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**BUDDHISM AND ROMANTIC LOVE  
A CASE STUDY OF EX-MONK ISARAMUNI**

**PINAYO PROMMUANG**  
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**With compliments  
of**

**บัณฑิตวิทยาลัย มหาวิทยาลัยมหิดล**  
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**A THESIS SUBMITTED IN PARTIAL FULFILLMENT  
OF THE REQUIREMENTS FOR  
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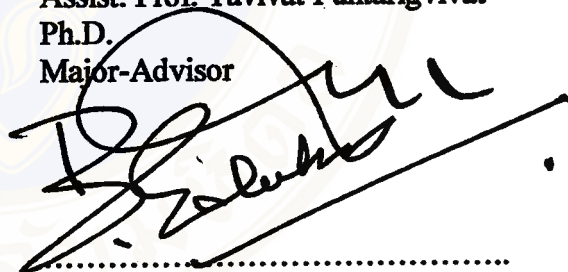
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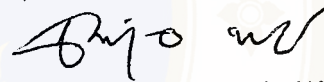
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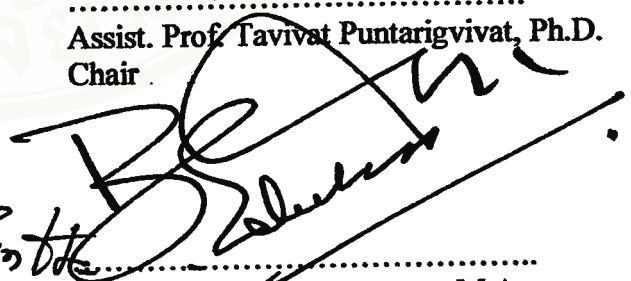
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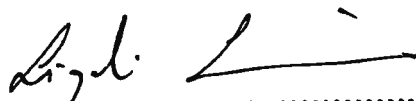
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Any value and benefit derived from this thesis, I would like to dedicate to the Triple gems (Rattanataya: the Buddha, the Dhamma, and the Sangha) my parents, all my teachers and those who supported me in morality

Mr. Pinayo Prommuang

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This thesis is aimed at studying the Buddha's teachings and histories concerning romantic love between monks and women and at analyzing the scandal of sexual affairs of former monk Isaramuni. It was conducted as qualitative research. The data were collected from document research and field research. The last one was collected from 10 Buddhist scholars, by means of standard interview and probe.

The results of this research found that love in Buddhism is classified on two levels: secular love and ultimate love. The former one is the love mixed with defilement. The last one is the opposite. Romantic love is grouped in secular love and is the love of lay people. Buddhism does not prohibits lay people from associating with it. At the same time their behaviours must be bound with moral ethics. By contrast, romantic love is improper for monks because they take a vow of chastity and intend to purify their minds for the purpose of attaining the highest virtue: *nirvana*. However it is not easy for monks to eliminate romantic love. Ones who can eliminate it are only the *anagami* (Non-Returner) and *Arahat* (perfected one). Thus, there are many cases of romantic love between monks and women that are found in *Bhikkhupatimokha* rules, Discourses and Buddhist histories and even today. Within those cases are found some cases in which monks violate the rules. It is revealed that monks violating the rules are not a new matter in Buddhism. Isaramuni's affair was now an example case of a monk violating the rules because of his romantic love. His case was not certain evidence to point out that he must be disrobed because of his offence. However, he left the monkhood, on his claim, because of being pressured by mass media and national critics. Isaramuni's case, however, is an example of a precedent that Buddhists should investigate the truth before looking upon a monk who violates the rules and they should not believe a rumor or getting only one-sided information from mass media.

From this information, it can be concluded that the Isaramuni case reflected upon these problems: the inefficiency of the Sangha community on the judgement of monks alleged to have broken their vows, and the training-cultivating system of monks, both before ordination and after ordination, and well consider monks' scandals, before presenting news of the mass media.

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การวิจัยนี้ เพื่อศึกษาคำสอนของพระพุทธเจ้าและ ประวัติศาสตร์เกี่ยวกับเรื่องความรักระหว่างภิกษุและสตรี และวิเคราะห์คดีอุทธรณ์ทางเพศของอดีตพระอิสรมุณี การวิจัยเป็นวิจัยเชิงคุณภาพ ประกอบด้วย การวิจัยภาคเอกสารและการวิจัยภาคสนาม การวิจัยภาคสนามได้จากการสัมภาษณ์นักวิชาการพุทธศาสนา 10 ท่าน โดยสัมภาษณ์แบบมาตรฐานและเจาะลึก

ผลการวิจัยพบว่า ความรักในพุทธศาสนาแบ่งออกเป็น 2 ระดับ ได้แก่ ความรักเชิงโลกิยะและความรักเชิงโลกุตระ ความรักเชิงโลกิยะเป็นความรักที่เจอด้วยกิเลส ส่วนความรักเชิงโลกุตระเป็นความรักที่ไม่เจอด้วยกิเลส ความรักแบบหนุ่มสาว (Romantic Love) จัดอยู่ในความรักเชิงโลกิยะ เป็นความรักของฆราวาส พระพุทธศาสนาไม่ห้ามฆราวาสยุ่งเกี่ยวกับความรักแบบนี้ แต่การกระทำต้องอยู่ในกรอบของศีลธรรม ในทางตรงกันข้าม ความรักฉันทหนุ่มสาวเป็นสิ่งที่ไม่เหมาะสมสำหรับพระภิกษุเพราะท่านสมาทานถือพรหมจรรย์ และตั้งใจที่จะชำระจิตใจของคนให้บริสุทธิ์เพื่อการบรรลุถึงความดีสูงสุด คือ พระนิพพาน อย่างไรก็ตาม มันเป็นเรื่องไม่่ง่ายนักที่ภิกษุจะตัดความรักฉันทหนุ่มสาวได้ ผู้ที่จะตัดความรักเชิงโลกิยะได้ต้องเป็นท่านที่บรรลุถึงพระอนาคามีและพระอรหันต์ท่านนั้น ดังนั้น จึงปรากฏคดีเป็นจำนวนมากที่ภิกษุมีความรักฉันทหนุ่มสาวกันสตรี กล่าวคือ ภิกษุปาติโมกข์ พระสูตร ประวัติศาสตร์พุทธศาสนา และแม้แต่ปัจจุบันนี้ ในจำนวนคดีเหล่านั้นพบว่าบางคดีพระละเมิดพระวินัย สิ่งเหล่านี้แสดงให้เห็นว่า การละเมิดพระวินัยสงฆ์ไม่ใช่เรื่องใหม่ในพระพุทธศาสนา คดีของอิสรมุณีเป็นตัวอย่างหนึ่งของภิกษุที่ละเมิดพระวินัยเพราะความรัก แต่ยังไม่มีความรู้ที่ชัดเจนว่าท่านต้องลาสิกขาเพราะความผิดของท่าน อย่างไรก็ตามท่านได้ลาสิกขาไปแล้ว ตามคำกล่าวอ้างของท่าน เพราะว่าถูกกดดันจากสื่อและประชาวิพากษ์วิจารณ์ คดีของอิสรมุณีถือเป็นอุทาหรณ์ว่าชาวพุทธควรสืบหาความจริงก่อนที่จะตัดสินพระว่าละเมิดพระวินัยและไม่ควรเชื่อข่าวลือหรือรับฟังข้อมูลด้านเดียวจากสื่อ

จากข้อมูลนี้ สรุปได้ว่า คดีของอิสรมุณีสะท้อนให้เห็นถึงปัญหา ความไม่มีประสิทธิภาพของคณะสงฆ์ต่อการตัดสินพระที่ต้องอธิกรณ์และระบบการฝึกฝนอบรมพระก่อนและหลังบวช และสื่อควรตัดสินใจให้ดีก่อนที่จะเสนอข่าวเรื่องพระที่อุทธรณ์

## LIST OF CONTENTS

	<b>Page</b>
ACKNOWLEDGEMENT	iii
ABSTRACT (ENGLISH)	iv
ABSTRACT (THAI)	v
LIST OF CHARTS	vi
LIST OF ABBTEVIATIONS	vii
<b>CHAPTER I INTRODUCTION</b>	<b>1</b>
1. Significance of the Study	1
2. Objectives of the Study	3
3. Scope of the Study	4
4. Methodology of the Study	4
5. Expected Result of the Study	5
6. Definition	5
<b>CHAPTER II BUDDHISM AND ROMANTIC LOVE</b>	<b>6</b>
2.1 Meaning	1
2.2 General Attitudes towards Romantic Love	8
2.2.1 Secular Life	10

## **LIST OF CONTENTS (Cont.)**

2.2.2 Religious Life	14
2.3 From Vinaya Pitaka	23
2.4 From Suttanta Pitaka	30
2.5 After Nirvana of the Buddha	33
2.6 Thai History	37
2.7 Contemporary Cases in Thailand	41
<b>CHAPTER III A CASE OF ISARAMUNI</b>	<b>48</b>
3.1 Being Accused of Violating Monastic Code	48
3.2 Isaramuni's Offence	49
3.3 TV Program	53
3.3.1 The Roles of Mass Media in Present News and Violating the Human Right	54
3.3.2 Ethical principles	58
3.4 Popular Attitudes	50
3.5 Comparative Affairs of Popular Ex-Monks's Scandal	63
3.6 The Roles of the Sangha Council on Judge Monks Alleged	64
<b>CHAPTER IV PROBLEMS AND SOLUTIONS</b>	<b>69</b>
4.1 Problems	69
4.2 Solutions	73
4.3 Interview of Buddhist Scholars	76

**LIST OF CONTENTS (Cont.)**

<b>CHAPTER V CONCLUSION AND SUGGESTIONS</b>	<b>96</b>
5.1 Conclusion	96
5.2 Suggestions	102
5.2.1 Possibility of Solution	102
5.2.2 Further Research	103
<b>BIBLIOGRAPHY</b>	<b>104</b>
<b>APPENDIX A</b>	<b>111</b>
- A Circular Letters	112
<b>APPENDIX B</b>	<b>114</b>
- Form of Interview	115
<b>BIOGRAPHY</b>	<b>117</b>

## LIST OF CHARTS

	<b>Page</b>
<b>CHAPTER IV</b>	
CHART 1 The problems of monks violating the rules	70
CHART 2 Solutions monks violating the rules	67

## LIST OF ABBREVIATIONS

The references in this thesis in Buddhism are taken from the English translations of the Bali Text Society and Siam Pititaka by showing in { } which it is in line with each other.

### Bali Text Society

A.III	Aṅguttaranikaya	vol. 3
A.IV	Aṅguttaranikaya	vol. 4
A.A.	Aṅguttaranikaya Atthakathā	
D.I.	Dighanikāya	vol. 3
DA	Dighanikāya Atthakathā	
S. V.	Saṃyuttanikāya	vol. 5
M. I	Majjhimanikāya	vol. 1
MA	Majjhimanikāya Atthakathā	
Vbha.	Vibhaṅga (Abhidhamma)	
Vin. I	Vinaya Piṭaka	vol. 1
Vin. III	Vinaya Piṭaka	vol. 3
Vis. I	Visuddhimagga	vol. 1

### Siam Pititaka tradition

An. Catukka.	Aṅguttaranikaya Catukkanipāta
An. Sat.	Aṅguttaranikaya Sattakanipāta
Vin. Mahā.	Vinaya Piṭaka Mahāvagga
Di.Si.	Dighanikāya Silakkhandhavagga

## LIST OF ABBREVIATIONS (Cont.)

<b>Ma.Mu.</b>	<b>Majjhimanikāya Mulapaṇṇāsaka</b>
<b>Ma. Maj.</b>	<b>Majjhimanikāya Majjhimpaṇṇāsaka</b>

### **Example:**

**A.III = Aṅguttaranikaya vol. 3**

**M. I. 364-367 = Majjhimanikāya vol. 1 Part 364-367**

**Am. Sat. 15/69/114-5 = Aṅguttaranikaya Sattakanipāta vol. 15 Part 69 page 114-5**

**Ma.Maj.13/47-53/36-9 = Majjhimanikāya Majjhimpaṇṇāsaka vol.13 Part 47-53 page 36-9**

## CHATER I

### INTRODUCTION

#### 1.1 Significance of the Study

As well known, Buddhism is a religion of love because it was found by loving kindness of the Buddha, former Siddhattha, prince of Kabilapasadusa city. That is meant if he had set fort to teach the Dhamma after enlightenment, Buddhism would had been well-known widely. His life was recorded that before becoming the Buddha, he abandoned his wealth and all worldly pleasures. He went forth, alone, into the homeless life for seeking the ultimate truth: without birth, old age, pain and death. Having attained the truth, he preached all things that are useful for enlightenment to people. With his loving-kindness, he set forth to preach people salvation for forty-five years. Having given monks discourses, he always sent forth his disciples into the world, to propagate the Dhamma,

*Go ye forth, O Bhikkhus, on your journey, for the gain of the many, for the happiness of the many, out of compassion of the world; for the welfare, the gain, the happiness of mankind.*

(Sumitra, Lek, 1968:4)

If the Buddha had not renounced to be a monk, we would have known the way leading to cessation of suffering, no having a religion of liberation suffering; and we don't know Buddhism, a religion of absolute love, nowadays.

Buddhism is claimed as religion of love, but it, in the same way, rejects some kinds of love: sexual intercourse, sexual desire, erotic love or romantic love etc. In fact, these regard as a kind of love, even if lay people were also prohibited to indulge in sexual pleasure. But he did not dispute a married life in society. The married life in his ideal on sexual intercourse was for existence of humankind (Buddhadasa Bhikkhu, no year: 31). Needless to say, monks were disputed to associate with all kind of taking celibacy.

