

# The Centrality of Sexual Abstinence in the Buddha's Teachings

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## Abstract

Most major religions speak about the need to maintain sexual abstinence and even celibacy, especially among monks. However, seldom do we see the rationale for this rule spelled out anywhere. What is more, none of these orders explain how to do so. An exception on both counts are the Teachings of the Buddha. Throughout the Buddha's Teachings, He emphasized the need for restraint and eventual abandonment of all sensual desires. He particularly warned against the perils of sexual contact. Sensual abstinence was enjoined for one and all - even householders. The reason for this vital self-control was also expounded by the Buddha throughout His Teaching. The dangers of giving in to one's sexual urge were graphically portrayed by the Buddha in His Teachings. More importantly, effective methods to sublimate these very urges were also propagated by the Buddha in these vast Teachings. So, fortunately for the earnest seeker there is a way out of this search for why and how to harness – and transcend – one's baser instincts. Once one surpasses this craving, the spiritual gains are immeasurable. All that is required to actually do so is an effort of will, discipline and technique. The research methodology that I have used throughout is literature search of the primary sources only and their interpretation. In this case, the primary source has been the *Tipitaka*, the authentic words of the Buddha, Himself.

**Keywords:** Kāmmachanda, Tanhā, Conditioning, Noble Eightfold Path.

Throughout the Buddha's Teaching, *kāmmachanda* or impulse for sensual pleasures are looked upon as obstacles. Here, *kāmma* means [Rhys Davids, T.W. and Stede, William (2007)] desires relating to *pleasant objects, impulse, greed and sexual intercourse*. Elsewhere, however, *kāmma* means [Kausalyan, Bhadanta Anand (2009)] and [Pathak, R.C. (1996)] *lust* only. In fact, *kāmmachanda* is considered to be the single biggest obstacle to attainment of full liberation or arahantship.[1] It is pertinent to note that at the moment of *nibbāna*, all six senses cease to function at all. Hence, removal of all sensual desires is essential for a seeker to progress on the path to *nibbāna*.

Removal of this desire is called *kāmmachanda nirodho* or *sensual abstinence*. Reference to this phrase is found numerous times in the *Tipitaka*. Celibacy is essential for every monk and sexual abstinence is strongly recommended for even the married disciple.

Why is this abstinence so important? Why will indulging in sensual pleasures and, particularly, sexual intercourse, prevent one from attaining *nibbāna*?

Refreshingly, it is in the *Tipitaka* that the Buddha Himself expounds at length on the dangers of sexual and sensual indulgence. More importantly, He shows us the way to come out of these cravings. Finally, He explains, at length, the benefits of restraining from these urges and sublimating them.

This paper attempts to put forth these very Teachings of the Buddha on this important concept *okāmmachandanirodho* or *sensual abstinence*, the way to achieve it and the benefits of doing so to the ardent student of Truth.

We begin with the *Aggañña Sutta* which is the Discourse on Genesis. According to this vital discourse, the Buddha recounts just how a world cycle begins. Here, He describes how the being who enters into the newly formed world first comes into contact with the outside world. At that time, all beings in the world are entirely self-sufficient; there is no need for anything, at all.

However, given the inherent greed or *tanhā* in human beings, they were not content with what they had. The entire Earth was then in a molten state and was a very delicious mix. Even though fully self-nourished, the earliest man gave in to his cravings and allowed his fingers to dip into

this melted earth. He then tasted this delicious spread. So began human beings first known experience of conditioning. Their greed, however, knew no bounds. They proceeded down this slippery slope of conditioning until the earth finally lost its original fluid form and solidified.

Human beings then went on to taste plant shoots and rice and other items which delighted their greedy senses.

Soon, human beings who were androgynous in the beginning, started developing distinctive male and female organs. This caused their cravings to take on new forms. Now, males and females were attracted to each other. They were then banished from their common home. Moving away, they began to live as a couple, and later, even marked out pieces of land as their own. Thus, the concept of 'me', 'mine' and 'ownership' were born.

To quote from the *Aggañña Sutta*:

119. “Hoti kho so, vāseṭṭha, samayo yaṃ kadāci (*at some time*) karahaci dīghassa (*long*) addhuno (*unstable, impermanent*) accayena (*of time*) ayaṃ loko saṃvaṭṭati (*destroyed*). Saṃvaṭṭamāne loke (*human beings*) yebhuyyena (*mostly, predominantly*) sattā (*existence*) ābhassarasaṃvattanikā (*Shining, radiant; the ābhassarā deva, or radiant gods are the inhabitants of one of the brahma heavens + conducive to*) honti. Te tathā (*there*) honti manomayā (*produced by the mind*) pītibhakkhā (*feeding/ sustaining on joy*) sayāṃpabhā (*spontaneously + light*) antalikkhacarā (*moving in the air*) subhaṭṭhāyino (*auspicious*) ciraṃ (*until the cir period*) dīghamaddhānaṃ (*long period*) tiṭṭhanti (*remain*).

“Hoti kho so, vāseṭṭha, samayo yaṃ kadāci karahaci dīghassa addhuno accayena ayaṃ loko vivaṭṭati (*starts again*). Vivaṭṭamāne loke yebhuyyena sattā ābhassarakāyā cavitvā (*To disappear, to vanish, to die, to leave one world to be reborn in another*) itthattaṃ (*the present condition*) āgacchanti (*come, arrive*). Tedha honti manomayā pītibhakkhā

sayampabhā antalikkhacarā subhaṭṭhāyino ciraṃ dīghamaddhānaṃ tiṭṭhanti.

119. “There comes a time, Vasettha, when at some time, after a long period of time, this world gets destroyed. At that time of this destruction, human beings mostly exist as shining, radiant beings. There they remain, mind-made, sustaining on joy, spontaneously lit up, moving through the air in an auspicious manner until the passing of the cir period for a long period of time.

There comes a time, Vasettha, when at some time, after a long period of time, this world gets created again. At that time of this re-creation, human beings pass away from this luminous existence and come to be mostly reborn in this present condition. There they remain, mind-made, sustaining on joy, spontaneously lit up, moving through the air in an auspicious manner until the passing of the cir period for a long period of time.”

120. “Ekodakībhūtaṃ (one mass of water) kho pana, vāseṭṭha, tena samayena hoti andhakāro (darkness) andhakāratimisā (extreme darkness). Na candimasūriyā paññāyanti (manifestation), na nakkhattāni (star or constellation) tārakarūpāni (form of a star) paññāyanti, na rattindivā paññāyanti, na māsaḍḍhamāsā (months or half months) paññāyanti, na utusamvaccharā (seasons and years) paññāyanti, na itthipumā (females and males) paññāyanti, sattā (existence) sattātveva (existence + shining) saṅkhyam (calculation, understanding, reason) gacchanti (to go to). Atha kho tesaṃ, vāseṭṭha, sattānaṃ kadāci karahaci dīghassa addhuno accayena rasapathavī (tasty earth) udakasmim (water) samatani (spread)[samatāni (bahūsu)] ; seyyathāpi (just as) nāma (indeed) payaso (milk) tattassa (heated) [payatattassa (syā.)] nibbāyamānassa (extinguished) upari (above) santānakaṃ (spreading) hoti, evameva (in this way) pāturahosi (manifested). Sā ahosi vaṇṇasampannā (beautiful) gandhasampannā (fragrance) rasasampannā (taste), seyyathāpi (like) nāma sampannaṃ (pure) vā sappi (clarified butter) sampannaṃ vā navanītaṃ (butter) evaṃvaṇṇā (having the appearance of) ahosi. Seyyathāpi nāma khuddamadhum (wild honey) [khuddaṃ madhum (ka. sī.)] anelakaṃ (pure) [anelakaṃ (sī. pī.)] , evamassādā ahosi. Atha kho, vāseṭṭha, aññataro satto lolajātiko (greedy being) – ‘ambho (Oh! I say!), kimevidaṃ (On account of what? why?) bhavissati’ ti (because of conditioning from some previous birth) rasapathaviṃ aṅguliya sāyi. Tassa rasapathaviṃ aṅguliya sāyato (taste) acchādesi (putting on), taṇhā (thirst, ambition, avarice, desire, greed) cassa (a drinking vessel) okkami (entered). Aññepi (Other) kho, vāseṭṭha, sattā (existence) tassa (thirst) sattassa diṭṭhānugatiṃ (imitated as seen) āpajjamānā (To enter, to fall into, to undergo) rasapathaviṃ aṅguliya sāyimsu (tasted). Tesaṃ rasapathaviṃ aṅguliya sāyataṃ (tasted) acchādesi (put on), taṇhā (craving, greed) ca tesaṃ okkami (entered into).

120. “At that point in time, Vasettha, the world is just one mass of water and is engulfed in darkness, extreme darkness. No sun or moon manifested themselves, nor star of any kind or constellation, no night or day, no months or half-months, no seasons or years, no females or males, human beings existed just as radiant human beings. At that time, Vasettha, at some time, after a long period of time, this world spreads to become a mass of tasty earth, indeed just as the upper portion of tasty milk that is heated and cooled down, in this way it spreads and is manifested. It becomes and has the appearance of beautiful, tasty, fragrant clarified butter or butter. It tastes just like pure, wild honey. At that time, Vasettha, some greedy being exclaims ‘Oh! I say! On account of what (is this)?’ and, because of conditioning from some past birth, dips his finger into this tasty Earth, and tastes this tasty Earth, putting on the entry of thirst, desire or greed (for the first time of this

existence). Other beings, Vasettha, on seeing this being's (behaviour), become thirsty (too) and imitating it also fall into dipping their fingers into this tasty Earth, and taste it. They also having tasted this tasty Earth with their fingers put on the entry of thirst, desire or greed (for the first time of this existence).

121. “Atha kho te, vāseṭṭha, sattā rasapathaviṃ hatthehi āluppakārakaṃ (breaking off) upakkamiṃsu (began to) paribhuñjituṃ (to eat). Yato kho te [yato kho (sī. syā. pī.)], vāseṭṭha, sattā rasapathaviṃ hatthehi āluppakārakaṃ upakkamiṃsu paribhuñjituṃ. Atha tesaṃ sattānaṃ sayampabhā (on its own) antaradhāyi (vanished). Sayampabhāya antarahitāya candimasūriyā pāturaheṣuṃ (manifested themselves). Candimasūriyesu pātubhūtesu (became visible, manifested themselves) nakkhattāni tārakarūpāni pāturaheṣuṃ. Nakkhattesu tārakarūpesu pātubhūtesu rattindivā paññāyiṃsu (appeared). Rattindivesu paññāyamānesu māsaḍḍhamāsā paññāyiṃsu. Māsaḍḍhamāsesu paññāyamānesu utusaṃvaccharā (seasons and years) paññāyiṃsu. Ettāvatā (So far, thus) kho, vāseṭṭha, ayaṃ loko puna (again) vivaṭṭo (beginning again) hoti.

