. Premasiri, Emeritus Professor, University of Kelaniya, Sri Lanka.

In monastic life I feel that the institution seems to overemphasize the aspect of ritual and merely keeping the tradition going without considering the real spiritual values associated with it. Inadequate guidance is given by the senior members of the institution to their pupils of the younger generation and except in rare instances there is an absence of a spiritually elevated leadership for the younger generation of the monastic community to emulate the ideals of the former. The interest is mostly focused on admitting young members to the order to continue the tradition and the ritual associated with it going. The real values ought to be given priority over the number of monastics produced. Quality and not quantity should be the basis of evaluation.

Question: 3. Can you suggest the way to solve these problems?

Interview: 1. Prof. Dr. Phra Rajapariyatkavi Vice Rector of IBSC (MCU)

To solve the problem of Kāmarāga and the problematic status of layman as they have, we can apply Buddhist theories. These are innate natures of human beings. The monks and layman are same, not different from each other. When the laymen want to get rid off kāmārāga and to solve problematic status in their daily lives, it is very difficult for them. They have to manage time for their family carefully. Within 24 hours of a day, how they can get free time to train their mind because they have work at least 8 hours a day. They have to spend time with their family and for taking rest. But for monastic life, we have many ways to train our mind. To manage the daily routine and to train the mind, monks should follow the ways of 4 accomplishment (iddhipada).

We have to focus on *Chanda viriya citta mimamsa* deeply and strongly all the time. Sometimes, we don't like our duties to accomplish but we have to control our mind focusing on *chanda viriya citta mimamsa*. We must concentrate on them. The concentration is paid by our mind. When we have proper concentration, we have the wisdom. But in general, concentration is fulfilled through practicing meditation. On the other hand, the laymen don't have time to practice meditation. So they can cultivate through practicing *chanda, viriya, citta, and mimamsa*. When they have strong concentration, then they have strong wisdom. When they are seeing, hearing, smelling, tasting, touching and thinking the desirable objects, then Kāmarāga is arisen in their mind but they can control quickly because they have strong concentration. The concentration arises in them dealing with *chanda, viriya, citta, and mimamsa*. This is the way to solve Kāmarāga, and when they face in problem of Kāmarāga, then they can use the concentration and wisdom in their daily life.

In my opinion, the layman have good opportunity and advantages more than the monks, even though they have the burden to take care of but the good side of the lay life, they don't need to observe ten precepts or 227 disciplinary rules. They just observe the five precepts that are enough for them. If they cannot observe five, just follow 1, 2, 3 or 4. Some may not observe the 5th precept because they drink alcohol "*surameraya majjhapama*", but they can observe the first 4 precepts as refrain from killing, stealing, sexual misconduct and telling lie. But the monks have a burden to observe 227 disciplinary monastic rules.

In my opinion, the *sīla* and *vinaya* can be the supportive factors for monastic life or sometime can be the destructive factors too. We have 227 monastic disciplinary rules but sometime monks violate. Whenever monks violate, the supportive factors can be the destructive factors. It can be the instrument of obstacle at the same time. The *sīla* can be the good instrument and can be the obstacle for our life all the times. When we take care of those completely, we have complete and purified 227 monastic disciplinary rules. If we don't violate any rules, it means that we have big supportive factors to go ahead. But whenever we violate specifically no 3, 5, 10 of those, it can be obstacles in the monk's life suddenly. The laymen have few tasks to take care of five precepts because they have only five precepts and some observe 2, 3, or 4 and no need to observe 5th precepts completely. So the precepts mostly can be the good instrument for them to go ahead. This is my opinion how to solve the Kāmarāga in lay life and monastic life.

Interview: 2. Dr. Banjob Bannaroji, (Ex) Professor of World Buddhist University, Thailand.

The way to solve the problems according to the Buddhist tradition is to cultivate mindfulness in mind, because that is the origin of virtues especially of Morality, Concentration and Wisdom. A method of the cultivation of mindfulness follows the Four Foundations of Mindfulness, given by the Buddha in the Mahāsatipaṭṭhana Sutta.

Interview: 3. Prof. Dr. Veerachart Nimanong, Dean of Aback University, Thailand.

To solve the problems of sensual pleasures, the Buddhists have to control their eyes, ears, noses, tongues, bodies, and minds. The foundation of mindfulness is the right way to practice in order to control those internal organs.

Interview: 4. Dr. Supriya Rai, Education, K J Somaiya Center for Buddhist Studies, Mumbai, India.

I think one of the main things required is the acceptance that sexual behavior is normal and that sexual satisfaction is a primary need, along with food and shelter. It is incorrect to try and teach anything else as it only brings about repression, which fuels craving, even though the person may experience guilt. It is also important to remember that in a relationship, sexual activity is a very deeply intimate way to express one's

love for the other. The problem arises if the person is a monastic or if one has cravings that cause one to indulge in irresponsible sexual behavior.

So most important is to teach the precept of responsible sexual behaviour to young and old, to encourage people to preserve the sanctity of their commitments to their family, and to engage also in cultivating deeper knowledge and experience. However, it is always good to remember that sexual needs are normal and that we are genetically programmed to engage in sex so as to procreate. This is very difficult conditioning to overcome. Also important to note, for lay persons, is that life must be led in a balanced way for good physical and mental health.

In ways of resolving problems, one way would be to allow young monastics access to a counsellor in this regard. Secondly, if the person is unable to control their proclivities, they should be asked to disrobe immediately. Great harm is done to the Saṅgha when people who have chosen the holy path engage in sexual activity.

Interview: 5. Dr. Premasiri, Emeritus Professor, University of Kelaniya, Sri Lanka.

A proper education in the Dhamma involving the original ideals of the monastic life can be considered to be extremely important in solving these problems. There should be more emphasis on a visible and tangible transformation of the character and spiritual nature of the persons who take to the monastic life. The respect that they derive from the lay Buddhist community should be made to rest entirely on their elevated spiritual nature and their exemplary character.

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