Being prohibited monks to relate worldly pleasures because those pleasures were against the path to the cessation of suffering, *nibbana*. The Buddha preached the first sermon, Dhammacakkappavattana sutra, to five ascetics:

*Two extremes are to be avoided by the monks: being attached to sexual desire, which is low, vulgar, worldly, ignoble, and comes to no good; and indulging in self-mortification, which is painful, ignoble and to no good.*

(S. V. 421 {Sam. Mahā 19/1664/528})

According to this sermon, monks, indeed, renounce luxury, family life and sexual desires these, which are, regard as difficult. Owing to celibacy, monks must purify their body, speech and mind. The present time, furthermore, is not more likely the surrounding environment as the past. There are many inducing things. So, if any

monk does not control himself, he must flow on worldly way, more of or less. Sulak Sivarak, (2538/1995:7) Buddhist Scholar, pointed out that most monks have an action *Methuna samyoga*: bonds of sexuality; sex-bound which cause the renting or blotching of chastity despite no actual sexual intercourse.

This thesis is aimed at studying a romantic love between monk and woman. The researcher will raise the case of ex-monk Isaramuni as an example case for studying, who was accused of the scandal of sexual affairs with a married woman which it was known widespread the nation after the ITV program *Thord Rahat* (Decoding) had broadcasted on television, for easily to analyze and study.

With the significance of the problem as above mentioned, the researcher must study. Its benefits will be useful: knowing the Buddhist attitudes on romantic love between monk and woman both in disciplinary canon and discourse including history relating to this thesis, and in the status of lay people how to they should do when they know the case like this occurring.

## 1.2 Objectives of the Study

Objectives of this thesis are as follows:

1. To study the teachings of the Buddha concern romantic love between Buddhist monks and women.
2. To study the history of romantic love between Buddhist monks and women.
3. To analysis the scandal of sexual affairs of former monk Isaramuni.

### **1.3 Scope of the Study**

This research is aimed at studying romantic love in Buddhism by rising the case of ex- monk Isaramuni as an example in studying for seeking more details concerning: the case of the love between monk and woman both in the Buddhist scriptures and histories, the case of ex-monk Isaramuni compared with popular ex-monks Yantra and ex-monk Poavanaputtho, seeking for the way to solve the monk alleged on breaking disciplinary rule of Sangkha Supreme Council, and Buddhist scholars' attitudes on the case of monk's scandal of sexual affairs.

### **1.4 Methodology of the Study**

The methodology of this research has two parts:

#### **1. Documentary Research:**

##### **1.1 Primary Sources**

- The scripture of Buddhism : the Tipitaka.
- The commentary explaining the scriptures: the Atthakatha.

##### **1.2 Secondary Sources**

- The literature of Buddhist scholars, textbooks, and mass media: the Bangkok Post, the Nation, the Daily News etc. relating to this thesis

#### **2. Field Research**

Researcher will interview the Buddhist Scholars' opinions concerning romantic love and the scandal affairs of former monk Isaramuni all of aspects.

## **1.5 Expected Results of Study**

1. Clear knowing the teachings of the Buddha concern romantic love between Buddhist monk and woman both in Buddhist Scriptures and histories.
2. Knowing that Buddhist people should do when the scandal of sexual affairs occurs in Buddhist institution like the case of former monk Isaramuni.
3. Investigating the causes of monks breaking the disciplinary rule and the way to solve it.
4. Buddhists are not lost their faith in Buddhism when they have informed about monks violating the rule because of no new matters in Buddhism.
5. Buddhists appreciate the problems of monks violating the rules that they share in solving the problems.

## **1.6 Definition**

For easy understanding, the researcher has to define the term in this thesis:

**Romantic Love** -Love between male and female is full of desire for sexual satisfaction, but without sexual intercourse. In the boundary of this thesis will only describe the love between monk and woman.

## CHAPTER II

### BUDDHISM AND ROMANTIC LOVE

#### 2.1 Meaning

The word 'romantic love', there are two english terms 'Romantic' and 'Love'. Oxford Advanced Learner's Dictionary gives the meaning that romantic, adjective form, means:

- 1) *connected or concerned with love or a love affair,*
- 2) *appealing to the imagination and affecting the emotion intensely,*
- 3) *highly imaginative and emotional; concerned with ideals rather than reality,*
- 4) *noted for depth of feeling rather than form or intellectual ideas; preferring wild nature, position, etc to order and restraint.*

(Oxford Advanced Learner's Dictionary 1998:698).

The love, noun form, means:

- 1) *a strong feeling of deep affection for something/somebody,*
- 2) *sexual affection or passion,*
- 3) *great enjoyment of something*
- 4) *a person who is loved; thing that one loves.*

(Ibid. p. 1020)

Then, 'Romantic Love' means the emotion or imagination in one's mind only concerning with a love affair that may bring about a strong feeling of deep affection or the satisfaction for something / somebody such as a romantic woman: that woman is attractive, beautiful pretty, etc. Then one who has the romantic love may be show his/her felling to one that he/her falls in love.

In Buddhist doctrine, the word 'Love' is grouped as thee: unwholesome term, neutral term and wholesome term. The first one, there are *kama* (sensuality), *tanha* (craving) and *raga* (lust). The second one, there are *chanda* (will), *piya* (belove), *pema*, (lovely emotion) and *manapa* (pleasant emotion). And the last one, there are *metta* (loving-kindness) and *karuna* (compassion).

There are also many terms concerning 'love' as follows:

*Agape*, Greek word, always uses in Christianity meaning Christian love. It is real love and sacrifices one's happiness for others. (Sulak Sivarak, 2522:27) *Agape* love also

means a communal meal in the early church taken in commemoration of the Last Supper called love feast. (Dictionary Collins Dictionary of the English Language, 1986: 27)

*Erōs*, Greek word or erotic in English, is the love as contrasted with Agape, meaning (1) love concerning or arousing sexual desire as giving sexual pleasure, (2) marked by strong sexual desire or being especially sensitive to sexual stimulation, (3) a person who has strong sexual desires or is especially responsive to sexual desires or is especially responsive to sexual stimulation. (Ibid. p. 518)

In this research will be discussed only a romantic love between monk and woman. The following study will be focused on Buddhist's general attitudes towards romantic love.

## **2.2 General Attitudes towards Romantic Love**

On romantic love, it is an emotion and imaginary about love. Initially, it is an wholesome feeling and does not being about suffering at all, but it will bring about suffering when one develops one's feeling from the romantic thing to beloved thing ---that is, he attaches it. Then, we always hear that lust is an aftermath of the romantic love. On craving, the Buddha always pointed out that from lust comes to distress one who is given to sexual pleasure is victimized by desires and leads a life of illusion. In early Buddhism, therefore, merriment became a taboo and enjoyment even innocent enjoyment was a sin. Serenity was the main norm. The reasons of the Buddha has always preached man to keep away from desire and pleasure:

*for the pain of life I compensated for by pleasure, pleasure itself is the root of pain. Sorrow is an after math of sexual pleasure because these is pain as soon as the object of pleasure is removed pleasure is, therefore, another name for pain*

(Majupurias: 1989, 32)

And also in Anguttaranikaya states:

*'Monk, 'peril' is a name of sense desire, 'pain' is a name for sense desire, ' diseases' is a name for sense desire, 'tumor' ... .. 'fetter' ... .. 'morass' is a name for sense desire.*

(A.III)

So, there is the need for enlightenment that is only way a man meets a real bliss, nirvana.

As above mentioned, it seems Buddhism deputed to associate with all kinds of worldly pleasures which it is difficult for ordinary people following it. But the Buddha's teachings, eventually, is meant not only for monks in monasteries, but also for ordinary men and women living at home with their families. But they are different that slowness and fastness in eliminating the suffering. Some misunderstand that the task of eliminating the lust is only in the monastery. In fact, it is the task of all human beings. As is well known, at

that time the Buddha had already enlightened, he taught Yasa, his wife and his parents stating that: Dana- giving, liberality or charity; Sila- morality or righteousness; Sagga- heavenly pleasures; Kamadinava- the disadvantages of sensual pleasure, and Nekkhammanisamsa- the benefits of renouncing sensual pleasures. (Vin.I. 15 [Vin.Maha 4/27/32]; D.I. 48 [Di.Si. 9/237/189]). And according to the history of Buddhism, the Buddha did not enunciate the four Noble Truths to any one lightly. He would first feed the minds of his followers with other points of the Dhamma until they became pure enough to be receptive to high teaching. Then he would expose the Four Noble Truths to them (Sasanasabhana, Phra. 1990:5). This is clear that one has to develop himself constantly until the will be able to renounce every thing to be a homeless life for the purpose of developing their minds to higher stage.

Thus, for understanding easier and more convenient to accept Buddhism, the researcher will describe Buddhist attitudes as two aspects: secular life and religious life.

### 2.2.1 Secular Life

Secular life in this context is meant to lay people who observe the five precepts. They are householder, have wife, possess the wealth and are not Buddhist male monks, Buddhist female monks, novices and *meachee* or lay people who observe eight precepts.

People who take a secular life are still associated with defilement. They can have a romantic love, but they must be bounded with morality ---five precepts. Human beings love each other because of delight. The delight is born from confidence. At the same time, they must not forget to cultivate their love up to the higher stage --- loving-kindness. The lovers

can love each other for a life because they have the delight and benevolence. The latter one is one of characteristics of the loving kindness as appearing in the forth item of *gharavasadhamma* (virtues for a good householder life; virtues for lay people): *caga* (liberality; generosity). The love between lovers gives up because their loves are no benevolence (Phradep Sapon [Prayoon Dhammacitto] no year: 11-12). In Sigavodasutta gives clear illustration that the love must set a position on duties and obligation between the lovers. There are as follows:

*Five ways in which husband should minister to a wife:*

- 1) *Honoring her in accordance with her status wife.*
- 2) *Not disparaging her.*
- 3) *Not committing adultery.*
- 4) *Giving her control of household concerns.*
- 5) *Giving her occasional gift of ornaments and clothing.*

*Whereas a wife honors her husband by:*

- 1) *Keeping the household tidy.*
- 2) *Being helpful to the relations and friend of both sides of the family.*
- 3) *Not committing adultery.*
- 4) *Safeguarding and wealth that has been acquired.*
- 5) *Being diligent in all her works.*

(D. III. 192{Di. Pa. 11/201/204})

By the way, the Buddhism supports the couples who are compatible and understanding to each other.

*If a man can find a suitable and understanding wife and woman find a suitable husband, both are fortunate indeed.*

(Amporn Marddent. 2001: 68-70 cited by Dhammabada: [http:// www.geocities.com / Athens /Olympus/ 3743/MARRIAGE](http://www.geocities.com/Athens/Olympus/3743/MARRIAGE): June 23, 2001)

To be partner in life, they are also the compatible principles of conduct:

*Sama-Saddha: having compatible faith.*

*Sama- Sila: having compatible morality.*

*Sama-Caga: having compatible generosity.*

*Sama-Paññā: having compatible intelligence.*

(A. II. 60 {An. Catukka. 21/55/80})

However, although Lay people are still associated with defilement, they can practice the Dhamma. Buddhadasa Bhikkhu pointed out that the way of life of householdership does not prevent the practice of dhamma at all if they have the right views. He described a married life in title ‘ Dhamma talks for love’, which can be summarized as follows:

*Sexual intercourse is not the matter of enjoyment: disgust, ugliness, more suffering. Giving birth a child, for example, must take upon him even if human dislike but he must do (p. 19). Sexual intercourse for the purpose of sexual pleasure or for giving birth is different, the former one bring about the problems to the world, but the latter is opposite one. (p.27). To win a sexual pleasure, we have a right view" having sex for the purpose of giving birth the child (p.31). Marriage means to help doing work among the couples half by half. It makes the work finishing easy and quickly ( p.68). Marriage in dhamma language means to cooperative study in eliminating the suffering (p69). Marriage may have the purpose for walking towards nibbana: let you allow sexual pleasures having influenced (p.72). Couples are to study the three characteristics: impermanence, suffering, and non-self. So, the purpose of marriage should aim at nibbana (with such marriage does not prevent the practice of dhamma (p.90)*

To sum up lay people and romantic love in Buddhist attitudes, romantic love is of one who has not yet realized absolute truth, is still more attached to the physical world and since one mental faculties are influenced by craving and human emotions. The Buddha was well awareness that by initially natural human beings are still full of defilement, he showed

eight precepts, the vows of chastity that is to refrain from all forms of sexual experience and relations, for lay people whom want preparing themselves to become a monk, but for laywomen as *meachee* including laymen *brahamana* can take eight precepts in the special occasion, Holy day for example, or throughout their lives for the purpose of cultivating their mind to the higher stages till attaining *nibbana*.

### 2.2.2 Religious Life

Religious aspect is of one who takes celibacy. He does not associate with all sensual pleasures especially physical involvement, but it is necessary to be included mental involvement. We can not say strongly that monks have no a romantic love in their hearth, but we speak confidently that they must attempt to cultivate their minds up to the higher stage ---loving kindness. Because we accept that no one can cut it off except Non-returner and Arahāt. So, Buddhism in religious aspect deposes romantic love, because it is unsuitable emotion for one who vows of chastity. There are Buddhist monks, *Bhikkhuni* novices, and *Meachee* including *brahmana*.