121. “At that point in time, Vasettha, the beings began to break off pieces of the tasty Earth and to eat it. At that time, the self-luminence of these beings vanished on its own. (Once this) self-luminence disappeared, the Sun and the moon manifested themselves. The Sun and the moon, the stars and the constellations became visible. (Once these) stars and constellations became visible, the days and nights appeared. (Once the) days and nights appeared, months and half-months appeared, seasons and years appeared. Thus, Vasettha, this world began again.

(The discourse continues to then state that these beings began to be proud of their physical appearance. Consequently they began disparaging other beings who were lesser looking than them. At this stage, the Earth solidified and was no longer in a tasty form. Later, offshoots like extremely delicious mushrooms spontaneously appeared. These beings then began feeding on them. Their bodies solidified still further. Later, these beings again became conceited in their physical appearance and began putting down others less good looking than them. Hence, after a long period of time, these mushrooms also disappeared. After some time, delicious creepers appeared spontaneously. These beings then began feeding on them. Their bodies solidified even further. Their conceit and vanity in their looks increased even more. Thereafter, after a long period of time, these creepers also vanished from the Earth.)

125. “Atha kho tesaṃ, vāseṭṭha, sattānaṃ padālatāya (creeper) antarahitāya (vanished) akaṭṭhapāko (not cultivated, naturally produced) sāli (hill paddy) pāturahosi (manifested) akaṇo (Free from kaṇa, viz. rice freed from the red coating which underlies the husks) athuso (then) suddho sugandho taṇḍulapphalo (rice). Yaṃ taṃ sāyaṃ sāyamāsāya (supper) āharanti (fetch), pāto (morning) taṃ hoti pakkaṃ (ripened) paṭivirūḷhaṃ (grows again). Yaṃ taṃ pāto pātarāsāya (breakfast) āharanti, sāyaṃ taṃ hoti pakkaṃ paṭivirūḷhaṃ; nāpadānaṃ paññāyati (manifests). Atha kho te, vāseṭṭha, sattā akaṭṭhapākaṃ sāliṃ paribhuñjantā taṃbhakkhā tadāhārā (taken at that time) ciraṃ dīghamaddhānaṃ (for a long time) aṭṭhaṃsu (endured).

“And then, Vasettha, when the creeper had vanished, uncultivated hill paddy free from the red coating which lies under the husks pure and fragrant manifested itself as rice. They would fetch the rice in the evening for their supper and in the morning it would grow again and ripen. They would fetch it in the morning for their breakfast, and in the evening it would grow again and ripen. No break was visible where the husks had broken off. This, grain was available, Vasettha, for a long

time and endured for the cira period.

Itthipurisaliṅgapātubhāvo

126. “Yathā yathā kho te, vāseṭṭha, sattā akatṭhapākaṃ sāliṃ paribhuñjantā taṃbhakkhā tadāhārā ciraṃ dīghamaddhānaṃ aṭṭhaṃsu, tathā tathā tesaṃ sattānaṃ bhiyyosomattāya (*excessive*) kharattañceva (*hardened*) kāyasmaṃ (*bodies*) okkami (*began*), vaṇṇavevaṇṇatā (*change*) ca paññāyittha (*exist, appear*), itthiyā (*female*) ca itthiliṅgaṃ (*female sex or gender*) pāturahosi (*manifested*) purisassa (*male*) ca purisaliṅgaṃ (*male sex or gender*). Itthi ca purisaṃ ativelaṃ (*after the passage of a long period of time*) upaniijhāyati (*thinks*) puriso ca itthiṃ. Tesaṃ ativelaṃ aññamaññaṃ (*mutually, towards each other*) upaniijhāyataṃ sārāgo (*affection, passion*) udapādi (*was produced*), pariḷāho (*Burning, fever; grief, pain, distress*) kāyasmaṃ okkami. Te pariḷāhapaccayā (*burning caused*) methunaṃ (*Relating to sexual intercourse*) dhammaṃ (*nature*) paṭiseviṃsu (*began experiencing*).

“Just as in reality, Vasettha, these beings continued to feed themselves on this uncultivated, spontaneous rice for a long period of time until the end of the cira period, their bodies also began to harden excessively, and changes began to also appear, female gender began to manifest itself as also the male one. After the passage of a long period of time females began to think of (or began to be interested in) males and males began to think of (or began to be interested in) females. After the passage of a long period of time, they were drawn towards each other and thinking about each other, they descended into (the depths of) burning passion (for the opposite sex) that arose in their bodies. This burning caused their natures to change and they began experiencing sexual intercourse.

“Ye kho pana te, vāseṭṭha, tena samayena sattā passanti (*seeing*) methunaṃ dhammaṃ paṭisevante, aññe paṃsum (*dust*) khipanti (*threw*), aññe seṭṭhiṃ (*ashes*) khipanti, aññe gomayaṃ (*cowdung*) khipanti – ‘nassa (*perish*) asuci (*impure, filth*) [vasali (syā.), vasalī (ka.)], nassa asuci’ti. ‘Kathañhi (*how*) nāma satto (*a being*) sattassa evarūpaṃ (*in this manner*) karissatī’ti! Tadetarahi (*at that time, then*) manussā ekaccesu (*some*) janapadesu (*A country, province, district; a people*) vadhuyā (*young wife*) nibbuyhamānāya [*nivayhamānāya (depart)*, niggayhamānāya (*censure another for their faults*)](ka.)] aññe paṃsum khipanti, aññe seṭṭhiṃ khipanti, aññe gomayaṃ khipanti. Tadeva porāṇaṃ (*old*) aggaññaṃ (*first, chief*) akkharaṃ anusaranti (*follow*), na tvevassa atthaṃ (*for the sake of, purpose*) ājānanti (*knowing*).

“Now because of this, Vasettha, at that time seeing beings indulging in sexual intercourse, others threw dust, ashes, cowdung (saying) – ‘Perish, impure, perish filth. How a being can exist in this manner and do such things!’ Even at this time, in some provinces, men censure these young wives for their faults throwing dust, ashes or cowdung. They are merely following an old tradition without even knowing for what purpose they are doing so.”

Tanhā has various meanings. Some of these [Rhys Davids, T.W. and Stede, William (2007)] are: *Thirst; fig. Craving, hunger for, excitement, the fever of unsatisfied longing. Opposed to peace of mind – A. Literal meaning: tormented by hunger and thirst -B. In its secondary meaning: tanhā is a state of mind that leads to rebirth.* Other meanings [Kausalyan, Bhadanta Anand (2009)] are *trushna*, which, in turn, [Pathak, R.C. (1996)] means: *thirst, ambition, avarice, desire, greed.* Furthermore, *avarice* means [Oxford University Press (1981)] *greed or cupidity.* Finally, *cupidity* itself means [Oxford University Press (1981)] *lust.* In this important sutta, the meaning of *tanhā* in its very first instance, therefore is indulging in

an activity that is not necessary for one's sustenance, namely *greed*. In the second instance, *tanhā* is clearly *lust*.

This is the genesis of all conditioning. As we can see, the physical union of man and woman is not a natural one. It is instead, an outcome of conditioning caused by human greed.

As *nibbāna* is a result of overcoming all conditioning, it is therefore essential for a true aspirant to surmount one's sexual urge and abstain fully from all sexual contact.

How can this be achieved?

What happens when one finally sublimates one's sexual desires?

The Buddha makes numerous references to these searching questions. In addition to the passages quoted in this paper, it is important to stress that the entire technique of liberation in the Buddha's canon is the extinguishing of all *rāga* and *dvēsha*, that is all craving and aversion. Lust is just a synonym for craving and refers to craving for sex. There are innumerable references to eliminating *rāga* in the *Tipiṭaka*; for the sake of brevity, we have only selected some quotations from the Buddha in this paper.

In His very first discourse, the Buddha speaks about the significance of how the very cause of suffering is *tanhā* (or craving) which causes rebirth. He elucidates further that these are craving for sensual pleasures (*kāmatanhā*) and two other forms of craving (for existence and non-existence)[2] .

He further states that the cessation of suffering is the complete separation from and destruction of this very craving, its forsaking, renunciation, the liberation therefore and non-attachment thereto.

Earlier, in this very discourse, the Buddha speaks of the two extremes which must be avoided by one who has renounced:

- (i) indulgence in sensual pleasures - this is base, vulgar, worldly, ignoble and profitless; and,
- (ii) addiction to self-mortification - this is painful, ignoble and profitless.[3]

He expounds further in another discourse:

## 2. Sanidānasuttaṃ (Discourse on the root cause)

"Thoughts or reflections on sensual desire, monks, arise because of a root cause, not without a cause; [4]

"How, monks, does the root cause of reflections on sensual desire arise, does the root cause of reflections on hatred arise, does the root cause of reflections on violence arise? The element of sensual desire, monks, gives rise to the consciousness of sensual desire, the consciousness of sensual desire gives rise to the wish for sensual desire, the wish for sensual desire gives rise to the desire for sensual enjoyment, the desire for sensual enjoyment gives rise to the burning for sensual enjoyment, the burning for sensual enjoyment gives rise to the search for sensual desires, the search for sensual desires, monks, gives rise to one going near to an object of sensual gratification, an ignorant lay person falsely



enters this station through three causes of acts of body, speech and thought.[5]

*Thus, the genesis of all sensual desires is ignorance.*

Further:

“Just as, monks, a man puts down a torch which is made of dried grass in a field of dry grass; and if he cannot extinguish this torch quickly with his hand and foot, then, monks, those living beings living in this dry grass would be greatly harmed causing him to fall into sin. In this way, monks, in reality any ascetic or brahmin who through self-control does not renounce this poisonous destination by putting away and destroying his desire, this man will see that he will through suffering destroy his life causing his own despair and pain; this body upon breaking up, can be expected to lead to his state of punishment upon his death.[6]

“The thought of renunciation, monks, arises because of a root cause, not without a cause; [7]

*So, the root cause of giving up all sensual desires is the arising of the thought of renunciation.*

“How, monks, does the root cause of thought of renunciation arise...? The element of renunciation gives rise to the consciousness of renunciation, the consciousness of renunciation gives rise to the wish for renunciation, the wish for renunciation gives rise to the desire for renunciation, the desire for renunciation gives rise to the burning for renunciation, the burning for renunciation gives rise to the search for renunciation, the search for renunciation gives rise to one going near to an object of renunciation, a seeker learned in the scriptures as a noble disciple thoroughly enters this station through three causes of acts of body, speech and thought[8] .

