

**Dissertation Title** : Sexual Misconduct (*kāmesumicchācāra*) and Philosophical Implications of Sexual Deviance in Buddhist Literature and Contemporary Buddhist Sexual Ethics

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### ABSTRACT

This study is to examine the concept of 'sexual misconduct' and its ethical criteria in the view of Buddhist ethics, to explore the philosophical inferences of sexual deviance in Buddhist literature and contemporary Buddhist sexual ethics, and to confer the concept of 'sexual misconduct' and the philosophical inferences of sexual deviance in Buddhist literature and contemporary sexual ethics Buddhism.

The concept of 'sexual misconduct' (*kāmesumicchācāra*) and its ethical criteria in the view of Buddhist ethics involves three levels, i.e. the fundamental middle and high levels. Its criteria are stressed on intentions of the three wholesomeness and are founded on laws, traditions and culture. It is further found that Buddha has instructed right is right and wrong is wrong but norms and values-orientation are imperative. Nevertheless, contemporary sages less discusses on the details of sexual misconduct and deviant methods and processes except for its critical consequences, and they usually fade out their discussions if digging the issues deeper.

In exploring the philosophical inference of sexual deviance in the Buddhist context and contemporary sexual ethics in Buddhism, it is found that Buddhist sects do not stigmatize the lay homosexuality except disapprove ordination. There are seven or more deviances are found in the vinaya. But the western Mahāyāna and Theravāda have no common agreement on the taxonomy of sexual deviance. Though Buddha and monks offer and show the way to happiness to the Buddhists, but not few Buddhists select to enjoy prolong unhappiness. Surprisingly, the Tibetan Mahāyāna sages assert that sexual deviance is not wrong, if it comes from ignorance about cause and effect.

Any misconduct is in itself wrong and never initially harmonises the abusers with the victims; but the worst is that it couples with lies and disharmonises the abuser group and the victim group, which finally disharmonises communities. As the proverb says no poisonous trees yield non-poisonous fruits. It is common that the good may badly thinks but they never subdue to their bad thoughts. The teachings of Buddha are still then sacred. They are the porches opened to peace, order and quality of life. Buddhist vinaya though strict but in practice it opens opportunities for every man for ordination even for the homosexual or the LBGT who can fulfil the conditions of the vinaya. To make the matter clearer, an analysis of the case of queen Mallikā is made, it is evident that either sexual misconduct or sexual deviance always couples with lies or it is natural that when one violates the 3<sup>rd</sup> precept one usually violates the 4<sup>th</sup> precept like queen Mallikā. Those who involve in sexual deviance are prone to violate all the three levels of ethics.