The highest aim and purpose of celibacy in Buddhism is the unshakable deliverance of mind *nibbāna*. In Buddhist scripture there are many places that the Buddha said to the celibacy and forbidden a monk relating to sensual desire (*Kāmāramanarū*) As the Buddha preach the first sermon, Dhammacakkappauattana Sutra to five ascetics:

*Two extremes are to be avoided by the monks: being attached to sexual desire, which is low, vulgar, worldly, ignoble, and comes to no good; and indulging in self-mortification, which is painful, ignoble and to no good.*

(S. V. 421 {Sam.Maha 19/1664/528})

Concerning sensual desire, which is only the wish in mind, the Buddha ruled that it was unsuitable for monks to take it:

*Here, brahman, some ascetic or brahman claims to lead the life of purity lightly; for he does not enter into actual sexual intercourse with women. Yet he agrees to massage, manipulation, bathing and rubbing down by women. He enjoys it, desires it and takes satisfaction in it. This is what is turn, rent, blotched and mottled in one who leads the life of purity. Thus man is said to lead a life of purity that is unclean. As one who is bound by the bond of sexuality, he will not be released from birth, aging and death... he will not be released from suffering.*

(A.IV.54 [Am. Sat. 23/47/55]; Vis. I.144-150, 152-153)

In the Discourses the Buddha had preached the *bhikkhu* concerning sense pleasures in many places as the following sample:

The Discourse of the Buddha on the snake smile (alagaddūpana Sutta) of Medium length (Majjhima). The buddha said to Kama that Kama brings a little enjoyment, but it has more suffering. He told this matter to bhikkhus because of Ariṭṭha' s pernicious view:

*Some desires, so have I said, bring little enjoyment, and much suffering and disappointment. The perils in them are greater. Sense desires are like bare bones, have I said; they are like a lump of flesh, like a torch of straw, like a pit of burning codes, like a dream, like borrowed goods, like a fruit-baring tree, like a slaughter house, like a stake of swards; like a snake's head are sense desires have I said. The bring much suffering and disappointment.*

(Nyanaponika therā. 1962: The wheel publication. No.48, 49: 4; M.I. 133 {Ma.Mu. 12/277/266}).

On discourse to Potaliya (Potaliya Sutta) the first seven explained the Buddha:

*(1) Bare bones, fleshless, blood-smearred, are thrown to a staving dog but cannot satisfy the animal's hunger. Similarly, sense-desires give no lasting satisfaction.(2) A lump of flesh*

*which birds of prey fight each other. It may meet death or deadly pain from other bird, if it does not yield it. Similarly, sense desire may be come the cause of deadly conflict.(3) A torch of straw severely burns to the man if not quickly discards. Similarly, sense-pleasures will severely burn the man who partakes them in belief that they will bring light and joy to his life. (4) A pit of burning coals which a man is dragged by other; if he cannot free himself from the grip, he will be throw into the fire and consumed by it. Similarly, of woe, whom takes them. (5) A dream of a beautiful landscape that vanishes on awakening. Similarly, sense-pleasures are a brief illusion like a dream. (6) Borrowed goods which the borrower should not prides himself in public because of being withdrawn in one day.(7) A fruit tree climbed by one who craves for the fruits, but another man is unable to climb, chooses another method and fells the tree; unless the first man quickly descends, he will break his limbs. Similarly, one may suffer severe injury of body and mind if he is indifference in sense-pleasures.*

(M.I. 364-367 {Ma. Maj.13/47-53/36-39})

And the last three explained by Nānamoli, Thera (1962: No. 48,49.p. 21) are as follows:

*(8) A slaughterhouse (or place of execution): because sense desires are like a butcher's (or executioner's) block. This may mean that sense desires kill much that is noble in man and cut off his higher development. (9) A snake of swords are piercing and causes wounds familiarly, sense-pleasures are indeed the pains of jealousy. (10) A snake's head: sense-pleasures are a grave risk and peril for present and future welfare, if one walks unwarily.*

Turning to the Disciplinary Cannon, there are many rules concerning woman, is regarded the beginning of purify (Vis.I.28) which monks must observe them the rules concerning woman have level, the medium level and smallest level. The highest level is to four spiritual defeats, especially the first spiritual defeat, parajika, don't having sex with woman. The Buddha rebuked greatly a monk having sex with woman.

*I say to you, bhikkhu, I declare to you, bhikkhus, that is would be better for one... who does not lead the life of purify and claims to be so,... to sit down or lie down embracing that great mass of fire burring, blazing and glowing,... But if one who is unvirtuous, evil-natured,... and fall of corruption, should sit down or lie down embracing a warrior noble*

*maiden.. That would be long for his harm and suffering. After breaking up of the body, after death he would reappeared, in stated lows, in an unhappy destiny, in perdition, in hell.*

(A.IV. 128-129 {Am. Sat. 15/69/114-5}; Vis. I. 155-156)

Moreover, they will be disrobed immediately if they have sexual intercourse. To quote and often repeated formula in this section of the *vinaya*, "*whenever monk has sexual intercourse is parajika, a defeated one, and will not find communion in the Sangha*" (Vin III: 21 {Vi. Maha. 1/20/36). The canonical definition of 'perform' in the expression to perform sexual intercourse is described as a monk inserting his penis in to a vagina, month, anus, etc., even if only as far as the width of a sesame seed . Another rules relating to woman are as follows:

1. *A bhikkhu who, being sexually excited, touches the body of a woman commits a saṅghādisesa.*
2. *A bhikku who, being sexually excited, speaks in seductive way to a woman commits a saṅghādisesa.*
3. *A bhikkhu who, being sexually excited, speaks enticingly that a woman should enjoy herself by indulging in sex commits a saṅghādisesa.*
4. *If a bhikkhu sits in a secluded place alone with a woman (where they cannot be seen) and a trustworthy lay person*

*speaks rightly of a pārājika, a saṅghādisesa or a pācittiya, and the bhikkhu acknowledges it accordingly, it should be dealt with in the appropriate manner (to that offence), or to whichever class of offence the trustworthy lay person specifies.*

5. *If a bhikkhu sits in a place alone with a woman where they cannot be overheard a trustworthy lay person speaks rightly of a saṅghādisesa or a pācittiya, and the bhikkhu acknowledges it accordingly, it should be dealt with in the appropriate manner (to that offence), or whichever class of offence the trustworthy lay person specifies.*
6. *If a bhikkhu gets a bhikkhuni, who is not a relative, to wash, dye or beat an old robe, it is a nissaggiya pācittiya.*
7. *If a bhikkhu accepts a robe from the hand of a bhikkhuni who is not a relative, unless it is exchange, it is a nissaggiya pācittiya.*
8. *If a bhikkhu gets a bhikkhuni, who is not a relative, to wash, dye or comb out (to card) goat's wool, it is a nissaggiya pācittiya.*

9. *If a bhikkhu sleeps in a place where there is a surrounding wall and under the same roof with a woman, even for one night, it is a pācittiya.*
10. *If a bhikkhu teaches Dhamma to woman, speaking more than six words, it is a pācittiya. (Except when a male is present who can understand the sense of what is said).*
11. *If a bhikkhu, who does not have the permission of the Saṅgha, teaches bhikkhunis, it is a pācittiya.*
12. *If a bhikkhu goes into the bhikkhunis' living quarters, except when a bhikkhuni is sick it is a pācittiya.*
13. *If a bhikkhu disparages another bhikkhu, saying that he teaches the bhikkhunis because he is hoping for gifts, it is a pācittiya.*
14. *If a bhikkhu gives a robe to a bhikkhuni who is not a relative of his, except when it is by way of exchange, it is a pācittiya.*
15. *If a bhikkhu sews the robe of a bhikkhuni who is not a relative of his, or if he gets someone else to sew it, it is a pācittiya.*
16. *If a bhikkhu invites a bhikkhuni to accompany him along the road even as the end of one village, except when the road is dangerous, it is a pācittiya.*

17. *If a bhikkhu invites a bhikkhuni to embark on a boat with him to travel upstream or downstream, it is a pācittiya. This is excepted when they are only crossing to the other bank of the river.*

18. *If a bhikkhu eats food which a bhikkhuni has pressed lay people to give, except when the lay people had put them aside intending them for him, it is a pācittiya.*

19. *If a bhikkhu sits or sleeps in a secluded place with a bhikkhuni, just the two of them privately together, it is a pācittiya.*

20. *If a bhikkhu sits in a room with a woman, without a man (or boy) present as a chaperone, it is a pācittiya.*

21. *If a bhikkhu sits in an open place with a woman, there being only the two of them, it is a pācittiya.*

22. *If a bhikkhu persuades a woman to travel on a journey with him, even if only for the length of a small village, it is a pācittiya.*

23. *If a bhikkhu accepts food from the hand of a bhikkuni who is not a relative of his, taking it with his own hand and consuming it, it is a pāḍidesanīya.*

(Vijirañānavarorasa, Somdet Phra Mahaā Samaṇa Chao Krom

Phrayā 1993: 5-25)

To sum up religious aspect towards romantic love, one who take a precept, 227 for monks, 311 for female monks, 10 for novices, and 8 for Buddhist lay people must not associate with all forms of sexuality and desire (including romantic love), because these precepts are of people who vow of celibacy or Bhahmacariya for the purpose of attaining the religious goal of *nibbana*.

In the following, the researcher will focus on romantic love between monks and women from any sources.

## **2. 3 From Vinaya Pitaka**

### **Monk had sex with former wife**

A monk who was the cause of being ruled the first *parasika* (spiritual defeat) named Venerable Sudina. His story was recorded that he had sexual intercourse with his former wife which it did not concern romantic love directly. The story said:

Sudina was the say of a Kalandaka, the great merchant, of Kalandaka village in Vesali City. One Sudina the Kalandaka went to Vesali, together with many friends, on some business. At that time the lord was seated, surrounded by a great company of people, and teaching the Dhamma. When he say, and then, he went to listen the Dhamma. We faith in the Buddha, desired to go forth from home into homelessness. He begged the Buddha to accept him as a monk, but the Buddha did not ordain him because of without the parents' consent.

Then Sudina went up to his parents in the village of Kalandaka for consent to go forth from home into homelessness. He begged his parent three times, but was defused. Sudina, they lay down on the bare ground and had not eaten for seven days. His parents and friends begged him to give up, but he did not finally, his friends begged Sudina's parents, committing his desire, and they allowed him as a monk. Being ordained, Sudina observed sticky the disciplinary rules, dwelt depending on a certain village of the Vajjianas or Vajjās.

At that time the Vajjiaus was short of alms food, which was difficult to obtain, Sudina has relations who were rich. When he arrived at Vasāli, his relations informed and brought him as great gift of gods. Then he gave these offerings to the monks. in the early following day he entered the village of Kalandaka (his home). Having known the news, his parents invited to eat and begged him to disrobe by using a great wealth for the purpose of inducing him, but not achievement. Not long afterwards Sudina's mother his former wife to see venerable Sudina and induced him in sexual intercourse with former wife, who, at that time, menstruated and the flow began. Then the womb of the venerable Sudina's former wife come to maturity, and she gave birth to a son. Now this boy was called Bijaka; called former wife of the venerable Sudina, Bijaka's mother, called Sudina, Bijaka's father. At later time, both having gone forth from home to homelessness, they realized arahanship.

Then the venerable Sudina was remorseful and conscience-stricken, he became haggard, wretched, of a bad color, yellowish, the veius showing all over his body, melancholy, of sluggish mind, miserable, depressed, repentant, weighed down with grief monks know his action, looked down upon him, and told this story to the lord and the lord

for this reason, in this connection, having had the company of monks convened, questioned, looked down upon and laid down the first disciplinary rule, parajika-spiritual defeat:

*Whatever monk should indulge in sexual intercourse is one who is defeated, he is no longer in communion.*

(Vin III: 21 {Vi. Maha. 1/20/36}).

#### **A perverted hearth monk came into physical contact with woman**

This rule is the second formal meeting in amount of 13 rules. It is described to monk affected by desired and come into physical contact with woman. This is an offence entailing a formal meeting of the order. The matter was recorded as follows:

At one time the enlightened one, the lord, was staying at Sāvattthī in the Jeta Grove in Anāthpiṇḍika's park. At that time the venerable Ūdāyin lived in the jungle his dwelling was lovely, good to look upon, beautiful, the water used for drinking and that used for washing were well placed. Many people came to look at the dwelling, and a certain brahmin together with his wife approached the venerable Ūdāyin to see the dwelling. He open the door, enter the dwelling. The brahmin entered after him, and brahmin lady entered behind the brahmin. Then the venerable Ūdāyin, opening some windows and closing other, going round about the inner room, and coming up from behind, rubbed up against the brahmin lady limb by limb. After they went away, brahma lady told the brahman about udāyin rubbed up against her limb by limb. The brahman

became annoyed, vexed, and angry the monks heard this brahmin as he was grumbling, murmuring, and becoming angry. Then these monks told this matter to the lord. Then the lord on this occasion, for this reason, causing the order of monks to be convened quarried the truth, and rebuked him. Thus monks, this course of training should be set forth:

*Whatever monk, affected by desire, with perverted heart,  
should come into physical contact with woman, holding her  
hand, or holding her a braid of her hair, or rubbing against  
any one or other her limbs: this is an offence entailing a  
formal meeting of the order.*

(Vin. III, 119 {Vi. Mahā 1/375/507})

### **Monk spoke the lowed words with women**

This disciplinary code is the third rule of formal meeting. The story was recorded as follows:

At one time the enlightened one was staying at sāvattī in the Jeta Grove in Anāpīṇḍika's park. At that time the venerable Ūḍāyīn lived in the jungle, his dwelling was lovely, good to look upon, beautiful. So, his dwelling was hearsay widely likewise many women came to park in order to see the dwelling.

Then the venerable Ūḍāyīn had an opportunity showing these women his dwelling and pointing out the provide to them, spoke in praise, spoke in blame and begged and implored and asked and questioned and described and exhorted and abused.

These women who had little fear of blame, who were shy and who had no shame mocked at the venerable Ūdāyin, called out to him, laughed at him, made fun of him. But those women who had shame, upon departing complained to the monks.

The monks told this matter to the lord, then, the lord on this occasion and in this connection had the company of monks convened and questioned the venerable Ūdāyin □ whom confessed to offend women with lewd word. The lord rebuked him and, thus, monks, this course of training should be set faith:

*Whatever monk, affected by desire, with perverted heart, should offend a woman with lewd words concerned with unchastely, as, for example, a youth to a young woman, it is an offend entailing a formal meeting of the order.*

(Vin. III, 127 {Vi.Mahā, 1/397/528})

### **Bhikku spoke enticingly to woman indulging in sex**

This disciplinary rule is the forth formal meeting which says to a bhikku who, being sexually excited, speaks enticingly that a woman should enjoy herself by indulging in sex. The story that was the cause of laying down this rule was recorded as follows:

At on time, the Buddha was staying a Sāvathī in the Jeta Grove in Anāthapiṅka's park. Now at that time there was a certain woman who was a widow, beautiful, good to look upon, lovely. Then the venerable Ūdāyin, using early and taking his robe and bowl,

came up to this woman's dwelling and having come he sat down on the appointed seat. He rejoiced, pleased, gladdened, delighted his woman with talk Dhamma.