“Just as, monks, a man puts down a torch which is made of dried grass in a field of dry grass; and if he extinguishes this torch quickly with his hand and foot, then, monks, those living beings living in this dry grass would not be greatly harmed and not cause him to fall into sin. In this manner, monks, in reality some ascetic or brahmin, who through self-control quickly renounces any wicked state that he has gone to and puts away and destroys all desire, he with still mind sees the happy state that is free from worries and is undaunted. Upon his body breaking up after death, he can hope to go to a heavenly state”. [9]

*The result? Giving up sensual desires leads one to a heavenly state in the hereafter.*

He spoke more on giving up sensual desire, in another Teaching, thus:

Kāmacchandaṃ nirodhā (Destruction of sensual desire)

“Now indeed the Buddha addressed the monks – “Here in this world, monks, a monk must be fully moral, totally single-minded, fully wise, experiencing the ceasing of consciousness, be fully absorbed in rising up beyond the source of desire. If you reject other doctrines, go beyond just enjoying mundane food with wisdom through some other mental bodily attributes you will reach a god-like state while experiencing the ceasing of consciousness, in being fully absorbed in rising up beyond the source of desire.” Thus spoke the Buddha. Now, heeding the Buddha’s words, the monks happily departed

for their residence.[10]

*Here, too reference is made of the fact that abandoning desire leads one to a God-like state.*

“Grateful, indeed now, Upavān must senior monks be to be endowed with the knowledge of Dhamma, monks must find practising and studying the holy life in association with fellow monks to be loved, attractive and venerable, isn’t it?” “Five rules, Lord, being endowed with the knowledge of Dhamma, make senior monks love practising and studying the holy life in association with fellow monks to be loved, attractive and venerable and with the Teacher, worthy of study. Which five? Here, Lord, the senior monks want monks to practice the five precepts, learn the path leading them to the rules of morality, seeing and thoroughly understanding great religious knowledge, expressing themselves virtuously through happy talk endowed with such speech, sending forth in many ways to lay human beings, informing them about the four *jhānās*, which is conducive to mental health so as to view staying in this world happily and attain this state without difficulty, without suffering and with ease; He attains the stage of extinction of defilements with direct experience. This indeed are the five rules of Dhamma which the monks must be endowed with so with their fellow monks they find the practice of the holy life to be loved, attractive and venerable and with the Teacher, worthy of study.[11]

*Here, five rules are specified to take one to the state of being free from desires, namely practicing the five moral precepts (or **Sīla**), learning the path to the extinction of suffering (or **ariyo atthaṅgiko maggo**), acquiring profound religious knowledge, practicing wholesome speech (or **Sammā Vācā**) and propagating the importance of the four absorptions (or **jhānās**) and realizing them.*

The Buddha explained this in another discourse, still further:

Nibbedhikasuttaṃ (Discourse on penetrating and discriminating)

“I will give an exposition on the virtues of penetration to you, monks, and expound the virtues of true religion. You listen properly, bear in mind and do as told.” “Yes, Lord” indeed the monks gave their word to the Buddha. The Buddha spoke— [12]

“Knowledge of sensual pleasure, monks, knowledge of the origin of sensual pleasure, knowledge of the duality of sensual pleasure, knowledge of the result of sensual pleasure, knowledge of the extinction of sensual pleasure, knowledge of the path leading to the extinction of sensual pleasure.[13]

“Knowledge of sensations, monks, knowledge of the primary source of sensations, knowledge of the duality of sensations, knowledge of the result of sensations, knowledge of the extinction of sensations, knowledge of the path leading to the extinction of sensations.[14]

“Knowledge of perception, monks, knowledge of the primary source of perception, knowledge of the duality of perception, knowledge of the result of perception, knowledge of the extinction of perception, knowledge of the path leading to the extinction of perception.[15]

“Knowledge of impure thoughts, monks, knowledge of the primary source of impure thoughts, knowledge of the duality of



impure thoughts, knowledge of the result of impure thoughts, knowledge of the extinction of impure thoughts, knowledge of the path leading to the extinction of impure thoughts.[16]

“Knowledge of karma, monks, knowledge of the primary source of karma, knowledge of the duality of karma, knowledge of the result of karma, knowledge of the extinction of karma, knowledge of the path leading to the extinction of karma.[17]

“Knowledge of suffering, monks, knowledge of the primary source of suffering, knowledge of the duality of suffering, knowledge of the result of suffering, knowledge of the extinction of suffering, knowledge of the path leading to the extinction of suffering.[18]

“Knowledge of sensual pleasure, monks, knowledge of the primary source of sensual pleasure, knowledge of the duality of sensual pleasure, knowledge of the result of sensual pleasure, knowledge of the extinction of sensual pleasure, knowledge of the path leading to the extinction of sensual pleasure, now further this is a seed that has been sown now indeed, in addition is said. What are said to be the natural consequences?[19] There are five characteristics, monks of sensual desires- eye consciousness, the form of a pretty woman is desired, sensual desire brings together the attractive form in a lustful manner, the voice is known by the ear, the fragrance is known by the nose, the taste is known by the tongue, the body is known by physical contact, sensual desire brings together the attractive form in a lustful manner. Indeed, monks, the characteristics of sensual desire takes away and makes one bend away from the rules of the noble order, and it is said -[20]

“The wish for craving for sensual desires in man,

Makes him bend by indulging in various worlds

Intentionally craving for sensual desires by man,

Because of this, stops him from going to better worlds.”[21]

“Which, monks, are the primary causes of sensual desire? Contact, monks, is the primary cause of sensual desire.”[22]

*Here it is clearly specified that sensual craving stops one from progressing spiritually. Also, contact as the main source of sensual desire is definitely specified.*

“Which, monks, are the duality of sensual desire? Monks, other physical forms of sensual desire, other sounds of sensual desire, other fragrances of sensual desire, other tastes of sensual desire, other physical contact of sensual desire. This is called, monks, the duality of sensual desire.”[23]

“And which, monks, are the results of sensual desire? Indeed, monks, owing to arrogance of sensual desire produced by ones body one is reborn in a state befitting one of piety or a state befitting one of sin. This is called, monks, the result of sensual desire.”[24]

*Here, clearly, attachment to sensual desire is equated to a state of sin.*

“And what, monks, is the extinction of sensual desire? Extinction of contacts, monks, is the extinction of sensual desire. This noble Eightfold path, as per this order- wholesome view, wholesome aspiration, wholesome speech, wholesome activity, wholesome livelihood, wholesome exercise, wholesome awareness, wholesome concentration.”[25]

*The path to eliminate sensual desire is clearly specified; removing contact with the female form. Further, the Noble Eightfold Path of the Buddha, will effectively enable this challenging activity (of eliminating such a contact).*

“From this indeed, monks, the noble disciple, in this manner, fully understands sensual desire, the primary cause of sensual desire, the duality, the result of sensual desire, the extinction of sensual desire, the path leading to the extinction of sensual desire, so he penetratingly, living the highest life, fully understands the extinction of sensual desires. Sensual desire, monks, is known, the path leading to the extinction of sensual desires is known. This is said to be the effect of this (process which can be measured).”[26]

“Sensations, monks, are known, the path leading to the extinction of sensations is known, now indeed, in addition is said. What are said to be the natural consequences? Three sensations, monks – pleasant sensations, unpleasant sensations and neither pleasant nor unpleasant sensations.[27]

“Which, monks, are the primary source of sensations? Contact, monks, is the primary source of sensations.”[28]

*Contact causes sensations.*

“What, monks, is the duality of sensations? Mental nourishment, monks, is the cause of pleasant sensations, pleasant sensations are not solid or material, mental nourishment, monks, is the cause of unpleasant sensations, unpleasant sensations are not solid or material, mental nourishment, monks, is the cause of neither pleasant nor unpleasant sensations, neither pleasant nor unpleasant sensations are not solid or material. This, monks, is called the duality of sensations.”[29]

*Thus, a vital insight emerges: all sensations are not solid or have any material form. Instead, they are promoted by one's thoughts. Thus, they are impermanent in nature.*

“And which, monks, are the results of sensations? Indeed, monks, because of arrogance of sensations produced by one's body, one is reborn in a state befitting one of piety or a state befitting one of sin. This is called, monks, the result of sensations.”[30]

*Here sensations have been equated with sensual desires as their outcomes are identical, viz. attachment to pleasant sensations (like sensual desires) is a state of sin.*

“And what, monks, is the extinction of sensations? Extinction of contact, monks, is the extinction of sensations. This noble Eightfold path, as per this order- wholesome view, wholesome aspiration, wholesome speech, wholesome activity, wholesome livelihood, wholesome exercise, wholesome awareness, wholesome concentration.”[31]

*Just as with sensual desires, eliminating contact will eliminate sensations.*

“From this indeed, monks, the noble disciple, in this manner, fully understands sensations, the primary cause of sensations, the duality, the result of sensations, the extinction of sensations, the path leading to the extinction of sensations, so he penetratingly, living the highest life, fully understands the extinction of sensations. sensations, monks, are known, the path leading to the extinction of sensations is known. This is said to be the effect of this (process which can be measured).”[32]

“Perception, monks, are known, the path leading to the extinction of perception is known, now indeed, in addition is said. What are said to be the natural consequences? Six perceptions, monks – perception of forms, perception of speech, perception of smell, perception of taste, perception of contact, perception of *Dhamma*. [33]

“Which, monks, are the primary source of perceptions? Contact, monks, is the primary source of perceptions. [34]

“What, monks, is the duality of perceptions? Knowledge, monks, of the perception of forms, knowledge of the perception of speech, knowledge of the perception of smell, knowledge of the perception of taste, knowledge of the perception of contact, knowledge of the perception of *Dhamma*. This, monks, is called the duality of perceptions. [35]

“And which, monks, are the results of perceptions? The calling upon ripening, monks, is the call of one’s perceptions. As one recognizes, in the same manner one forms habits, perception becomes thus. This is called, monks, the result of perceptions.” [36]

*Here, a vital link is established: repetition of one’s perceptions forms habits. We have to be therefore on guard at all times about what we perceive and how we evaluate these perceptions. As we perceive, so we become.*

“And what, monks, is the extinction of perceptions? Extinction of contact, monks, is the extinction of perceptions. This noble Eightfold path, as per this order- wholesome view, wholesome aspiration, wholesome speech, wholesome activity, wholesome livelihood, wholesome exercise, wholesome awareness, wholesome concentration. [37]

*Habits can be destroyed by eradicating contact. This too can be achieved by following the Noble Eightfold Path. Contrast this with the link in the **paṭiccāsamuppāda**, or the law of dependent origination, where the Buddha speaks on how cessation of contact causes the cessation of sensations [38].*

“From this indeed, monks, the noble disciple, in this manner, fully understands perceptions, the primary cause of perceptions, the duality of perceptions, the result of perceptions, the extinction of perceptions, the path leading to the extinction of perceptions, so he penetratingly, living the highest life, fully understands the extinction of perceptions. Perceptions, monks, are known, the path leading to the extinction of perceptions is known. This is said to be the effect of this (process which can be measured). [39]

“Impure thoughts, monks, are known, the path leading to the extinction of impure thoughts is known, now indeed, in addition is said. What are said to be the natural consequences? There are three impure thoughts, monks – impure thoughts of sensual pleasure, impure thoughts of repeated births, impure thoughts of ignorance. [40]

*Once again thoughts of sensual pleasure are said to be impure thoughts.*

“Which, monks, are the primary source of impure thoughts? Ignorance, monks, is the primary source of impure thoughts.  
[41]

*Ignorance is the source of thoughts of sensual pleasure, just as ignorance is the base of all suffering in the  
**paṭiccasamuppāda**. [42]*

“What, monks, is the duality of impure thoughts? The existence, monks of the impure thoughts that consign one to hell, the existence, monks of the impure thoughts that consign one to becoming a beast, the existence, monks of the impure thoughts that consign one to the *peta* or ghost world, the existence, monks of the impure thoughts that make one worthy of going to the human world, the existence, monks of the impure thoughts that make one worthy of going to the world of the Gods. This, monks, is called the duality of impure thoughts. [43]

“And which, monks, are the results of impure thoughts? Indeed, monks, ignorance of impure thoughts gives rise to one being reborn in a state befitting one of piety or a state befitting one of sin. This is called, monks, the result of impure thoughts. [44]

“And what, monks, is the extinction of impure thoughts? Extinction of ignorance, monks, is the extinction of impure thoughts. This noble Eightfold path, as per this order- wholesome view, wholesome aspiration, wholesome speech, wholesome activity, wholesome livelihood, wholesome exercise, wholesome awareness, wholesome concentration. [45]

*Removing ignorance results in the extinction of sensual desire. Again, one can only be so enlightened by following the Noble Eightfold Path.*

“From this indeed, monks, the noble disciple, in this manner, fully understands impure thoughts, the primary cause of impure thoughts, the duality of impure thoughts, the result of impure thoughts, the extinction of impure thoughts, the path leading to the extinction of impure thoughts, so he penetratingly, living the highest life, fully understands the extinction of impure thoughts. Impure thoughts, monks, are known, the path leading to the extinction of impure thoughts is known. This is said to be the effect of this (process which can be measured). [46]

“*Kamma*, monks, are known, the path leading to the extinction of *kamma* is known, now indeed, in addition is said. What are said to be the natural consequences? Intention, monks, causes *kamma*. As one thinks, one does – with body, speech and thought. [47]

*Thus, one’s intention or mental volition is the base of all our actions – mental, vocal or physical; As we think, so we become.*

“Which, monks, are the primary source of *kamma*? Contact, monks, is the primary source of *kamma*. [48]

*Here, too, contact determines our kamma or deeds.*

“What, monks, is the duality of *kamma*? The existence, monks of the *kamma* that consign one to hell, the existence, monks of the *kamma* that consign one to becoming a beast, the existence, monks of the *kamma* that consign one to the

*peta* (or ghost) world, the existence, monks of the *kamma* that make one worthy of going to the human world, the existence, monks of the *kamma* that make one worthy of going to the world of the Gods. This, monks, is called the duality of *kamma*. [49]

“And which, monks, are the results of *kamma*? These are threefold; the present state of existence, being reborn (now) or later because of these *kamma*. This is called, monks, the result of *kamma*. [50]

*Here, clearly it is specified that our future births are a direct consequence of our present-day deeds.*

“And what, monks, is the extinction of *kamma*? Extinction of contact, monks, is the extinction of *kamma*. This noble Eightfold path, as per this order- wholesome view, wholesome aspiration, wholesome speech, wholesome activity, wholesome livelihood, wholesome exercise, wholesome awareness, wholesome concentration. [51]

*Yet again, eliminating contact causes the elimination of **kamma**. Moreover, one can only do so by following the Noble Eightfold Path.*

“From this indeed, monks, the noble disciple, in this manner, fully understands *kamma*, the primary cause of *kamma*, the duality of *kamma*, the result of *kamma*, the extinction of *kamma*, the path leading to the extinction of *kamma*, so he penetratingly, living the highest life, fully understands the extinction of *kamma*. *Kamma*, monks, are known, the path leading to the extinction of *kamma* is known. This is said to be the effect of this (process which can be measured). [52]

“Knowledge of suffering, monks, knowledge of the primary source of suffering, knowledge of the duality of suffering, knowledge of the result of suffering, knowledge of the extinction of suffering, knowledge of the path leading to the extinction of suffering. Now indeed in addition is said, what are said to be the natural consequences? Birth is suffering, old age is suffering, disease is suffering, death is suffering, sorrow, lamentation, pain, grief and mental distress is suffering, the association with something which one does not like is suffering, in short, the clinging to the five aggregates is suffering. [53]

“Which, monks, is the primary source of suffering? Craving, monks, is the primary source of suffering. [54]

*As in the **paṭiccasamuppāda**, craving is identified as a cause of suffering.*

“What, monks, is the duality of suffering? This, monks, suffering that is excessive and limited, slow with desire and swift with desire. This monks, is called the duality of suffering. [55]

“What, monks, are the results of suffering? Here, monks, suffering causes the overcoming and controlling of one’s mind, one mourns and in distress, laments, beats one’s chest, wails, is afraid, falls into this state, and, because suffering causes the overcoming and controlling of one’s mind, one searches outside one’s self for a path, falls into not knowing which path to take, this one or another one, as the path leading to the cessation of suffering? Trembling with bewilderment, monks, the call of suffering takes one along, as the result of the search. This monks, are called the results of suffering.”. [56]

“And what, monks, is the extinction of suffering? Extinction of craving, monks, is the extinction of suffering. This noble Eightfold path, as per this order- wholesome view, wholesome aspiration, wholesome speech, wholesome activity,

wholesome livelihood, wholesome exercise, wholesome awareness, wholesome concentration.[57]

*Finally, the summary of this exposition is just this: the extinction of craving brings about the end of suffering. Yet again, one can only eliminate craving by following the Noble Eightfold Path.*

“From this indeed, monks, the noble disciple, in this manner, fully understands suffering, the primary cause of suffering, the duality of suffering, the result of suffering, the extinction of suffering, the path leading to the extinction of suffering, so he penetratingly, living the highest life, fully understands the extinction of suffering. Suffering, monks, are known, the path leading to the extinction of suffering is known. This is said to be the effect of this (process which can be) measured.[58]

“This indeed, monks, is the exposition of the way to true religion by penetration and discrimination of cause.[59]

*Thus, it is seen clearly that the Buddha speaks of the **Noble Eightfold Path** as the method to be followed in eliminating sensual desire and attaining celibacy.*

This Path is clearly explained, and in length, in the *Mahāsatipaṭṭhāna Sutta*.

In this vital discourse, the Buddha explain how, when a true monk, dissects the human body, he finds the true repulsive nature of the human body, namely:

“Again, monks, a monk reflects on this very body, that is covered with skin and full of impurities of all kinds from the soles of the feet upwards and from the hair of the head downwards, considering thus: "In this body, there are hairs of the head, hairs of the skin, nails, teeth, skin, flesh, sinews, bones, marrow, kidney, heart, liver, pleura, spleen, lungs, intestines, mesentery, stomach with its contents, faeces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, nasal mucus, synovial fluid and urine."[60]

*This must lead a person to reflect on the true nature of any human form, no matter how externally pleasing it may appear to be. This will consequently enable one to overcome one's passions, however deeply entrenched these are.*

Then:

“Again, monks, a monk, when he sees a dead body that has been thrown in a Charnel-ground, dead for one, two or three days, swollen, blue and festering, regarding his own body considers thus: "Indeed, this body is of the same nature, it will become like that and cannot escape it."

Again, monks, a monk, when he sees a dead body that has been thrown in a Charnel-ground, being eaten by crows, being eaten by vultures, being eaten by falcons, being eaten by herons, being eaten by dogs, being eaten by tigers, being eaten by leopards, being eaten by jackals and being eaten by different kinds of creatures, regarding his own body considers thus: "Indeed, this body is of the same nature, it will become like that and cannot escape it."

Again, monks, a monk, when he sees a dead body that has been thrown in a Charnel-ground, reduced to a skeleton with some flesh and blood attached to it and held together by tendons, regarding his own body considers thus: "Indeed, this body is of the same nature, it will become like that and cannot escape it."



Again, monks, a monk, when he sees a dead body that has been thrown in a Charnel-ground, reduced to a skeleton without any flesh but smeared with blood and held together by tendons, regarding his own body considers thus: "Indeed, this body is of the same nature, it will become like that and cannot escape it."

Again, monks, a monk, when he sees a dead body that has been thrown in a Charnel-ground, reduced to a skeleton without any flesh or blood, held together by tendons, regarding his own body considers thus: "Indeed, this body is of the same nature, it will become like that and cannot escape it."

Again, monks, a monk, when he sees a dead body that has been thrown in a Charnel-ground, reduced to disconnected bones, scattered in all directions, here a bone of the hand, there a bone of the foot, here a bone of the ankle, there a bone of the knee, here a bone of the thigh and there a bone of the pelvis, here a bone of the spine, there a bone of the back, again there a bone of the shoulder, here a bone of the throat, there a bone of the chin, here a bone of the teeth and there a bone of the skull, regarding his own body considers thus: "Indeed, this body is of the same nature, it will become like that and cannot escape it."

Again, monks, a monk, when he sees a dead body that has been thrown in a Charnel-ground, reduced to bleached bones of conch-like colour, regarding his own body considers thus: "Indeed, this body is of the same nature, it will become like that and cannot escape it."

Again, monks, a monk, when he sees a dead body that has been thrown in a Charnel-ground, of bones that are piled up in a heap more than a year old, regarding his own body considers thus: "Indeed, this body is of the same nature, it will become like that and cannot escape it."

Again, monks, a monk, when he sees a dead body that has been thrown in a Charnel-ground, the bones having rotted away to powder, regarding his own body considers thus: "Indeed, this body is of the same nature, it will become like that and cannot escape it." [61]

*This being the true nature of every body, how then is one attached to one's own body and drawn to another, however outwardly alluring she/ he may be?*

Later in the same discourse, he speaks at length about how and where craving arises, namely:

"And what, monks, is the Noble Truth of the Arising of Suffering?

It is this craving that occurs again and again and is bound up with pleasure and lust and finds delight now here, now there. That is, the craving for sensual pleasures, the craving for repeated rebirth and the craving for annihilation.