Then this woman having been delighted with talk on Dhamma. She said to the venerable what he wanted, she will be able to give to him: the requisites of robes, alms bowl, lodgings and medicine for the sick. But the venerable spoke enticingly her indulging in sex which regarded as a difficult thing to do. She believed and allowed, but the venerable shown a dislike manner to her and departed spitted. Then this woman became annoyed, vexed, angry. This matter was told to the lord. Then the lord for this reason, on this occasion, having had the order of monks convened, quarried for the truth, rebuked, and set forth:

*"Whatever monk, affected by desire, with perverted heart, should speak in praise of ministering to sensual pleasures for self in the presence of women-folk, saying: sister, this is the highest kind of ministration: that a woman should minister to one like me, virtuous, of good conduct, leading the Brahma life, in this fashion-meaning with what is connected with sexual intercourse-that is and offence entailing a formal meeting of the order.*

( Vin. III, 131 {Vi. Maha 1/414/549})

### **Monk slept place with woman**

This rule is the sixth rule in expiation, *pācittiya* 92. It is a case of monk slept place with woman. The story was recorded as follows:

At that time, the Buddha stayed at *Sāvatti* in the Jeta Grove in *Anāthpiṇḍika* is monastery. Now at that time a rest-house in that village had been made ready by a certain woman. Then the venerable *Anuruddha* approached, and spoke to that woman for staying for one night in the rest-house. That woman allowed, but other travelers came up to that woman, and for staying one night like the venerable. That woman told these travelers to approach the venerable because he arrived first. The venerable *Anuruddha* allowed them staying. Then that woman, on account of his appearance, fell in love with that venerable. Then that woman approached, spoke, and invited him to stay in room when she prepared a couch within by reasoning that the master will not be comfortable, crowded with these people.

After that woman, having prepared a coach within for the venerable *Anuruddha*, having decked herself up in ornaments, smelling of perfumes, approached, asked him to have sex as well as the wealth for three times, but that venerable was silent. Then that woman, having slipped off her outer cloak, walked up and down before that venerable, then she stood, then she sat down, then she lay down. But the venerable was careless, he kept, control over faculties, neither so much as looked at that woman nor addressed her. Then that woman realized it was foolish act and misguided, she dressed in her outer cloak. Saluted the feet of that venerable with her head and asked the master to acknowledge for

her the transgression as a transgression for the sake of restraint in the future. The venerable Anuruddha acknowledged her confession.

At the end of that night that woman had with her own hands satisfied and served that venerable with abundant food. After finishing his eating, the venerable addressed the Dhamma to delight that woman. She addressed his preaching and showed her as a lay follower from this day forth, so long as life lasts, as one gone for refuge.

When the venerable had gone to Sāvattihī, he told this matter to the monks those when were modest monks, looked down upon, criticism, spread it about, and then these monks told this matter to the Buddha. The Buddha inquired for the truth, rebuked and set forth this rule:

*Whatever monk lies down in a sleeping-place with a woman,  
there is an offence of expiation.*

(Vin. IV. 19 {Vi.Mahā 2/294/298})

## 2.4 From Suttanta Pitaka

### A prostitute woman induced Moggallana therā in sex

In Theragāthā Saṅghikanibāta says to a prostitute woman coming to induce Thera, Moggallana. The Thera said to the woman with verses:

*You little hut made of a chain of bones, saw to gather with  
flesh and sinew. Fie upon the evil-smelling body. You*

*cherish those who have another's limbs. You bag of dung.  
Tied up with skin, you demons with lumps on your beast.  
There are nine steams in your body with flow all the time.  
Your body with its nine steams makes an evil smell and  
obstructed by dung. A bhikkhu desiring purity avoid it as one  
avoid excrement. If any person knew you as I knew you, he  
would avoid you, keeping far away, as one avoids a curs - pit  
in the rainy season.*

(Norman. 1990: 106; BS.18/400/365)

When that prostitute woman heard this verse, felt distress. (In Khuddakanikaya AtthaKatha ads that she felt shame, bend her head and showed her respect to the Thera saying the verses)

*This is so, great hero, as you say, ascetic; and here some sink  
down as an old bull in mud.*

Then, the Thera pointed out her knowing that following ones own satisfactory is usefulness and causes harmful and said the two verses:

*For wherever would think of painting the sky with yellow any  
or other colour, that is only a source of trouble. This mind,*

*well concentrated inside, is like the sky. Evil - minded one do not attack me as a moth attacks a bonfire. (Ibid.) The Athakatha says that After the conversation came to an end she heard these verses, with as ashamed mind, she was far a way from there.*

(A.A. 457)

### **Novice Palita**

The elder Chakkhupala who was arahat had the blind eyes because of an austere practicing; that is, he practiced meditation throughout the rainy season for the months without sleeping. He wanted to jetavana for presence the Buddha. Young monks would take initially him to go there, but he denied because he was weak, the weak body would have an obstacle to Journey. He, therefore, told them going on ahead. Then his relatives told Patita whom was his sister's son holding the tip of the Elder's staff. Before Journey. The Elder gave Patita to be ordained a novice. They arrived at a forest village name Katthanagara, near which the Elder from previous resident. The novice heard in the forest the vice of a woman singing a way as she gathered firewood. As he listened to her song he felt in love with her voice. The novice, fascinated by her vice, said to the Elder that he had some business. So saying, he went in the direction of the woman. When she saw him, she became silent. The novice violated the law of chastity with her. When he finished his business, returned to the Elder. The Elder asked and knew the truth. So he did not allow him holding the tip of the Elder's staff. Because of a reason that his act as a sin. Finally, the Elder tip came to end with the helping of Sakka god, (Burlingame.1990: 146 - 156)



## 2.5 After nirvana of the Buddha

As is mentioned earlier about the case of monks having romantic love with women in Tipitaka. The most of those cases had happened in the Buddha time. Hence the researcher will focus on history after the Buddha death.

**India** is the origin place of Buddhism. And afterwards it came to an end about 1200 years, though in some districts, as in Magadha, Bengal, Orissa and south India, it lingered on for a further 200 or 300 years (Conze. 1982:99). Unfortunately, there were no the data pointed out the cases of monks having romantic love or sexual involvement but we were well known after the Buddha passed away there are much chaos happening in Buddhism i.e. there were three councils, especially second council and third council that its causes were monks who had an improper manners. Besides, section of the Buddhists, after the sixth century AD, also seems to have influenced by Brahmanical rituals of the paranoiac type (Joshi. 1985:113). Again, in the course of 17,000 years of co-existence the Hindus had taken over a great deal from the Buddhists because trantic Buddhism was more similarly with trantic Hinduism. Buddhists could not separate the difference between them. Finally, Buddhism was covered by native religion. As Luis O Gomez (Kitagawa and Cummings. 1989:65) said:

*The rising cult of viṣṇu seen better equipped to assimilate the religion of the people. Buddhist itself served better as a*

*universe religion that could unite Indian foreign invaders, the later did not always choose to become Buddhists.*

In Ceylon, (Sri Lanka in present) Buddhism was established the rigne of Devā nampiya Tissa about the middle of the 3rd century B.C. by, Asoka's son Mahinda (Rahula. 1966:62).

On romantic love between monk and woman in history of Ceylon we know a little. But we know that according to the Jetavanārāma Sanskrit Inscription and the Mihitatep Tablets of Mihinda IV say the spiritual standard of some monks in the 9th and 10th centuries seems to have been poor. Some monks had agricultural and commercial interest, some had land property, some committed offences against relation and society whose speech was coarse and who did not speak the truth. (Ibid. p.184 cited by Epigraphia Zeylanic. I, pp.4-14, 86)

A certain case between monk and woman was recorded:

1. During Mahasena's reign, Tissa Thera who accepted the Jetavana Vihara was disrobed by the minister of justice. Although a charge of Parajika offence against him was finally proved by the sangha, the had not the power to disrobe him without the aid of the state (Geiger, 1964:270).

2. In the 2nd century B.C.: a man and a woman were disrobed having physical relations in a park at Anuradhapura (Ibid. p. 89-90. Citing. Dharama Pra practipika. P. 322).

3. During 77-59 B.C: a young monk of Lohapāsāda and a lady of Saddhā Tissa's retinue are reported to have died of love for each other (Ibid. p.188. Citing. AA.p.13)

4. During 67-79 A.C: a monk Citta of Cetiyaḡiri who had entered the order when he was advanced in age was made with love for the beautiful young Tamil queen (Damiāa-Devī) of king Mahādāāhika Mahānāga, and is said to have become a butt for the clumsy ridicule of the younger monks a Mihintalē (Ibid. Citing. Early history of Buddhism in Ceylon by E.w. Adidaram. p.127).

5. Monk fell in love with nun: once young monks were reciting Suttas at the Mahācetiya (Ruvanvāl,-sāya), probably in the evening. Some young nuns were seated immediately behind them listening to the recital. One of the young monks, stretching his hand backward, touched the body of a young nun. She looks his hand and placed it on her breast. They developed a love for each other and later left the order. (Ibid. Citing. MA. Pp. 354,214; DA. P. 137; Vbha. P. 253; AA. P. 16)

6. It happened in 13th century B.C. at the Maricavattī Vihāra: a great multitude of both monks and nuns here assembled at Anurādhapura. A little Sāmaḡera was carrying a bowl of hot gruel. It was so hot that ho had to put the bowl now in the folds of his robe and now on the ground. A little nun saw his plight and gave him a plate. Years passed, and there was a famine in Ceylon. Many monks and nuns were obliged to go to a country beyond the seas for food, most probably to India. The nun had gone there with an earlier group of nuns. When she heard that a new Sinhalese monk had arrived, she went to see him sat there chatting. 'Sir', she inquired, "how old were you at the time of the consecration ceremony of Maricavattī? 'I was only seven-year-old Sāmaḡera. How old are

you? ' I too', Said the nun and recalled the old incident. The Thera out the plate showed it to the nun. The old memories were refreshed, and they developed a love for each other and left the order. At that time they were sixty years. (Ibid. p.189. Citing. MA. pp. 354-355, 214; DA. p. 137; Vbha. p. 252; AA. p.16)

At present, a scandalous sexual affair as data collected is the case of Buddhist monk Ratmalane Siddartha Thera, incumbent of the Wedihitikanda Temple was charged with the rape of four sisters of the same family of Embilipitiya on January, 14, 1997. The case is committed to the Galle High Court and will be called on March 15. The non-summary inquiry start on November 12, 1997. (<http://www.lanka.net/take house 12001 101/24/pro01.html>:Jenuary 3,2001).

**In Burma**, Buddhism was established by the missionary monks Sona and Uttara with five others from the kingdom of Emperor Asoka in India. From the long history of Buddhism in Burma there were very few cases of monks misbehavior noted. Unfortunately the data can not collected as is collected, only in English press but a few cases in Burmese press.

The Burman, Jun. 8, 1958, and The Nation, Jun. 11, 1958 said that a monk wounded his own abbot because the abbot had threaten him in order to gain the monk's sister in marriage (Mendelson. 1975: 141-142).

The Nation, July 17, 1959, Oct. 28, 1959, and Oct. 14, 1958 said that there were account of three monks involved in clandestine in affairs with woman, one resulting in a paternity charge, another culminating in a moral assault on a boy and his companion who

had gossiped about and older monk's affair with a young girl, and a third involving a trishawman's wife and a monk.

And *The Nation*, Jun. 30, 1959 said that a monk and a girl were imprisoned for three months for embracing and kissing in railway carriage, an appeal being denied on the grounds that obscene acts in public places were too frequent and that an example had to be made.

## 2.6 Thai History

Buddhism came to south East Asia earlier, dating back to the missionary movement of Asoka, Emperor of Magadha in India some two hundred years odd after the death of the Buddha. In his missionary effort the Emperor sent the monks Sona and Uttara to suvanubhmī. In Thailand, it was claimed that Buddhism came first on the site of Nakorn Pathom (Nivat, 1965: I) for Theravadin Buddhism was spread into Thailand by Mon, when its influence was in Lānnā country, now forming the north-western provinces of Siam, as was as around Lopburi, seat of the Mon administration of Dvaravati. (Ibid. P.3).

Thai history was recorded concerning the offence of monks. As much as the researcher has collected the data, that cases had occurred in Krung Ratanakosina-Bangkok kingdom.

Rama I, Phrabadsomdej phrapuddhayodphajulāloka mahārāja (B.E. 2325-2352) had already issued 7 of the series of 10 loyal decrees, the Kotmai Phra Songh, intended to clear the clergy of the moral depravity into which a period of political tumult had brought

them. According to the tenth decree, dated 1801, some 128 profligate monks were rounded up, made to disrobe and conscripted for hard labor as a punish, their offence was:

*Certain monks, taking advantage of their honorable standing, are son shameless as to descend to all kinds of low behavior such as drinking intoxicants... . Wandering out at night to see entertainment, rubbing shoulders with women. Engaging in loose talk... boarding Chinese junks in order to obtain fanciful objects of merchandise, thus rendering themselves objects of scorn and ridicule to foreign unbelievers... some go to phrabād, where they while away their days in flaring with woman excursionists and adopt at night the highwayman's life or attend low and undignified entertainment...*

(Ibid. P. 24)

The story of Thai monks' violating was also recorded in the code of the three seals:

*On Wednesday, 2532 that monks and novices do not follow Buddhist disciples. They don't study Dhamma but prefer going to market to see woman and associate with them. They have dancing, chess-playing and all kinds of gambling. They*

*associate themselves with men and women to play gambling until they both have ardent and intimate relationship. And then women after having intimacy with them entertain monks and novice. They sit for talking, courting, touching and finally having sexual affairs. Also, after monks and novices are familiar with women, then instead spend nighttime at temple, go to stay at night with them.*

(Prasong Kittinantachai, 2001:110 cited by Code of the three seals, 2521: 563)

During the reign of Rama II (B.E. 2353-2367). There were three cases of senior monks, one was supreme patriarch, the others were monks in high ranks, who had sexual misconduct of celibacy and then King Rama II came to rescue the problem by having interfered the Sangha affairs in person. They were finally ordered to disrobe and put in jail.