But where does this craving, monks, arise and where does it get established?

Wherever in the world [of mind and matter] there is something enticing and pleasurable, there this craving arises and gets established.

But what in the world [of mind and matter] is enticing and pleasurable? The eye in the world [of mind and matter] is enticing and pleasurable; there this craving arises and gets established. The ear ...; there ... The nose ...; there .... The tongue ...; there ... The body ... ; there ... The mind in the world [of mind and matter] ... there ...

Visible objects, material forms in the world [of mind and matter] , are enticing and pleasurable; there this craving arises and gets established. Sounds ...; there ... Smells ...; there ... Tastes ...; there ... Touch ...; there ... The contents of the mind in the world [of mind and matter] ...; there ...

The eye consciousness in the world [of mind and matter] is enticing and pleasurable; there this craving arises and gets established. The ear consciousness ...; there ... The nose consciousness ...; there ... The tongue consciousness ...; there ... The body consciousness ... ; there ... The mind consciousness in the world [of mind and matter] ...; there ...

The eye contact in the world [of mind and matter] is enticing and pleasurable; there this craving arises and gets established. The ear-contact ... ; there ... The nose-contact ...; there ... The tongue-contact ...; there ... The body-contact ...; there ... The mind-contact in the world [of mind and matter] ...; there ...

The sensation arising from the eye-contact in the world [of mind and matter] is enticing and pleasurable; there this craving arises and gets established. The sensation arising from the ear-contact ...; there ... The sensation arising from the nose-contact ...; there ... The sensation arising from the tongue-contact ...; there ... The sensation arising from the body-contact ...; there ... The sensation arising from the mind-contact in the world [of mind and matter] ...; there ...

The perception of visible objects, of material forms, in the world [of mind and matter] is enticing and pleasurable; there this craving arises and gets established. The perception of sounds ...; ... The perception of smells ...; there ... The perception of tastes ...; there ... The perception of touch ...; there ... The perception of mental contents in the world [of mind and matter] ...; there ...

The mental reaction to visible objects in the world [of mind and matter] is enticing and pleasurable; there this craving arises and gets established. The mental reaction to sounds ... ; there ... The mental reaction to smells ...; there ... The mental reaction to tastes ...; there ... The mental reaction to touch ...; there ... The mental reaction to mind objects, mental contents in the world [of mind and matter] ...; there ...

The craving after visible objects in the world [of mind and matter] is enticing and pleasurable; there this craving arises and gets established. The craving after sounds ...; there ... The craving after smells ...; there ... The craving after tastes ...; there ... The craving after touch ...; there ... The craving after mind objects, mental contents in the world [of mind and matter] ...; there ...

The thought conception of visible objects in the world [of mind and matter] is enticing and pleasurable; there this craving arises and gets established. The thought conception of sounds ...; there ... The thought conception of smells ...; there ... The thought conception of tastes ...; there ... The thought conception of touch ...; there ... The thought conception of mind objects, mental contents in the world [of mind and matter] ...; there ...

The rolling in thoughts of visible objects in the world [of mind and matter] is enticing and pleasurable; there this craving arises and gets established. The rolling in thoughts of sounds ...; there ... The rolling in thoughts of smells ...; there ... The rolling in thoughts of tastes ...; there ... The rolling in thoughts of touch ...; there ... The rolling in thoughts of mind objects, mental contents in the world [of mind and matter] ...; there ...

This, monks, is the Noble Truth of the Arising of Suffering.”[62]

*Thus, the six organs and their associated senses, their associated consciousness, their initial contact with the external object, the subsequent sensation arising from this contact, the perception of these sense objects, the mental reaction to these sense objects, the craving for these sense objects, the thought conception of these sense objects, the rolling in thoughts of these sense objects cause craving, which is the origin of suffering. In short, all sensual desires cause suffering.*

Further, he speaks about where this craving may be extinguished, namely;

“And what, monks, is the Noble Truth of the Cessation of Suffering?

It is the complete fading away and cessation of this very craving, forsaking it and giving it up; the liberation from it, leaving no place for it. But where may this craving, monks, be eradicated; where may it be extinguished? Wherever in the world [of mind and matter] there is something enticing and pleasurable: there this craving may be eradicated and extinguished.

But what in the world [of mind and matter] is enticing and pleasurable? The eye in the world [of mind and matter] is enticing and pleasurable; there this craving may be eradicated and extinguished. The ear ...; there ... The nose ...; there ... The tongue ...; there ... The body ...; there ... The mind in the world [of mind and matter] ...; there ...

The objects of sight, the material forms in the world [of mind and matter] , are enticing and pleasurable; there this craving may be eradicated and extinguished. The sounds ...; there... The smells ...; there ... The tastes ...; there ... Touch ...; there ... The contents of the mind in the world [of mind and matter] ...; there ...

The eye-consciousness in the world [of mind and matter] is enticing and pleasurable; there this craving may be eradicated and extinguished. The ear-consciousness ...; there ... The nose-consciousness ...; there ... The tongue-consciousness ...; there ... The body-consciousness ...; there ... The mind-consciousness in the world [of mind and matter] ...; there...

The eye-contact in the world [of mind and matter] is enticing and pleasurable; there this craving may be eradicated and extinguished. The ear-contact ...; there ... The nose-contact ...; there ... The tongue-contact ...; there ... The body-contact ...; there ... The mind-contact in the world [of mind and matter] ...; there ...

The sensation that arises from the eye contact in the world [of mind and matter] is enticing and pleasurable; there this craving may be eradicated and extinguished. The sensation that arises from the ear contact ...; there ... The sensation that arises from the nose contact ...; there... The sensation that arises from the tongue contact ...; there ... The sensation that arises from the body contact ...; there ... The sensation that arises from the mind contact in the world [of mind and matter] ...; there...

The perception of visible objects in the world [of mind and matter] is enticing and pleasurable; there this craving may be eradicated and extinguished. The perception of sounds ...; there ... The perception of smells ...; there ... The perception of tastes ...; there ... The perception of touch ...; there ... The perception of mental contents in the world [of mind and matter] ...; there ...

The mental reaction towards visible objects in the world [of mind and matter] is enticing and pleasurable; there this craving may be eradicated and extinguished. The mental reaction towards sounds ...; there ... The mental reaction towards smells ...; there ... The mental reaction towards tastes ...; there ... The mental reaction towards touch ...; there ... The mental reaction towards mental contents in the world [of mind and matter] ...; there...

The craving after visible objects in the world [of mind and matter] is enticing and pleasurable; there this craving may be eradicated and extinguished. The craving after sounds ...; there... The craving after smells ...; there ... The craving after tastes ...; there ... The craving after touch ...; there ... The craving after mental contents in the world [of mind and matter] ...; there ...

The thought conception of visible objects in the world [of mind and matter] is enticing and pleasurable; there this craving may be eradicated and extinguished. The thought conception of sounds ...; there ... The thought conception of smells ...; there ... The thought conception of tastes ...; there ... The thought conception of touch ...; there ... The thought conception of mental contents in the world [of mind and matter] ...; there ...

The rolling in thoughts of visible objects in the world [of mind and matter] is enticing and pleasurable; there this craving may be eradicated and extinguished. The rolling in thoughts of sounds ...; there ... The rolling in thoughts of smells ...; there ... The rolling in thoughts of tastes ...; there ... The rolling in thoughts of touch ...; there ... The rolling in thoughts of mental contents in the world [of mind and matter] ...; there ...

This, monks, is the Noble Truth of the Cessation of Suffering.”[63]

*Conversely, the six organs and their associated senses, their associated consciousness, their initial contact with the external object, the subsequent sensation arising from this contact, the perception of these sense objects, the mental reaction to these sense objects, the craving for these sense objects, the thought conception of these sense objects, the rolling in thoughts of these sense objects which cause craving, are all points at which the chain of suffering can be eradicated. In short, eliminating all sensual desires will destroy suffering.*

The question may still perhaps arise, where does the Buddha speak about the method to eradicate craving, specifically the “how”?

*As already seen throughout this paper, it is the **Noble Eightfold Path**.*

Let us look at some of these eight constituents in greater detail:

“And what, monks, is *Right Action*? Abstaining from killing, abstaining from taking what has not been given and abstaining from sexual misconduct. This, monks, is called *Right Action*.”[64] [65]

*Thus, sexual misconduct is proscribed.*

Further:

“And what, monks, is *Right Exercise (or effort)*? Here, monks, a monk generates the will to prevent the arising of unrisen sinful unwholesome mental states; he makes strong effort, builds up energy and strenuously applies his mind. To eradicate those sinful unwholesome mental states that have arisen in him, he generates the will, makes strong effort, builds up energy and strenuously applies his mind. To develop wholesome mental states that have not yet arisen in him, he generates will, makes strong effort, builds up energy and strenuously applies his mind. To maintain wholesome mental states that have arisen in him, not to let them fade away, to multiply them and bring them to full maturity and to full development, he generates will, makes strong effort, builds up energy and strenuously applies his mind. This, monks, is called *Right Exercise (or effort)*.”[66]

*Thus, **Right Effort** enjoins the true student to make a strong effort of will to eliminate impurities such as sensual desire, to maintain all virtues that he/ she already has, to amplify these, to add to these other virtues such as abstinence by making an energetic and strenuous mental effort.*

Moreover:

“And what, monks, is Right Awareness? Here, monks, a monk dwells ardent with awareness and constant thorough understanding, observing bodily actions in his body, having removed craving and aversion towards the world; he dwells ardent with awareness and constant thorough understanding, observing the nature of sensations in his sensations, having removed craving and aversion towards the world; he dwells ardent with awareness and constant thorough understanding, observing the true nature of mind in his mind, having removed craving and aversion towards the world; he dwells ardent with awareness and constant thorough understanding, observing mental contents in his mental contents, having removed craving and aversion towards the world.