By the way, there are many cases of their misconduct having been recorded:

1. *Dee who was a monk at Wat Bho had sex with Ms. Tong, Ms. Pim, Ms. Nu, Ms. Bonrod, Ms. Pien.*
2. *Thongyu, the monk, had sex with Ns. Tongin.*
3. *Novice Pin has resided at Wat Bho, had sex with Ms. Kum who is the wife of Pat.*
4. *Pao has stayed at Wat Ampawa, indulged in sex and had*

*children with Ms. Janlao.*

5. *Maha Sang was suspected in accusation of Parajika of having stayed alone with nun Keaw.*

6. *Phra Nikorn, the high-ranking monk, without shame, by speeches and action seduced Ms. Chim.*

(Ibid.)

In some period, the monks' misconduct of celibacy caused too critical impacts to people kept silence. It was the cause of being issued a Sangha law:

*Monks nowadays got ordained to be monks to use Buddhism for their accumulation of wealth, rewards of material properties. They were not monks who wanted to study Dhamma. Most of monks nowadays were way ward monks who dared to commit such as parajika. As they could go to visit women easily and vice versa, monks, them for, had much more chance to have sex with them. According to this consideration, law would be issue to senior monks to forbid monks in their temple to talk to women in their rooms. Also, woman was not allowed to visit the temple. If any women entered the temple, they would be fine by the police”*

(Ibid. P.III cited by Siddhiphan, Prayut: 554)

## 2.7 Contemporary cases in Thailand

### The first case

Phra Nikorn Yoskhamchoo, abbot of Wat San Pong and popular preacher in Chiang Mai. He became the lead story in most newspapers because Onpavina had acted against him. She knew him leaving to Germany, may build up relations with another woman and feared a child to be giving birth would not have a legitimated father. Then she and Supported from former Rassa Dorn Party, MP Chaipak SiriWat went to Don Muang Temple abbot asking monastic authorities to disciple Nikorn for having sex with her and making pregnant.

But in Jun, 1990, for Phra Nikorn charges against Onpavina and her family for having detained him just as he was abbot to depart from Bangkok on a trip to Germany, forced him to go through a mock marriage with her, and attempted to extort 5 million Baht from him, or. More precisely, from the temple funds he controlled. Onpavina and her family members were arrested in Phrao where they traveled with the monk.

Afterwards Onpavina gave birth in October 11, 1990, newspaper quickly concluded from pictures of the child that Phra Nikorn was obviously the father. Phra Nikorn immediately denied finally the religious Affairs Department decided on evidence found and ordered the monk to disrobe, the same as a higher ecdesiastical Court Uphold on the first decision. And the case came to an end when The Sangkha Supreme Council ruled on 18th March, 1991 that Phra Nikorn had indeed violated the parajika rule and must disrobe

within 24 hour. After that in February 14, 1997 the Appeals Court sentenced him one years and 20 month for giving false information to authorities; the ex-monk was released on bail with a title deed for a land plot valued at 3-6 million (Bangkok Post 14, 1997). And Supreme Court Upheld the Appeals Court's 22-month jail sentence against him for giving false information to authorities. He requested a release on 200,000 Baht bail and submitted a medical certificate from Phrao Hospital Stating that he needed time to rehabilitate, but the court denied the request because of failing to show up for reading of the verdict on April 3 (Bangkok Post. April 17, 1998).

### **The second case**

Phra Yantra Amarobhikkhu, former name Winai Ra-onsuwan a widely respected monk, was accused of having sex with one woman in January 17, 1994 (Daily News). The source said that while they were in Europe they had sex and fathered a daughter, Kratai. Krewta Mongchianda, a nun Combodia and now an American citizen, claimed that Yantra seduced her on deck of a cruise ship while sailing from Sweden to Finland. But PhraYantra initially interviewed that "it is a matter of jealous one, having a bad purpose; and one who build this matter would go to deepest hell". There were two European women, Eva Lalden, a Danish musician, and Susan Warnceke, a Germany psychologist, also claimed he had sexually abused them. At that time, many people had not yet believed that it was true such as Mr. Pramod, a former deputy of ministry education, after Dr. Kingkeaw, Keawta and Mrs. Boonchucy Ruddhachati went and showed the evidence against Yantra on 17th January. On 31st February special committee for investigation in

reality concluded Yantra was inguilty which it was caused a half-mind: false or true. Finally, Chantima and her daughter had DNA tests and challenged Phra Yantra to prove the charge that Katai was Yantra's daughter. But Yantra steadfastly refused to do so and the Sangkha Council claimed that Sangkha law made it impossible to force him to do so. The government leading by Chuan Leekpai in that day could not bring legal action against Yantra because of having no jurisdiction in the matter.

In early 1995 other evidence pointed strongly to Yantra having broken his vow against having sexual relation when the Sangkha council had been received the receipts and American account bearing the signature "Winai Amarobhikkhu, Yantra's name appearing on his passport that he used the services contracted at brothels in New Zealand and Australia and had long phone conversation with Chantima by millionaires Rattana, who cancel the card when news were against Yantra in 1994.

The scandal cause came to an end when the Sangkha Council found a basis for defrocking Yantra, announced that Yantra had live with Chantima for eight month in Yugoslavia and had visited improper places (brothels) in Australia and New Zealand, must disrobe for breaking a major rule.

Mr. Winai fled to oversea in 1995 (Bangkok Post. October 5, 2000), he had faced the charges as fallows:

May 14 1996, June 25, 1997, July 6, 1997

The charges in Thailand for insulting the supreme patriarch and dressing in a monk's outfit after he had been disrobed, two charges in abroad for illegal entry and document forgery.

October 5, 2000

A charge in Minnesota with causing the death of a 21-year-old when he ignored a stop sign and crashed into her car up to now, Thai police cannot take back to law process because it needs to work much harder because the US. freedom is highly valued.

### **The third case**

On December 7, 1995 ex-monk Yodchat Supaha, 22-year-old ex-monk of Wat Khao Poon in Kanchanaburi raped Austrian tourist, Inge Holeck, who visited the temple. Three days after that Yodchat Suaphu had killed British tourist Johanne Masheder, 23, when she resisted a robbery attempt her body decomposed and partly burnt was found in a cave in Kha Poon temple and her belongings including her passport was found in his room. He allegedly admitted to attempted rape, bashing the victim's head against a rock when she resisted and dumping the body into a cave. He also said he robbed the woman of 600 Baht. Then the ex-monk was charged with attempted rape, robbery and murder. His wrong acts, the Appeals Court upheld the Lower Court to death sentence him and he had been detained at Bang Kwang prison in Nonthaburi where convicts sentence to die were put on "Death Row". Yodchat was defrocked after his arrest on January 14 (Bangkok Post Mach, May 22, 30, 1996; March 28, 1997).

### **The forth case**

Bhavana-Buddho was one of the most popular monks, taught Dhamma about heaven and hell and practiced meditation and helped people especial the hilltribe students in

education. He was accused of sexual abuse by raping a lot of hilltribe girls in July 30 by the monk who used to stay a Sampran Temple concerning the irregularities of the abbot sent a letter note to the Religious Affairs Department. As a result of investigation with evidences, he was guilty, was disrobe and put him in jail.

### **The fifth case**

In November 6, 2000 a senior monk, Phra Khru Thammathornwanchai Thawaro, 43, abbot of wat Thachany in Doembang Nangbuad district, Suphan Buri province, lived out his hooker-filled fantasy as a Mercedes-driving colonel in the military's special forces, entertained two women at a Suburban house, and live a very unmonklike existence. The police were arrested him in front of a house in Bang Buathong district, Nonthaburi. Within his room found logo and characters of the Dhammakaya foundation, the uniform of any army colonel, combat fatigues, a red beret, a toupee, some whisky, items of lingerie, condoms and a number of pornographic tape and books. And then he was disrobed in the presence of officials of the religions Affaire Department, detained at Crime Suppression Division headquarter and was taken to his temple in Suphan Buri for further investigation on 26th October 2000. On the ex-abbot, he denied of allegation: no having sex with women, she was only relation and his acts considered the damage and had caused to Buddhism as "slight". But he could face up to a maximum of five years in jail for impersonating a military officer. After investigation his temple, the police were suspected him stealing a 100-year-old teak sermon bench; invaluable Buddha image. (Bangkok Post. October 26-3: 2000).

### **The sixth case**

In November 12, 2000 the abbot Phra Khru Yong-Yuoth Yanawaro of a temple in Ban Pong district Ratchaburi was accused of sleeping with a woman on Friday by some villagers overheard the abbot talking to an unidentified woman in a room under the temple's crematorium. Then about 100 residents of Tambon Nong or railed in front of wat Chantraram to protest against him. They locked the two insides the room but the woman escaped through another door and fled on a motorcycle.

The abbot initially refuse, claimed he was just resting after a particularly exhausting "workout" but village found a semen-stained tissues under a mat as evidence against him; and then he accepted and leaved a monkshood. (Bangkok Post. November 12, 2000).

### **The seven case**

Phra Chalermrad Sutijitto had sex with nuns at his temple in Kanchanaburi. He was expelled earlier from a temple in Phitsanulok, then, he did was move to Kanchanaburi where, before long, he become the abbot of Wat Khao Dinsor, and was defrocked for that matter.

### **The eight case**

The latest sex scandal in 2000 was the case of Phra Isaramuni. Isaramuni was the abbot of the Dhammavihari Temple in Phetchaburi, who has a nation-wide following including Priminister Taksin Shinawatra. He was accused of sex affairs and possible

embezzlement of funds (<http://www.planetsave.com/viewstory.asp?ID=1515>:January 16, 2002). His story was revealed by Thod Rahas (Decoding) iTV programe on Monday night that he had the story of love letters with a 40-year-old married woman, Umporn Uma “Nid”. Afterwards Phra Isaramuni left the monastic order, denied all of allegations and said the state pressured him. The more details will be discussed in the following chapter.

As above mentioned, it can mention that the case of monks violating the disciplinary of community rules is not new matter in Buddhism. In the following chapter will be focus on Isaramuni’s case.

## CHAPTER III

### A CASE OF ISARAMUNI

#### 3.1 Being Accused of Violating Monastic Code

Ex-monk Isaramuni, or Viraphol Ruechai, was ordained as a monk at Nong Pa-pong Temple in Ubonrachathani province. Before being ordained and studying he had finished high school at Assumption school, Ubonrachathani and a military academy. Phra Isaramuni had been expelled from Wat Nong Pa-pong in Ubonrachathani following a finance dispute. He wandered to Keang-Krachan district, and would go to Burma but could not do so. Then, he had stayed at Deng forest in Phetchaburi province and villagers in near area built the temple for him. Afterwards, it has been changed to become Dhammavihari Temple.

Phra Isaramuni had enjoyed national fame and had a large number of ardent followers, including Prime Minister Thaksin Shinawatt the first appeared in the limelight in 1996, when Thaksin was enmeshed in political upheavals, causing him stress, insomnia and lack of appetite and seemed suddenly to find a guiding light when his brother-in-law, Banpoj Dampong, gave him a cassette of Dhamma talks by Phra Isaramuni. At that time, Thaksin was at the helm of the Palang Dharma Party and serving in the Banharn

government having visited the abbot of Dhammavihari Temple in Phetchaburi, he had an hour-long sermon, the abbot told him not to carry on suffering. Soon after that, Thaksin decided to step down as leader of the Palang Dharma Party, continued to frequent Dhammavihari Temple with his family, took his son to be ordained briefly at this temple, and promised then that he would take his son to see the monk at least once a month for Dharma talks Thaksin and his wife also donate at least Bt6 million for the construction of a consecrated assembly hall in the temple compound and sent a Mercedes Benz Sedan along with a Honda Civic to facilitate Phra Isarammuni's preaching trips.

Thailand's most well know monk, Phra Isaramuni, was fall from grace when he was accused of revelations of an illicit 'love' affair by his followers (The Nation. October 16, 2001) and was widespread the nation when ITV program, Tod Rahat (Coding), was aired about his alleged illicit relationship in October 15, 2001 at 20.45 P.M. The show pointed out that the monk had violated the monastic codes of conduct by developing a romantic relation with a married woman (Ibid. October 20, 2001). Afterwards he leaved the monkshood (The Kom Chad Luek, March 3, 2002, revealed that Isaramuni had not left a monkshood and stayed with his male follower at the Banana Park in Chanthaburi province) and left the doubtful story behide.

### **3.2 Isaramuni's Offence**

The case of ex-monk Isaramuni now can not conclude whether he had violated the disciplinary rule of the order or not. At this point the researcher will not investigate the

truth of which offence he violated and judged. On the other hand, it will be only declared his offense, according to the evidences collected from newspapers.

There are two views concerning Phra Isaramuni's offence: Parajika and Saṅgādisesa. The first one, in Phra Isaramuni's statement distributed to mass media was titled 'Phan Pharong Phapa' (thunder and thunderbolt plan) stating that he had violated the major disciplinary rule: having committing adultery with a woman. But Isaramuni denied and claimed that his followers were not satisfactory him because of commanding someone at Leaves in hand Co. Ltd. out of the director position. That name was known later, Mr. Sumedha Sorod, Phra Isaramuni's former follower and master of TV program's ceremony 'Tam Ha Kaen Dharma', searching for the core of Dharma, (Khao Sod. October 15, 2001). Mr. Sumedha insisted he had at first not been 100%. But following up on developments, however, he found possible substance to the allegation (The Nation. October, 2001). And that woman who was occurred of scandalous sexual affair with Phra Isaramuni confirmed on the allegation (oc.cit.p. 11).