This, monks, is called Right Awareness.”[67]

*Here, a monk is thoroughly aware of his body and its every action, of the nature of his every bodily sensation, of the nature of his mind and its contents, having totally eliminated all forms of craving from his being.*

Again,

“And what, monks, is right concentration? Here monks, a monk, detached from craving, detached from unwholesome mental states, enters into the first absorption, born of detachment, accompanied by initial and sustained application of the mind and filled with rapture and bliss and he dwells therein. With the subsiding of initial and sustained application of the mind and gaining inner tranquility and oneness of mind he enters into the second absorption, born of concentration, free from initial and sustained application of the mind, filled with rapture and bliss and he dwells therein. After the fading away of rapture he dwells in equanimity, aware with constant thorough understanding of impermanence, and he experiences in his body the bliss of which the noble ones say: "That bliss is experienced by one with equanimity and awareness." Thus

he enters the third absorption and dwells therein. After the eradication of pleasure and pain and with joy and grief having previously passed away, he enters into a state beyond pleasure and pain, the fourth absorption, that is totally purified by equanimity and awareness and he dwells therein. This, monks, is called Right Concentration.”[68]

*Removing craving, the serious student goes into deeper and deeper absorptions from the first to the fourth **Jhāna**.*

Further, there are numerous references elsewhere too. For instance, in the *Dhammapada*:

“Lust makes one trap himself into the flood (of samsara) like a spider that falls into it's own web;

Whoever cuts that web through wisdom, firmness and without expectations abandons the path of suffering forever.”[69]

And,

“Grass is the fault of fields, lust is the sin of man;

Hence whatever is given to one free from passion, is very fruitful indeed.”[70]

and, again:

“Certainly, the means to (material) gain are different, the means *tonibbāna* are different;

In this way learning by experience, the monk who is a follower of the Buddha;

Should not delight (in material things) but be equanimous, living in detachment from other beings.”[71]

Here the word *viveka* is of critical significance: it refers to the there different types of detachment, namely: *īkāvivēka*: bodily detachment (from others);

ii) *cittaviveka*: mental detachment (from passions);

and, iii) *upadhi-viveka*: complete separation from attachment or the cause for a future life *ornibbāna*;

Moreover, even at the moment of his passing away, he cautioned Ananda, as follows:

“How, Lord, must we interact with women?”

“By not seeing them, Ananda.”

“If we must see them, then how, Lord, must we interact (with women)?”

“By being free from desire, Ananda.”

“And, how, Lord must we interact (with women) while speaking with them?”

“With awareness, Ananda, in a paternal manner with a base of service.”[72]

*Thus, from all the references enumerated herein-above, it emerges that the path to liberation is the path that is free from*



*all forms of craving. Removing craving necessitates one removing sensual desire from his or her being. A major effort of will and strenuous mental striving is called for: it is certainly not a straight-forward process. More importantly, it is something which can be successfully done, for the everlasting benefit of the person making this valiant effort and the world at large.*

## Concluding Remarks

Thus, from this paper, it is clear that the Buddha enjoins all the followers of true liberation to totally abstain from sensual desire. This includes, and particularly so, sexual desire. Elsewhere, too, *kammachhandam* has been specified as one of the ten fetters (*samyojana*) that bind one to existence. Here, it is referred to *askāma-rāga* or sensuous craving, and is the fourth fetter. Significantly, just weakening this fetter sufficiently causes one to experience the first stage of sainthood, or *sotāpanna*, wherein one experiences *nibbāna* for the very first time.

Thus, in the Buddha's canon, sex is ***not*** a natural act, as some of us believe. Instead, it is unnatural and a major barrier to one's spiritual growth. Daily examples illustrate this fact even today; a woman during her periods mostly experiences great pain and discomfort - synonyms for suffering. So also for a woman in her pregnancy lives with pain, bleeding, vomiting, strange cravings, putting on a lot of weight - again all other adjectives for human suffering. Also, a new-born child comes into this world with a loud wail!

If sex was indeed 'natural', then why would there be so much suffering associated with its consequences?

So, for a true student of the *Dhamma* (or the holy life), disciplining himself or herself in this vital aspect is essential. Even if married, abstinence should and must be practiced as an essential precept for one's spiritual progress on the path to *nibāna*, the deathless state. A married follower of the Buddha's Teaching is urged to observe the *uposatha* days, which arrive about four times in a month, by the Buddha Himself. On these days, even a married follower must adhere to celibacy, among other noble practices.[73]

Reflecting on the true nature of the body and its inherent repulsiveness and meditating deeply also on the transient nature of physical beauty are two methods that successfully work in quelling one's sensual ardour. Through deep meditation, one can truly understand, how the mind works. The sequence of consciousness, contact, perception, sensation and craving are experienced first-hand in an authentic and verifiable manner, through this deep meditation. This, once understood and experienced in actual life will indeed enable the serious practitioner to eliminate every form of craving including sensual desires, from their very root. Arduous and sincere practice is the key.

## Footnotes

[1] It is the first of the five *nīvaranas*, or obstacles, to spiritual advancement.

[2] *Idaṃ kho pana, bhikkhave, dukkhasamudayaṃ ariyasaccaṃ – yāyaṃ taṇhā ponobbhavikā nandirāgasahagatā*

*tatratatrābhinandinī, seyyathidaṃ – kāmataṇhā, bhavataṇhā, vibhavataṇhā. Idaṃ kho pana, bhikkhave, dukkhanirodhaṃ ariyasaccaṃ – yo tassāyeva taṇhāya asesavirāgaṇirodho cāgo paṭinissaggo mutti anālayo. (Chattha Sangayana Tipitaka, Vipassana Research Institute, Igatpuri, Dhammacakkappavattanasuttaṃ, SP, SN, MP, Saccasaṃyuttaṃ, PTS 5.420 )*

[3] “*dveme, bhikkhave, antā pabbajitena na sevittabbā. Katame dve? Yo cāyaṃ kāmesu kāmasukhallikānuyogo hīno gammo pothujjaniko anariyo anattasaṃhito, yo cāyaṃ attakilamathānuyogo dukkho anariyo anattasaṃhito.*”

[4] “*sanidānaṃ, bhikkhave, uppajjati kāmavitakko, no anidānaṃ;*”

[5] “*Kathaṇca, bhikkhave, sanidānaṃ uppajjati kāmavitakko, no anidānaṃ; sanidānaṃ uppajjati byāpādavitaṅko, no anidānaṃ; sanidānaṃ uppajjati vihiṃsāvitakko, no anidānaṃ? Kāmadhātum, bhikkhave, paṭicca uppajjati kāmasaññā, kāmasaññaṃ paṭicca uppajjati kāmasaṅkappo, kāmasaṅkappaṃ paṭicca uppajjati kāmacchando, kāmacchandaṃ paṭicca uppajjati kāmapiṇḍāho, kāmapiṇḍāhaṃ paṭicca uppajjati kāmapiyeyasaṇā. Kāmapiyeyasaṇaṃ, bhikkhave, piyeyasaṇā assutavā puthujjano tihi tṭhānehi micchā paṭipajjati – kāyena, vācāya, manasā.*”

[6] “*Seyyathāpi, bhikkhave, puriso ādittaṃ tiṇuṅkaṃ sukkhe tiṇadāye nikkhiṇeṇ; no ce hatthehi ca pādehi ca khippameva nibbāpeyya. Evañhi, bhikkhave, ye tiṇakaṭṭhanissitā pāṇā te anayabyasanaṃ āpajjeyyūṃ. Evameva kho, bhikkhave, yo hi koci samaṇo vā brāhmaṇo vā uppannaṃ visamagataṃ saññaṃ na khippameva pajahati vinodeti byantīkaroti anabhāvaṃ gameti, so diṭṭhe ceva dhamme dukkhaṃ viharati savighātaṃ saupāyāsaṃ sapariḍāhaṃ; kāyassa ca bhedaṃ paraṃ maraṇā duggati pāṭikaṅkhā.*”

[7] “*Sanidānaṃ, bhikkhave, uppajjati nekkhammavitakko, no anidānaṃ;*

[8] “*Kathaṇca, bhikkhave, sanidānaṃ uppajjati nekkhammavitakko, no anidānaṃ; ...? Nekkhammadhātum, bhikkhave, paṭicca uppajjati nekkhammasaññā, nekkhammasaññaṃ paṭicca uppajjati nekkhammasaṅkappo, nekkhammasaṅkappaṃ paṭicca uppajjati nekkhammacchando, nekkhammacchandaṃ paṭicca uppajjati nekkhammapariḍāho, nekkhammapariḍāhaṃ paṭicca uppajjati nekkhammapariyeyasaṇā; nekkhammapariyeyasaṇaṃ, bhikkhave, piyeyasaṇā sutavā ariyasāvako tihi tṭhānehi sammā paṭipajjati – kāyena, vācāya, manasā*

[9] “*Seyyathāpi, bhikkhave, puriso ādittaṃ tiṇuṅkaṃ sukkhe tiṇadāye nikkhiṇeṇ; tamenāṃ hatthehi ca pādehi ca khippameva nibbāpeyya. Evañhi, bhikkhave, ye tiṇakaṭṭhanissitā pāṇā te na anayabyasanaṃ āpajjeyyūṃ. Evameva kho, bhikkhave, yo hi koci samaṇo vā brāhmaṇo vā uppannaṃ visamagataṃ saññaṃ khippameva pajahati vinodeti byantīkaroti anabhāvaṃ gameti, so diṭṭhe ceva dhamme sukhaṃ viharati avighātaṃ anupāyāsaṃ apariḍāhaṃ; kāyassa ca bhedaṃ paraṃ maraṇā sugati pāṭikaṅkhā”ti. Dutiyaṃ. (Chattha Sangayana Tipitaka, Vipassana Research Institute, Igatpuri, SP, SN VRI 1.134 PTS 2.152)*

[10] *Atha kho bhagavā bhikkhū āmantesi – “idha, bhikkhave, bhikkhu sīlasampanno samādhisampanno paññāsampanno saññāvedayitanirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi – atthetaṃ tṭhānaṃ. No ce diṭṭheva dhamme aññaṃ ārādheyya, atikkammeva kabalīkārahārabhakkhānaṃ devānaṃ saṃsāraṃ aññataraṃ manomayaṃ kāyaṃ upapanno saññāvedayitanirodhaṃ samāpajjeyyāpi vuṭṭhaheyyāpi – atthetaṃ tṭhāna”nti. Idamavoca bhagavā. Idaṃ vatvāna sugato utṭhāyāsanaṃ vihāraṃ pāvīsi.*

[11] “*Kaṭihi nu kho, upavāṇa, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo cā’ti? “Pañcahi, bhante, dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo ca. Katamehi pañcahi? Idha, bhante, thero bhikkhu sīlavā hoti...pe... samādāya sikkhati sikkhāpadesu; bahussuto hoti...pe... diṭṭhiyā suppaṭividdhā; kalyāṇavāco hoti kalyāṇavākkaraṇo poriyā vācāya samannāgato vissaṭṭhāya anelagalāya atthassa viññāpaniyā; catunnaṃ jhānānaṃ ābhicetasikānaṃ diṭṭhadhammasukhavihārānaṃ nikāmalābhī hoti akicchālābhī akasiralābhī; āsavānaṃ khayā...pe... sacchikatvā upasampajja viharati. Imehi kho, bhante, pañcahi dhammehi samannāgato thero bhikkhu sabrahmacārīnaṃ piyo ca hoti manāpo ca garu ca bhāvanīyo cā’ti. (Chattha Sangayana Tipitaka, Vipassana Research Institute, Igatpuri, SP, AN, VRI 2.180 PTS 3.194)*