The last one, most people believed that Phra Isaramuni had violated the formal meeting, Saṅgādisesa. According to Sika Nid's saying, she claimed that Phra Isaramuni ever took her clothes off, kissed, favorited the Karaoke singing, watched the porn video, telephoned or wrote love letters to her (Ibid.), and laid their life plans to be married and ran a business in the boarder of Thailand (Ibid.p.16.). One of evidences, love letters, had alleged Phra Isaramuni violating the Formal Meeting:-

The first love letter:-

*Though I am so far away,  
Even it could say,  
I lost my right and being free,  
My heart's still as it be  
Love and honesty don't come to an end.  
Though the world broke off in dust,  
Love fills in my heart as then,  
Even my body's in a tomb,  
My love is warm and flies to be with you with soul.  
Because love is forever,  
So it couldn't be buried under ground.  
As long as the years have fled,  
As times passing by,  
But my mind still loves you.  
As am I really love you,  
All is my love be long to you,  
Whether I lose or find what I hope to,  
It depends on you. Your true or false mind.*

The second love letter: -

*I realized that all I did was wrong every body hated me mom  
accused me and you regarded me as the bad guy. Who tried*

*to destroy your life. The time has come since I hope you too be out of suffering.*

*Please kill me. Tell every body that I have tried to make you suffered and what I told you of all. This will hope you to destroy... in compensate for your loved one's disgusted feeling. He will make you happy all the time and will not get something from you. But I am the bad man who has the dirty mind and life. What made you change? Thank you for this kind of sincerity and faithfulness. I hoped you and you gave this thing for me. I am impressive indeed!*

The third love letter: -

*Antelope,*

*If you have nothing to talk to me; so you can cut me off from your mind. You have made a mistake by going anywhere with the bad guy. He cursed me severely, but you did not keep yourself away from him. This indicates your else and tough relationship with him. So it can be said that: he cursed me because of your willingness kill me as soon as possible. Thank you.*

*Kruth*

*13 Jan./95/ 1:47*

However, Isaramuni said that these letters were his handwriting, but he denies the statement written (Ibid.). In the later time he accepted that he had not violated the spiritual defeat: having intercourse with Sika Nid, he just broke the Formal Meeting (Ibid. October 18, 2001.p.13, 16; October 19, 2001.p. 12).

Isaramuni was also guilty according to the allegation of Sika Nid's former husband, Supod Pitaksanya---that is, he was the cause of breaking their married life (Ibid. October 16, 2001.p. 16). Supod said he and Isaramuni had ever had several heated discussions because of the monk's frequent telephone called to his wife (The Nation. October 16, 2001.p. 2A). For easy analysis, It was supposed if he did not violate the Defeat (i.e. sexual involvement) and Formal Meeting (i.e. courtship) his action was regarded as a sin. By the way in that case, his action was not seriously offence on the disciplinary rules at all, but it was worldly faults. Thai tradition blames one who commits adultery. In fact, it is not rather right to say that Isaramuni violated the third precept in the five precepts because his actions was not complete bodies of offence ---that is, he had not sexual intercourse which is the last bodies of offence in the third precepts. The bodies of offence in the third precept are: laying a plane to do, intending to do, operating and finishing on the plan laid.

### 3.3 TV Program

In this topic will be discussed on the TV program, especially ITV station. The ITV station is concerned in this thesis because its *Thod Rahat* program had intruded on Isaramuni's privacy and violates his human rights:

*The media-your are hunting me down without caring about getting only one-sided information and about the abuse of state power against me. ITV killed me the other night. Please take a look all prosecutors and judges, please take a look what you saw on ITV as actually about a man being set up. There are plenty of lies. How could a man being be treated like that? Reporters and human rights activists please take note.*

(The Nation, October 18, 2001)

As the result of the ITV's program Isaramuni leaved the monkshood and it brought about the criticism around the nation. The researcher will not judge the ITV Program violating the human right on Thai constitution; by contrast, it will be discussed on its roles presenting news, media ethics, and popular attitudes after receiving the informations.

### **3.3.1 The roles of mass media in presenting news and violating the human right**

Thailand is a democratic government country. Citizens in the nation have the rights to freedom on Thai constitution B.E. 2534, Article 37 says:

(Wutthi Kamraks, Cha-an. 2536/1993: 132).

And also the universal Declaration of Human Rights Article 19 states:

*Every one has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.*

(<http://www.un.org.loverview/rights.html>: February 11, 2002).

Then, according to Thai constitution and universal declaration of Human Rights, mass media have the rights to freedom in presenting news. At the same time, human beings have the rights to know or educate about world in which they live through independent media. In the matter how, mass media, although, have the rights to know news and can present that news to public, but their rights must not violate other rights of privacy because human rights are protected by law, such as, according to Universal Declaration of Human Right Article 12:

*No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attack upon*

*his honor and reputation. Everyone has the right to the protection of the law against such interference or attacks.*

(Ibid.)

The issue interesting to discuss here is the rights to the protection of the law against attacks: offence dealing with defamation both in Criminal Law and Civil and Commercial Law.

A person who has violated the Criminal Law must be punished by the state even though litigants in a lawsuit make a settlement out of court. Offence dealing with defamation in the Criminal Law, for example, is Article 326 and 328. The Article 326 says:

*Any one alleges the third person and its results make him probably lost reputation, or being look down upon or detested. That man has an offence in the charge of defaming and must be jailed for not over one year or fined not over 2,000 Baht or may be both.*

Article 328 lays down the punishment increasingly to a person who has violated the Article 326 if his actions appear to the public that know the news widespread:

*In the event that a person had an offence in the charge of defaming. The defaming may be made by advertisement with documents, drawings, paintings, films, pictures or letters, CD*

*or other recorders, broadcasting with microphone or other declarations. That person must be jailed for not over two years or must be fined not over 4,000 Baht or may be both.*

By contrast, a person who has violated the Civil and Commercial Law can make a settlement out of court between litigants in a lawsuit and then the law can not punish that illicit man.

Offence dealing with defamation in the Civil and Commercial Law, for example, is Article 420 and 423. The Article 420 says:

*Anyone intends or is not aware/ careless to make illegally to other-that is, with his actions reflect to him/her facing death, injured body, unhealthy, lost freedom, lost wealth or lost any rights. That man has an offence and must pay his property to him/her for replacing the offence he acts.*

The Article 423 (1) says:

*Anyone says or presents false news. It is made other (S) lost reputation or honor, or is caused of other earning a life with difficulty or obstructs to other prosperity. That person must pay his property to him (Them) for that lost on his actions*

*even if he has not known that articles were false but he should be conscious.*

In this Article 423, a person who has violated it when the false articles are revealed to another even if they may believe or not, but if that articles bring about the lost, he must be punished. Again, an offence is the offence in itself, on the other hand. That is meant it is unnecessary for proof it (whether that articles is right or not)

Mass media's reporting news, however, are not only considering to the laws, but also consider to ethics. Subha Sirimanon, former journalist, commends the interesting practices in presenting news: objectivity, honesty and plagiarism. (Vutthikamraksa, Cha-an. 2536: 140-142). For more details how to choose or report news on the principles of ethics, it will be discuss in the following issue.

### **3.3.2 Ethical principles**

Ethics are rules of conduct or principles of morality that point us toward the right or best way to act. And individual ethical decision is different which depends on the principles of his ethical decisions. Before the researcher will discuss the ITV's professional ethical decision and evaluate and examine its decisions, I will briefly summarize five principles that have particular relevance to those working in the mass media professional.

**The principle of the Golden Mean:** Moral value lines between two extremes. Moderation is the key. Media practices, for example, when news organizations cover civil

disorders, they try to exercise moderation. They balance the necessary of information the public with the need to preserve public safety by not inflaming the audience.

**The principle of the Categorical Imperative:** What is right for one is right for all. Applied to mass communication, a categorical imperative might be that all forms of deception in newsgathering are wrong and must be avoided.

**The principle of Utility:** the greatest benefit for the greatest number: Utilitarianism provides a clear method for evaluating ethical choices (1) calculate all the consequences, both good and bad, that would result for, each of our options; then (2) choose the alternative that maximizes value or minimizes loss.

**The principle of the Veil of Ignorance:** Justice is blind. The key is every one doing the same job equally well should receive equal pay. So, the mass media must treat all audience members the same.

**The principle of self-determination:** Do not treat people as means to end. That is to say, mass media should not use their basis right as simply a means to accomplish a goal by ignoring human rights, value, and decision of other. By contrast, those must always be respected

Turn to the ITV station, it seems that its presenting news embraces the Categorical Imperative; that is to say, its decision based on their duty to inform the public about news, no matter how unpleasant. ITV's broadcasting the privacy of Isaramuni, however, wan not clear and then the investigation was necessary before broadcasting. But the 'Thod Rahat' program ignored the principal of the Categorical Imperative -this is, all forms of deception

in newsgathering are wrong and must be avoided. By the way, even if ITV station has media professional's codes of ethics item 2:

*Must have an appropriate action to sources by holding its media professional, avoid unnatural and over just enough relationship or may affect in presenting news.*

( Sintawi, Sucitra. 2534/1991:12)

### **3.4 Popular Attitudes**

After mass media had presented news about Phra Isaramuni' scandalous sexual affair with his follower, Mr. Umpapon Uma, commonly known as Sika Nid, especially ITV program 'Thod Rahat' (Decoding) broadcasting on October 15, 2001 at 20.45 P.M. Then were many critical opinions on his offences.

Phra Pajakavi, Govenor and Academic Department of Mahamukut Buddhist University's vice-director and secretary of Buddhist Club in Thailand, revealed that Sika group who charged Isaramuni having violated the first Spiritual Defeat was more likely well prepared plan before broadcasting on TV program for the purpose of forcing him to disrobe (Khao Sod. October 18, 2001).

Ven. Payom Kalayano believed in the evidences revealed by his followers 80% reasoning that if Phra Isaramuni were not wrong on allegation he would not free from investigation (the Daily News. October 15, 2001.p. 17).

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Phra Isaramuni's one follower monk, Phra Mano Sumano, had followed him for 17 years the could not answer that allegation true or wrong (Ibid.)

One of chief Monks pointed out the evidences of ITV program, Thod Rahat broadcasting on October 15 can not confirm that evidence were Isaramuni's handwriting and also had sexual intercourse. Thai evidences, love letters, can not point out he had violated the Spiritual Defeat, on the other hand, just breaking the formal Meding, courting with lewd words to woman. In facts a monk just offence is not necessary to disrobe, but he must denounce himself for 7 days in the assembly of his peers (Ibid. October 19, 2001.p.2).

Phramaha Boonthuang, Mahachulalongkornrajavidyalaya university's the deputy of director, was uncertain that case was true or false. It was remarkable there were the cases occurring with the *Vipassan* monks and was also possible there were enemies disliking him: the love letters revealed by his follower must be proven before judgment him true or false (The Khao Sod. October 15, 2001).

Phramaha Cho Dassaniyo, Mahachula Buddhist University's the director of supporting Buddhism and social service office, said that the case of Isaramuni should inquire the fact before judgment (Ibid.). He also pointed out that Sika Peaw had the evil purpose to Isaramuni because he had just offence the Formal Meeting but being accused of him as Spiritual Defeat. (Ibid. October 17, 2001).

Pol Lt General Kitti has alleged Umaporn forced the monk to disrobe because she wanted to marry Isaramuni (The Nation October 17, 2001). And he did not believe Isaramuni having violated the Spiritual Defeat according to the evidences revealed by ITV, Thod Rahat Program (Loc.Cit.).

Mr. Sompong Pumpuang, who was the villager from Moo 2, Ruamcaipattana in Padeng Sub-district, Keang-Keachan district and Isaramuni's follower revealed the scandalous affair that he did not believe it true because of having suffered from diseases. It was impossible then he had sexual intercourse (Ibid. October 19, 2001).

Mr. Somchai Indrasombad, Isaramuni's follower, driver, and cooker had ever slept with Isaramuni revealing that it was impossible Isaramuni having violate Spiritual Defeat and he had confirmed the charge of him violating the Spiritual Defeat was false (Ibid.).

Mr. Sudtiwong Tantiyapisalsut, the religious affair Department's vice-director pointed out that the evidences presented by his followers could not verdict Isaramuni violating the Spiritual Defeat, he just violated the Formal Meeting rule 3 (Ibid. October 17, 2001.p.19). And also Mr. Jamlong Krudkhuntod, the deputy of Ministry of Education, said that the ITV program Thod Rahat's broadcasting the illicit love affair between Isaramuni and Sika Nid had not been clear, and also Isaramuni himself did not confess whether he had offence or not (the Daily News. October 19, 2001.p.2).

Dusit Poll Rajabhat Institute, had surveyed Buddhist opinions in the methropolitan Bangkok and near areas on title "How did people think about the case of Isaramuni dealing with woman" ,October 15-17, resulting feeling bad and lost feeling 31.40%, lost belief in monks and Buddhism 30.58% being bored; privacy matter equanimity 17.77% normal



news; there were always news occurring like that; to be used to hear new like that 10.74%. To deceive people; he was a chief monk, should not do like that 6.61% others: he should be punished seriously; violating a major offence etc. 2.90% (Ibid.).

As is seen, the case of Isaramuni's scandalous affair causes many critical opinions and it was still judged on what offence he violated. His affair, however, made Buddhism taintlessly. The following topic will focus on the scandal of sexual affairs of two former monks in which they made Buddhists to having lesser faith in Buddhism and monks.

### **3.5 Comparative Affairs of Popular Ex-Monks's Scandal**

The scandal of sexual affairs that will be compared here is the case of ex-monk Yantra and ex-monk Paovana Puttho and ex-monk Isaramuni.

The case of ex-monk Yantra and ex-monk Paovana Puttho were different from the case of ex-monk Isaramuni: law of proceeding the truth and offence.

**Law of proceeding.** Two former monks, Phra Yantra and Phra Paovana Puttho, were carried out investigation in both Sangha Council and Secular Courts. Phra Yantra was judged to defrock in the charges of having lived with Chantima for eight months in Yugoslavia and having visited improper places (brothers) in Australia and New Zealand by Sangha Council on 27th march 1995. As that result, he must disrobed within three days. Another person was Phra Paovana Puttho had raped a lot of hill tribe, was judged in jail and has freed in the early year 2001. These two cases are different from ex-monk Isaramuni's case -that is, Phra Isaramuni had not been investigated on law of proceedings. Then, it is not clearly that he was illicit or not.

**Offence.** It was clearly that the popular ex-monk had violated the disciplinary rule of the Order-that is, the Spiritual Defeat (Parajika). He must be disrobed for a life time. On the other hand, Phra Isaramuni claimed that he had not violated the disciplinary rule. According to the evidences against him violating the Spiritual Defeat did not indicate clearly, except the Formal Meeting that might be possible. But it is true that Isaramuni violated the Indefinite rules: sitting in the secluded place with woman or his offence was at least Minor offence. His case, however, left a doubt behide and no one knew clearly except ex-monk Isaramuni himself.

### **3.6 The Roles of the Sangha Council on the Judgement of Alleged Monks**

Sangha Council is one of components in Sangha institutions. Nowadays, Act of administration of the Sangha is based on the set of administration of the Sangha B.E. 2002 and was modified in 2535. Sangha Council (Council of Elders) means monks who were ordained from the preceptor, in accordance with this Act or law that was acted before and consists of two components: *ex officio* and *appointment*. The former one is the Patriarch and every monk who has the title Somdej grade is its members. And the last one is four or eight monks with the title in the Rajagana grade shall be appointed by the Patriarch. The Council's duties in Article 15 (1), replaced by Sangha Act B.E. 2535 , are to administrator the Sanga for peace and order; administering and scheduling to ordain novices; controlling and supporting in the knowledge of Buddhism and providing the welfare education, propagation, public facilities, and Sangha's public welfare; protecting Buddhist Disciplines, and others on this Act. Besides, Council is also vested with the power to lay down the

rules, institute the proceeding and issue the orders that are not inconsistent with or opposes to the law of the country and the Discipline of the Order.

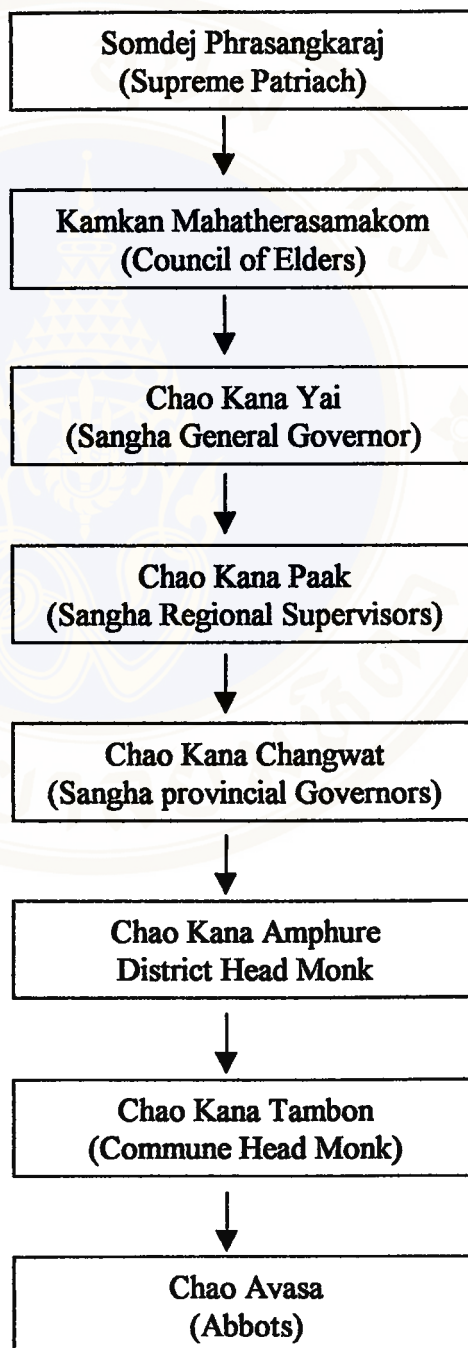
To judge a case of illicit monk is the duties of Sangha Council and that monk is inquired immediately when there is a plaintiff alleging him. a monks who is accused of violating the rule(s), according to the law of Sangha Council (Kod Maha Therasamagama) issue II B.E. 2521 dealing with Penalties is divided the authorities in judgment the monk alleged 3 levels:

- a) Court of First Instance (Saan Chanton)
- b) Appeal Court (Saan Chan-uton)
- c) Supreme Court ( Saan Dika)

An example of law of proceedings when a monk is accused of violating the rule is as follows:

To judge the ordinary monk alleged at the Court of First Instance (Saan Chan Ton) is the authorities of the abbot. If the monk is alleged at the governing region of abbot or chief monk (Chao Kana), the authorities in judgement this case is the higher rank on hierarchical line of administration.

Chart 1 shows the hierarchical line of Sangha Administration



When the Court of First Instance has judged the monk alleged, if the monk alleged or accuser is not satisfactory, he can deliver the case to the Appeal Court and Supreme Court for investigation and judgment again. The result of Supreme Court's judgement is regarded as the final judgement. And the case that can be proceeded the law in the Appeal Court and the Supreme Court is just a major offence; a major offence is finished in the Court of First Instance, on the other hand. And persons who investigate and judge at a Court of law are called 'Judgmental Group' (Kana Poopicharana).

Punishment and disrobing, Act of the Administration of the Buddhist Order of Sangha B.E. 2505 Article 26 and 27 ( Article 27 was modified and was replaces by Article 11 of Act on the Administration of the Buddhist Order of Sangha B.E, 2535.), are summarized two kinds: being disrobed by enforcing and leaving a monkshood with one's satisfactory. A monk who is disrobed by enforcing is the monk having committed to violate an major offence according to the final judgement and must be disrobed within twenty-four hours. On the one hand, a monk who had committed to violate minor offences, according to the punishment of disciplinary rule he is possible to be a monkshood, must leave the monkshood within three days of his being informed of the verdict. Such the minor offences on the Article 11 are:

*A Bhikku who has committed the verdict to disrobe himself or who habitually commits offences against the Discipline or who is not attached to any monastery, thereby living the life of a tramp.*

For the Sangha Council's authorities is vest with the power as well as Vinayadhon at the Dika Court, but Sangha Council has had more absolute authorities than the last one does. That is, legal authority and administrative authority. In some case, Sangha Council can judge a case immediately by not delivering it to the Court of First Instance and the Appeal Court according to Article II in Sangha Act B.E. 2535.

In summary, Sangha Council is vested with the administrative authorities, legal authorities, judgmental authorities in hand. Then judgement on monks alleged, the Sangha Council is vested with the power to judge, but it depends on he will do or not.

## CHAPTER IV

### PROBLEMS AND SOLUTIONS

#### 4.1 Problems

At present, it is seen frequently concerning monks' violating the disciplinary rule on front page in newspapers. In fact, violating the rule is not a new problem in Buddhism because from the past to the present, as earlier mentioned in chapter II, have been found the case of monks violating the rule. The cause of a monk's violating the rule can be summarized as follows:

- 1) People in society have hardly been interesting to implant morality to members especially educational institutes. It emphasizes to teach students to be more excellent in academy than morality. Buddhist subject is provided in a classroom timetable two hours a week and total is eighty hours throughout twelve years (from middle school to high school) (Klumsuksasathanakanprabuddhasaana, p. 2). This is shown that students have a few hours to study Buddhism compared with other subjects. And after finishing high school, they have not a chance to study Buddhism except one who extends the bachelor is major at Buddhism. Samruey Saratha says to state curriculum:

*Educational system of state does not support people preparing themselves to enter under the yellow rope as good monks.*

And Jamnong Thongprasert state:

*Both educational systems of state and Sangha are no in line with each other.*

(Pruangkan, Prawit. 2538/1996:157).

2) Ordination: At present, ordination as monks or novices is not fairly good: too easy ordination. That is to say, (1) not a method of screening people whom desire to be ordained, (2) the process of ordination is rough-and-ready. It stresses on the ritual ordination, but not the essential ordination. This manner is always common seen such as one who wants to be a monk can be ordained immediately although he can not recite the ordaining words. On the other hand, he recites these following on his preceptor or First Ordination Teacher and Second Ordination Teacher (Kammavā cariya and Anusāvanācarīya) (Suddhiyāno, Canya. 2544/2001: 3-4), which is not right. (3) Not a certain purpose in ordination. The ordination has a certain purpose: avoiding, giving up and eliminating defilement. But it seems that one desiring to be ordained is because the ordination is the easy way for making a life. As the results, he is rather not observing the rules and may not study or practice Dhamma (op. cit. p. 158).

3) Preceptor does not look after or trains his followers. In fact, his followers must be taught and cared for five years within five years they alone will not be

allowed to wander any places. The causes of the preceptor can not interest to teach or train his followers because he indulges in materialism, consumerism and commercialism, and then he seeks for a fame and ignore to train or teach his follower (Ibid. p.160). His followers were ignored, they would understand and practice incorrectly. By the way, the preceptor prefers using the power to the loving kindness in administration.

So, between the preceptor and followers may be enemy to each other; the administration is not fairly good as the past that between them were bond by love to each other (Ibid. p. 161. cited by Pradhammapitaka, Matichon. February 12, 1996. p.2 Interview)

4) Sangha education: Sangha Community has not planed to provide the short and long education to short or long term ordination properly. It, therefore, is not the good effect for short-term ordination and long term ordination. As the result, the former one may hold the artificial essences i.e. back magic. On the another one is not unexpected to be a good Buddhist as a lay person.

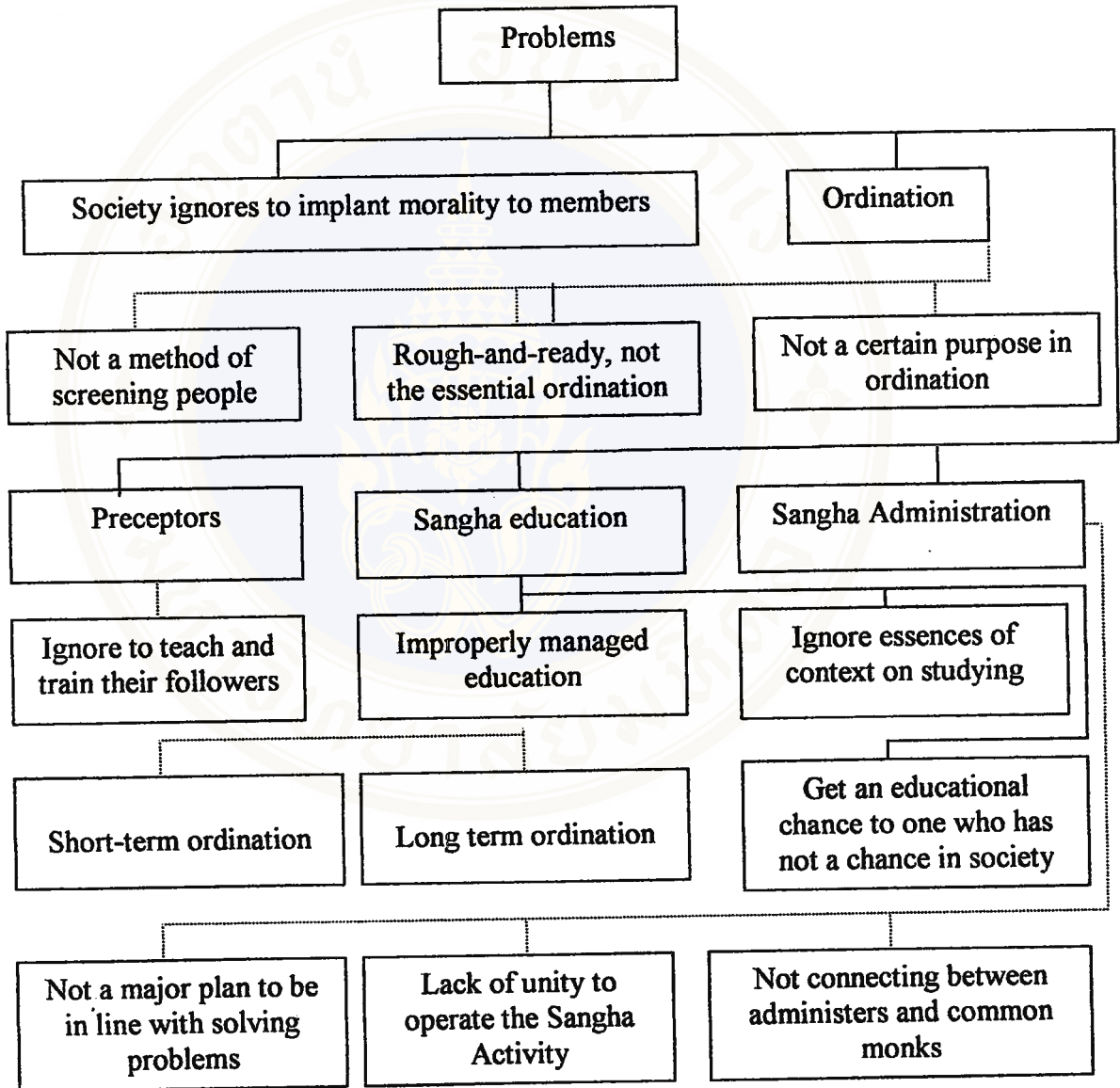
To manage of Sangha education itself is not sufficient to develop learners as good sons of Buddhism at present, for it has just more educational chance to people whom have no a chance to study in society than implants the learners having good morality. As is seen, studying Pali language is aimed at ability in translation and good examination, commonly called one getting Pali grade three up as *mahā* (Meedham, Somkiet, Daily Matichon. March 17, 2002. P.6) And it seems that Buddhists admire *mahā* monks and thereby both monks and novices are delight in studying Pali language for fame and acquisitions.