[12] “*Nibbedhikapariyāyaṃ vo, bhikkhave, dhammapariyāyaṃ desessāmi. Taṃ suṇātha, sādhukaṃ manasi karotha; bhāsissāmi’ti. “Evaṃ, bhante’ti kho te bhikkhū bhagavato paccassosun. Bhagavā etadavoca –*

[13] “*Kāmā, bhikkhave, veditabbā, kāmānaṃ nidānasambhavo veditabbo, kāmānaṃ vemattatā veditabbā, kāmānaṃ vipāko veditabbo, kāmanirodho veditabbo, kāmanirodhagāminī paṭipadā veditabbā.*

[14] “*Vedanā, bhikkhave, veditabbā, vedanānaṃ nidānasambhavo veditabbo, vedanānaṃ vemattatā veditabbā, vedanānaṃ vipāko veditabbo, vedanānirodho veditabbo, vedanānirodhagāminī paṭipadā veditabbā.*

[15] “*Saññā, bhikkhave, veditabbā, saññānaṃ nidānasambhavo veditabbo, saññānaṃ vemattatā veditabbā, saññānaṃ vipāko veditabbo, saññānirodho veditabbo, saññānirodhagāminī paṭipadā veditabbā.*

[16] “*Āsavā, bhikkhave, veditabbā, āsavānaṃ nidānasambhavo veditabbo, āsavānaṃ vemattatā veditabbā, āsavānaṃ vipāko veditabbo, āsavanirodho veditabbo, āsavanirodhagāminī paṭipadā veditabbā.*

[17] “*Kammaṃ, bhikkhave, veditabbaṃ, kammānaṃ nidānasambhavo veditabbo, kammānaṃ vemattatā veditabbā, kammānaṃ vipāko veditabbo, kammanirodho veditabbo, kammanirodhagāminī paṭipadā veditabbā.*

[18] “*Dukkhaṃ, bhikkhave, veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbā.*

[19] “*Kāmā, bhikkhave, veditabbā, kāmānaṃ nidānasambhavo veditabbo, kāmānaṃ vemattatā veditabbā, kāmānaṃ vipāko veditabbo, kāmanirodho veditabbo, kāmanirodhagāminī paṭipadā veditabbā’ti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ?*

[20] *Pañcime, bhikkhave, kāmaguṇā – cakkhaviññeyyā rūpā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā, sotaviññeyyā saddā... ghānaviññeyyā gandhā... jivhāviññeyyā rasā... kāyaviññeyyā phoṭṭhabbā itṭhā kantā manāpā piyarūpā kāmūpasamhitā rajanīyā. Api ca kho, bhikkhave, nete kāmā kāmaguṇā nāmete ariyassa vinaye vuccanti –*

[21] “*Saṅkapparāgo purisassa kāmo,*

*Nete kāmā yāni citrāni loke;*

*Saṅkapparāgo purisassa kāmo,*

*Tiṭṭhanti citrāni tatheva loke;*

*Athettha dhīrā vinayanti chanda”nti.*

[22] “*Katamo ca, bhikkhave, kāmānaṃ nidānasambhavo? Phasso, bhikkhave, kāmānaṃ nidānasambhavo.*

[23] “*Katamā ca, bhikkhave, kāmānaṃ vemattatā? Añño, bhikkhave, kāmo rūpesu, añño kāmo saddesu, añño kāmo gandhesu, añño kāmo rasesu, añño kāmo phoṭṭhabbesu. Ayaṃ vuccati, bhikkhave, kāmānaṃ vemattatā.*

[24] “*Katamo ca, bhikkhave, kāmānaṃ vipāko? Yaṃ kho, bhikkhave, kāmāyamaṇo tajaṃ tajaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā, ayaṃ vuccati, bhikkhave, kāmānaṃ vipāko.*

[25] “*Katamo ca, bhikkhave, kāmanirodho? Phassanirodho, bhikkhave, kāmanirodho. Ayameva ariyo aṭṭhaṅgiko maggo kāmanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi, sammāsaṅkappo, sammāvācā, sammākammanto, sammāājīvo, sammāvāyāmo, sammāsati, sammāsamādhī.*

[26] “*Yato kho, bhikkhave, ariyasāvako evaṃ kāme pajānāti, evaṃ kāmānaṃ nidānasambhavaṃ pajānāti, evaṃ kāmānaṃ vemattataṃ pajānāti, evaṃ kāmānaṃ vipākaṃ pajānāti, evaṃ kāmanirodhaṃ pajānāti, evaṃ kāmanirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti kāmanirodhaṃ. Kāmā, bhikkhave, vedītabbā...pe... kāmanirodhagāminī paṭipadā vedītabbāti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.*

[27] “*Vedanā, bhikkhave, vedītabbā...pe... vedanānirodhagāminī paṭipadā vedītabbāti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tisso imā, bhikkhave, vedanā – sukhā vedanā, dukkhā vedanā, adukkhamasukhā vedanā.*

[28] “*Katamo ca, bhikkhave, vedanānaṃ nidānasambhavo? Phasso, bhikkhave, vedanānaṃ nidānasambhavo.*

[29] “*Katamā ca, bhikkhave, vedanānaṃ vemattatā? Atthi, bhikkhave, sāmīsā sukhā vedanā, atthi nirāmīsā sukhā vedanā, atthi sāmīsā dukkhā vedanā, atthi nirāmīsā dukkhā vedanā, atthi sāmīsā adukkhamasukhā vedanā, atthi nirāmīsā adukkhamasukhā vedanā. Ayaṃ vuccati, bhikkhave, vedanānaṃ vemattatā.*

[30] “*Katamo ca, bhikkhave, vedanānaṃ vipāko? Yaṃ kho, bhikkhave, vediyamaṇo tajaṃ tajaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā, ayaṃ vuccati, bhikkhave, vedanānaṃ vipāko.*

[31] “*Katamo ca, bhikkhave, vedanānirodho? Phassanirodho, bhikkhave, vedanānirodho. Ayameva ariyo aṭṭhaṅgiko maggo vedanānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.*

[32] “*Yato kho, bhikkhave, ariyasāvako evaṃ vedanaṃ pajānāti, evaṃ vedanānaṃ nidānasambhavaṃ pajānāti, evaṃ vedanānaṃ vemattataṃ pajānāti, evaṃ vedanānaṃ vipākaṃ pajānāti, evaṃ vedanānirodhaṃ pajānāti, evaṃ vedanānirodhagāminiṃ paṭipadaṃ pajānāti. So imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti vedanānirodhaṃ. Vedanā, bhikkhave, vedītabbā...pe... vedanānirodhagāminī paṭipadā vedītabbāti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.*

[33] “*Saññā, bhikkhave, vedītabbā...pe... saññānirodhagāminī paṭipadā vedītabbāti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ*

*paṭicca vuttaṃ? Chayimā, bhikkhave, saññā – rūpasaññā, saddasaññā, gandhasaññā, rasasaññā, phoṭṭhabbasaññā, dhammasaññā.*

[34] *“Katamo ca, bhikkhave, saññānaṃ nidānasambhavo? Phasso, bhikkhave, saññānaṃ nidānasambhavo.*

[35] *“Katamā ca, bhikkhave, saññānaṃ vemattatā? Aññā, bhikkhave, saññā rūpesu, aññā saññā saddesu, aññā saññā gandhesu, aññā saññā rasesu, aññā saññā phoṭṭhabbesu, aññā saññā dhammesu. Ayaṃ vuccati, bhikkhave, saññānaṃ vemattatā.*

[36] *“Katamo ca, bhikkhave, saññānaṃ vipāko? Vohāravepakkaṃ, bhikkhave, saññānaṃ vadāmi. Yathā yathā naṃ sañjānāti tathā tathā voharati, evaṃ saññā ahoṣinti. Ayaṃ vuccati, bhikkhave, saññānaṃ vipāko.*

[37] *“Katamo ca, bhikkhave, saññānirodho? Phassanirodho, bhikkhave, saññānirodho. Ayameva ariyo aṭṭhaṅgiko maggo saññānirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.*

[38] *“phassanirodhā vedanānirodho;”*

[39] *“Yato kho, bhikkhave, ariyasāvako evaṃ saññānaṃ pajānāti, evaṃ saññānaṃ nidānasambhavaṃ pajānāti, evaṃ saññānaṃ vemattataṃ pajānāti, evaṃ saññānaṃ vipākaṃ pajānāti, evaṃ saññānirodhaṃ pajānāti, evaṃ saññānirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti saññānirodhaṃ. Saññā, bhikkhave, vedītabbā...pe... saññānirodhagāminī paṭipadā vedītabbāti. Iti yaṃ taṃ vuttaṃ idamevaṃ paṭicca vuttaṃ.*

[40] *“Āsavā, bhikkhave, vedītabbā...pe... āsavaṇirodhagāminī paṭipadā vedītabbāti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Tayome, bhikkhave, āsavā – kāmāsavo, bhavāsavo, avijjāsavo.*

[41] *“Katamo ca, bhikkhave, āsavānaṃ nidānasambhavo? Avijjā, bhikkhave, āsavānaṃ nidānasambhavo.*

[42] *“Katamo ca, bhikkhave, paṭiccasamuppādo? Avijjāpaccayā, bhikkhave, saṅkhārā;*

[43] *“Katamā ca, bhikkhave, āsavānaṃ vemattatā? Atthi, bhikkhave, āsavā nirayagamanīyā, atthi āsavā tiracchānāyonigamanīyā, atthi āsavā pettivisayagamanīyā, atthi āsavā manussalokagamanīyā, atthi āsavā devālokaṃ gamanīyā. Ayaṃ vuccati, bhikkhave, āsavānaṃ vemattatā.*

[44] *“Katamo ca, bhikkhave, āsavānaṃ vipāko? Yaṃ kho, bhikkhave, avijjāgato tajaṃ tajaṃ attabhāvaṃ abhinibbatteti puññabhāgiyaṃ vā apuññabhāgiyaṃ vā, ayaṃ vuccati, bhikkhave, āsavānaṃ vipāko.*

[45] *“Katamo ca, bhikkhave, āsavaṇirodho? Avijjānirodho, bhikkhave, āsavaṇirodho. Ayameva ariyo aṭṭhaṅgiko maggo āsavaṇirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.*

[46] *“Yato kho, bhikkhave, ariyasāvako evaṃ āsave pajānāti, evaṃ āsavānaṃ nidānasambhavaṃ pajānāti, evaṃ āsavānaṃ vemattataṃ pajānāti, evaṃ āsavānaṃ vipākaṃ pajānāti, evaṃ āsavānaṃ nirodhaṃ pajānāti, evaṃ āsavānaṃ nirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti āsavaṇirodhaṃ. Āsavā, bhikkhave, vedītabbā...pe... āsavaṇirodhagāminī paṭipadā vedītabbāti. Iti yaṃ taṃ vuttaṃ idamevaṃ paṭicca vuttaṃ.*

[47] “*Kammaṃ, bhikkhave, veditabbaṃ...pe... kammanirodhagāminī paṭipadā veditabbāti, iti kho panetaṃ vuttaṃ. Kiñcetaṃ paṭicca vuttaṃ? Cetanāhaṃ, bhikkhave, kammaṃ vadāmi. Cetayitvā kammaṃ karoti – kāyena vācāya manasā.*

[48] “*Katamo ca, bhikkhave, kammānaṃ nidānasambhavo? Phasso, bhikkhave, kammānaṃ nidānasambhavo.*

[49] “*Katamā ca, bhikkhave, kammānaṃ vemattatā? Atthi, bhikkhave, kammaṃ nirayavedanīyaṃ, atthi kammaṃ tiracchānayanivedanīyaṃ, atthi kammaṃ pettivisayavedanīyaṃ, atthi kammaṃ manussalokavedanīyaṃ, atthi kammaṃ devalokavedanīyaṃ. Ayaṃ vuccati, bhikkhave, kammānaṃ vemattatā.*

[50] “*Katamo ca, bhikkhave, kammānaṃ vipāko? Tividhāhaṃ, bhikkhave, kammānaṃ vipākaṃ vadāmi – diṭṭheva dhamme, upapajje vā, apare vā pariyāye. Ayaṃ vuccati, bhikkhave, kammānaṃ vipāko.*

[51] “*Katamo ca, bhikkhave, kammanirodho? Phassanirodho, bhikkhave, kammanirodho. Ayameva ariyo aṭṭhaṅgiko maggo kammanirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.*

[52] “*Yato kho, bhikkhave, ariyasāvako evaṃ kammaṃ pajānāti, evaṃ kammānaṃ nidānasambhavaṃ pajānāti, evaṃ kammānaṃ vemattataṃ pajānāti, evaṃ kammānaṃ vipākaṃ pajānāti, evaṃ kammanirodhaṃ pajānāti, evaṃ kammanirodhagāminī paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti kammanirodhaṃ. Kammaṃ, bhikkhave, veditabbaṃ...pe... kammanirodhagāminī paṭipadā veditabbāti, iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.*

[53] “*‘Dukkhaṃ, bhikkhave, veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminī paṭipadā veditabbāti. Iti kho panetaṃ vuttaṃ, kiñcetaṃ paṭicca vuttaṃ? Jātipi dukkhā, jarāpi dukkhā, byādhipi dukkho, maraṇampi dukkhaṃ, sokaparidevadukkhadomanassupāyāsāpi dukkhā, yampicchaṃ na labhati tampi dukkhaṃ, saṃkhittena pañcupādānakkhandhā dukkhā.*

[54] “*Katamo ca, bhikkhave, dukkhassa nidānasambhavo? Taṇhā, bhikkhave, dukkhassa nidānasambhavo.*

[55] “*Katamā ca, bhikkhave, dukkhassa vemattatā? Atthi, bhikkhave, dukkhaṃ adhimattaṃ, atthi parittaṃ, atthi dandhavirāgi, atthi khippavirāgi. Ayaṃ vuccati, bhikkhave, dukkhassa vemattatā.*

[56] “*Katamo ca, bhikkhave, dukkhassa vipāko? Idha, bhikkhave, ekacco yena dukkhena abhibhūto pariyādinnaṃ socati kilamati paridevati, urattāṃ kandaṃ, sammohaṃ āpajjati, yena vā pana dukkhena abhibhūto pariyādinnaṃ bahiddhā pariyēṭṭhiṃ āpajjati – ‘ko ekapadaṃ dvipadaṃ jānāti imassa dukkhassa nirodhāyā’ti? Sammohavepakkaṃ vāhaṃ, bhikkhave, dukkhaṃ vadāmi pariyēṭṭhivepakkaṃ vā. Ayaṃ vuccati, bhikkhave, dukkhassa vipāko.*

[57] “*Katamo ca, bhikkhave, dukkhanirodho? Taṇhānirodho, bhikkhave, dukkhanirodho. Ayameva ariyo aṭṭhaṅgiko maggo dukkhassa nirodhagāminī paṭipadā, seyyathidaṃ – sammādiṭṭhi...pe... sammāsamādhī.*

[58] “*Yato kho, bhikkhave, ariyasāvako evaṃ dukkhaṃ pajānāti, evaṃ dukkhassa nidānasambhavaṃ pajānāti, evaṃ*



*dukkhassa vemattataṃ pajānāti, evaṃ dukkhassa vipākaṃ pajānāti, evaṃ dukkhanirodhaṃ pajānāti, evaṃ dukkhanirodhagāminiṃ paṭipadaṃ pajānāti, so imaṃ nibbedhikaṃ brahmacariyaṃ pajānāti dukkhanirodhaṃ. Dukkhaṃ, bhikkhave, veditabbaṃ, dukkhassa nidānasambhavo veditabbo, dukkhassa vemattatā veditabbā, dukkhassa vipāko veditabbo, dukkhanirodho veditabbo, dukkhanirodhagāminiṃ paṭipadā veditabbāti. Iti yaṃ taṃ vuttaṃ idametaṃ paṭicca vuttaṃ.*

[59] ‘‘Ayaṃ kho so, bhikkhave, nibbedhikapariyāyo dhammapariyāyo’’ti. Navamaṇṇ. (Chattha Sangayana Tipitaka, Vipassana Research Institute, Igatpuri, SP, AN, VRI 2.120 PTS 3.146)

[60] Chattha Sangayana Tipitaka, Vipassana Research Institute, Igatpuri, SP, DN, MV, VRI 2.213, PTS 2.289, *Paṭikūlamanasikārapabbaṃ or the Section on Reflections of Repulsiveness*

[61] *Ibid*, *Navasivathikapabbaṃ or the Section on the Nine Charnel-ground Observations*

[62] *Ibid*, *Samudayasaccaniddeso or the Exposition of the Truth of the Arising of Suffering*

[63] *Ibid*, *Nirodhasaccaniddeso or the exposition of the Truth of the Cessation of Suffering*

[64] *Ibid*, *Maggasaccaniddeso or the exposition of the Truth of the Path*

[65] *Katamo ca, bhikkhave, sammākamanto? Pāṇātipātā veramaṇī, adinnādānā veramaṇī, kāmesumicchācārā veramaṇī. Ayaṃ vuccati, bhikkhave, sammākamanto.*

[66] *Katamo ca, bhikkhave, sammāvāyāmo? Idha, bhikkhave, bhikkhu anuppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ anuppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ pāpakānaṃ akusalānaṃ dhammānaṃ pahānāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; anuppannānaṃ kusalānaṃ dhammānaṃ uppādāya chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati; uppannānaṃ kusalānaṃ dhammānaṃ ṭhitiyā asammosaṃ bhiyyobhāvāya vepullāya bhāvanāya pāripūriyā chandaṃ janeti vāyamati vīriyaṃ ārabhati cittaṃ paggaṇhāti padahati. Ayaṃ vuccati, bhikkhave, sammāvāyāmo.*

[67] *Katamā ca, bhikkhave, sammāsaṃti? Idha, bhikkhave, bhikkhu kāye kāyānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ, vedanāsu vedanānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ, citte cittānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ, dhammesu dhammānupassī viharati ātāpī sampajāno satimā, vineyya loke abhijjhādomanassaṃ. Ayaṃ vuccati, bhikkhave, sammāsaṃti.*

[68] *Katamo ca, bhikkhave, sammāsamādhi? Idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati, vitakkavicārānaṃ vūpasamā ajjhataṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati, pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhaṃ ca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti: ‘upekkhako satimā sukhavihārī’ ti tatiyaṃ jhānaṃ upasampajja viharati, sukhassa ca pahānā*

*dukkhassa ca pahānā pubbeva somanassadomanassānaṃ atthaṅgamā adukkhamasukhaṃ upekkhāsati pārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. Ayaṃ vuccati, bhikkhave, sammāsamādhī.*

[69] “Ye rāgarattānupatanti sotaṃ, sayaṃkataṃ makkaṭṭakova jālaṃ;

*Etampi chetvāna vajanti dhīrā, anapekkhino sabbadukkhaṃ pahāya.” (Chattha Sangayana Tipitaka, Vipassana Research Institute, Igatpuri, SP, KN, Dhammapadapāḷi, Taṇhāvaggo, Verse 347)*

[70] “Tiṇṇadosāni (grass, faults) khetṭāni (farmer), rāgadosā (the sin of lust) ayaṃ (this) pajā (person);

*Tasmā (hence) hi (certainly) vītarāgesu (free from passion, an arahant), dinnāṃ (is given) hoti (takes place) mahapphalaṃ (very fruitful).” (Ibid, Verse 356)*

[71] “Aññā hi lābhūpanisā, aññā nibbānagāmini;

*Evametaṃ abhiññāya, bhikkhu buddhassa sāvako;*

*Sakkāraṃ nābhinandeyya, vivekamanubrūhaye.” (Chattha Sangayana Tipitaka, Vipassana Research Institute, Igatpuri, SP, KN, Dhammapadapāḷi, Bālavaggo, Verse 75)*

[72] “Kathaṃ mayaṃ, bhante, mātugāme paṭipajjāmā”ti? “Adassanaṃ, ānandā”ti. “Dassane, bhagavā, sati kathaṃ paṭipajjitabba”nti? “Anālāpo, ānandā”ti. “Ālapantena pana, bhante, kathaṃ paṭipajjitabba”nti? “Sati, ānanda, upaṭṭhāpetabbā”ti. (Chattha Sangayana Tipitaka, Vipassana Research Institute, Igatpuri, Ānandapucchākathā, SP, DN, MV, VRI 2.106, PTS 2.141)

[73] “Yāvajīvaṃ arahanto abrahmacariyaṃ pahāya brahmacārino ārācārino viratā methunā gāmadhammā. Ahaṃ pajja imaṃca rattiṃ imaṃca divasaṃ abrahmacariyaṃ pahāya brahmacārī ārācārī virato methunā gāmadhammā. Imināpaṅgena arahataṃ anukaromi, uposatho ca me upavuttho bhavissati”ti. Iminā tatiyena aṅgena samannāgato hoti.” (Chattha Sangayana Tipitaka, Vipassana Research Institute, Igatpuri, SP, AN, 41, Aṭṭhakanipatāpaḷi, VRI 3.79 PTS 4.248)

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