5) Administration of Sangha Community lacks of efficiency. It supports more enhance of defilement than taking a vow of chaste life. As is seen, all cases of monk alleged were proceeded to judge slowly as well as the state Court. Major judgement concerning administration of Sangha is not based on the great opinion in Buddhist tradition. On the other hand it is judged by personal opinion or feeling (Ibid. p. 162-163). By the way, the administration of Sangha does not decentralization of the administration; it is monopolized at some Sangha group whom each takes many positions. Then they can not devote themselves for solving any special matter.

On judgment a monk alleged violating the rule of Sangha council is inefficient because (1) The Organization of Sangha administration has not the policy or major plan, plan of operation, that is in line with solving problems. (2) From the one, Sangha administration lacks of unity to operate the Sangha activities. Then, most of Buddhist activities operated are depended on individual will—that is, whatever one desires to do he can. And it is often seen that some matters have been ignored for along time until they bring about a great affect to Sangha community turns to solve it, but is difficult to do ---being too late. (3) Connecting between supreme administration of Sangha and common Sangha are far away. That is, the monks who have no rank in administration of Buddhism can not have an opportunity to show their opinions to the administrators directly because it has no law to open an opportunity connecting between them. They would know when that matter was at a serious stage. And it seems that mass media are representative in complaining and presenting matters that bring about in Sangha Community. They become protector of Buddhism (Suddhiyano, Canya. 2544/2001:5) and at the same time they corrupt Buddhism. (4) Not a process of going over the Sangha administration at all stages. The Sangha administration are alike a secret place.

Nobody knows not how they use their authorities more or less efficiency (Ibid.p.6). It can be shown in diagram as follows:

Chart 1 The problems of monks violating the rules



## 4.2 Solutions

The problems that were above mentioned should be examined at its causes improvement and development as follows:

1) Screening one wishing to be ordained. One will be ordained, must have full qualifications on the *vinaya* laid down, and has faith and certain goal in ordination for practicing on *Dhamma- vinaya*. And after being ordained, he must stay with the preceptor for five years and at the same time the preceptor must teach and cultivate his follower also or may support him in studying but should not ignore to teach and cultivate him after getting school place. By the way, Sangha governor group must have stability: looking after and controlling his followers to observe the rule strictly and punishing a monk violating the rule rapidly and seriously.

2) Monk whom will be a preceptor, the First Ordination Teacher and the Second Ordination Teacher must be selected and have qualifications on the disciplinary. They must be intelligent and have taught and cultivated their followers closely for five years. If they do so, the problems of monks violating the rule can be solved at one level.

3) Managing an education and practicing that offer one to be ordained must be in line with *Sila* (virtue), *Samādhi* (meditation) and *Paññā* (wisdom) called *Tisikhā* (three studies). One who was ordained or is being ordained must learn these, except he attains an arahanship or die.

However other education that monk should know for the purpose of communicating with society must never be an obstacle with the Three Studies.

4) Providing and distributing an education to lay people must be done constantly and efficiently by emphasizing on the Three Studies and virtues of the Triplegem (op. cit. p. 13-14) because they don't know the real virtues of the Triplegem: a holy thing that one can beg and gets something on one's wish. And the purpose of supporting the Three Studies because Buddhists will turn to the real path in

Buddhism that can make of between the good and the evil when there is some situation occurring in Buddhism. Happiness is the results of practicing the Dhamma, on the one hand.

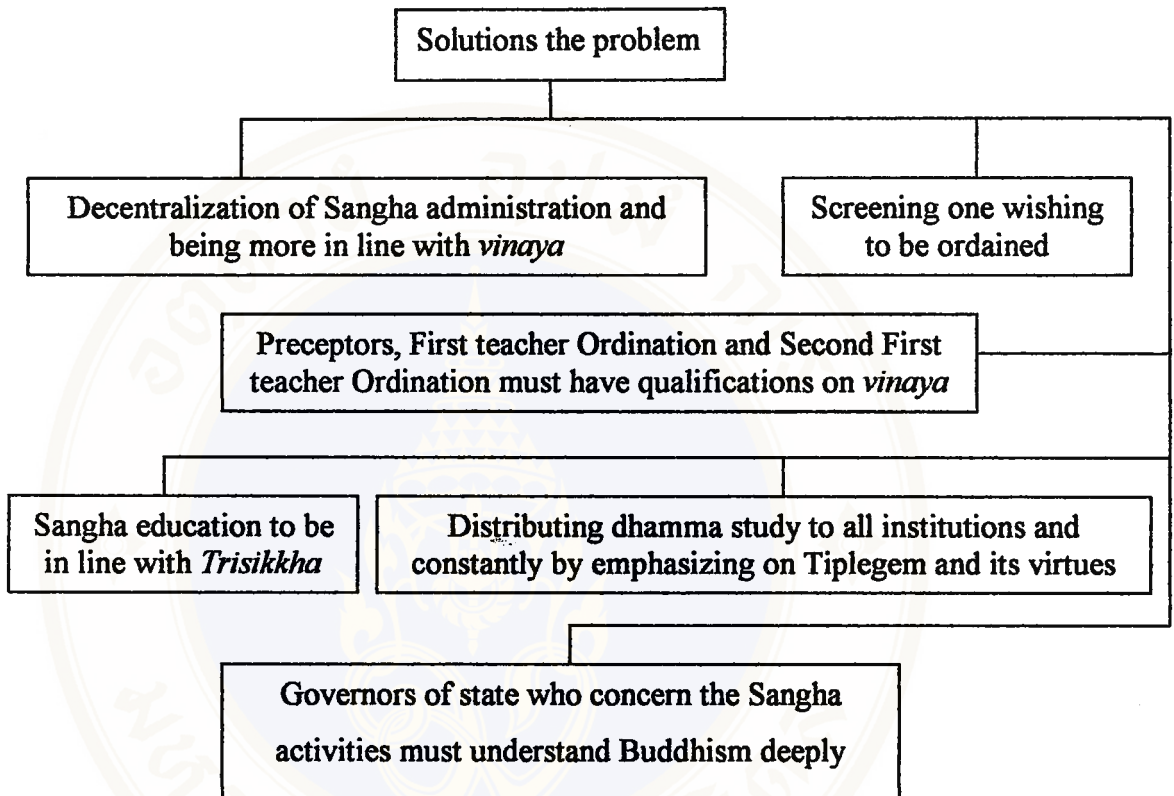
Duties of teaching Dhamma are not limited within monasteries, but other institutions i.e. family, schools, mass media etc. must gather together to provide Buddhist studies constantly and seriously. (op. cit. p. 14).

Besides, Sangha education is aimed at supporting monks of both individual aspect and social aspect. The individual aspect is to support the learners having good morality, wisdom, and well-prepared manner to be leaders of the community for the peace of people. And the social aspect is to support the peace within the Sangha community and can help to Create the goal life and the peace to mankind efficiently (Meedham, Somkiet, Daily Matichon. March 17, 2002. P.6).

5) To improve the Sangha Act must be emphasized on decentralization of the administration and is greater in line with the disciplinary at all administrative levels and must be more governed by virtue than by power. In the process of reform the draft should receive all opinions of Buddhists and don't hurry (Ibid. p. 17).

6) Governors of state who concern the Sangha activities must understand Buddhism deeply. When there is the situation monk a monk violating the rule, they must have sincerely and understanding the principle and must hold the principle in solving that problem. If, therefore, to solve the problem may be not efficient or that problem may be greater seriousness. Because religion is quite as a slim matter (Pruengkan, Prawit. 2539/1996: 2001-2002). It can be shown as the following diagram:

Chart 2 Solutions monks violating the rules



In summary, the problems of monks violating the rules, however, would not occur if monks observe their rules strictly. The problems that have happened are pointed out that the monks lack of *hiri* (moral shame) and *ottapa* (moral dread).

### 4.3 Interview of Buddhist Scholars

The researcher got an interview with ten Buddhist scholars whom are lectures at Buddhist University: Mahamakut Buddhist University and Mahachulalongkornraja vidyalaya Buddhist University.

#### Buddhist Scholar Monks

1. Phramahā Tuan Siridhammo. Grade 5 in Bali, Ph.D.; Sub-Dean of Information and Propagation, Mahachulalongkornrajavidyalaya University.

2. Phramahā Show Dassaniyo, Director Administrative Office, Department of Buddhist promotion and Social Service and Member the Fund for Living, Mahachulalongkornrajavidyalaya University.

3. Phramahā Prapan Paripuñño. Officer of Academic Text in Academic Department (Buddhist Scripture Section), Mahachulalongkornrajavidyalaya University.

4. Phramahā Nipondha Paññāpasuto, Sub-Dean of Buddhism and Philosophy, Mahamakut Buddhist University.

5. Can not be revealed name, Lecturer at Mahamakut Buddhist University (probe).

**Buddhist Scholar Laypersons**

6. Dr. Sudham Choosatyasakul, Lecturer of the faculty of Buddhism and Philosophy, Mahamakut Buddhist University.

7. Dr. Weerachart Nimanong, Grade 6 in Bali, B.A, M.A and Ph.D. (Religion and Philosophy in Madras, India). Former Dean of Graduated in Mahachulalongkornrajavidyalaya University (Faculty of Religion and Philosophy).

8. Mr. Wasin Indrasra; Grade 7 in Bali, M.A (Philosophy). Lecturer of the faculty of Buddhism and Philosophy, Mahamakut Buddhist University. (Specialist)

9. Mr. Dhawatchai Homtuanlom, MA. Lecturer of the faculty of Buddhism and Philosophy, Mahamakut Buddhist University.

10. Mr. Somporn Pasanwanakorn, Grade 7 in Bali, M.A., Officer of Academic Text Department (Buddhist Scripture Section), Mahachulalongkornrajavidyalaya University.

And it is the standard interview and probe. Results of interview are as follows:

10. Mr. Somporn Pasanwanakorn, Grade 7 in Bali, M.A., Officer of Academic Text Department (Buddhist Scripture Section), Mahachulalongkornrajavidyalaya University.

And it is the standard interview and probe. Results of interview are as follows:

*1) How does the Buddhist Scripture say about these matters?*

- General Attitude toward Love

General attitudes of both Buddhist scholar monks and laypersons concerning love can be summarized as two kinds: love to mix with defilement and love without defilement. The former one is the love of commonly ordinary human beings that they have yet cultivated their mind up to the real love. Phramaha Tuan Siridhammo stated this love is the selfish love. This kind of love, however, is yet useful because it makes human beings get together in one level, for example, couples can stay with each other because of love. Sudham said it is one of characteristics of *metta* (universal love).

*Love between a couple, for instance, is one of characteristics of metta because they sacrifice and have compassion on each other.*

And Phramaha Show said it is the limited love. Again, the kind of this love is mixed with defilement: lust. Then, as is seen youths have sex with lover before marriage at present. From Amporn Mardent's researcher (2001: 160), for example, found that Buddhist University students have an opinion the lovers should live together and have sex before marriage at a high level ( $X = 3.55$ ) and Thai society

lived together in the past) and helping and supporting a work at present (Phramaha Show Dassaniyo and Phramaha Prapan Paripuñño).

For the last one is ultimate love-that is, love for giving and sacrificing (Weerachart Nimanong), unlimited love for any one and unlimited land (Dassaniyo, Phramaha Show), love for welfare other (Siridhammo, Phramaha Tuan) and kindhearted love (Indrasra, Wasin. Interview) called metta that appears in Divine Abides (Nimanong, Weerachart. Interview), or another called appamanna (unbounded stated) (Dassaniyo, Phramaha Show. Interview). The metta is not the cause of suffering that human beings should be most cultivating. And Buddhism, moreover, always emphasizes this love the most.

- Buddhism Deny a Romantic Love or Not

Buddhism does deny romantic love and accept the existence of two love: love to mix with defilement and love without defilement.

*Love is a human nature, (has, sex) for descending the existence of humankind and is an ordinary matter of lay people (Choosatyasakul, Sudham. Interview).*

And also Weerachart Nimanong stated:

*The Buddha did not deny a love in sensual desire, but it is the happiness at a low level and defiles with suffering*

And also Weerachart Nimanong stated:

*The Buddha did not deny a love in sensual desire, but it is the happiness at a low level and defiles with suffering and lust. Secular love, however, is necessary for descending the existence of humankind.*

He also agreed with Buddhassa Bhikku that human beings should have sex for just descending the existence of humankind by no concerning with lust.

*I age with him because he reminds human beings, that don't indulge or ignore in sense desire. To have sex for just giving birth a son is a good way that they should follow. This the Truth.*

Love between lovers must be considered here: their loves are defiled with desiring to get or not (Dassaniyo, Phramaha Show. Interview) or called Raga, lust (Pasanwanakorn, Somporn. Interview). Buddhism, however, does not deny the love with lust, but it points out: "Love is sweet as like as honey when you have your hopes fulfilled; on the other hand love is poison when you are hopeless" said Phramaha Show Dassaniyo. Wasin Indrasra stated: "*Love brings about suffering; sadness comes from beloved thing*". And also Phramaha Prapan said: "*Sadness comes from beloved one*".

*(Love) Be far away from the love like lust because of bringing about separating between the lovers.*

(Probe)

However, even if love like the love between lovers brings about suffering, this world can not lack of this love. As is seen, all noble ones except Anagami (non-returner) and Arahant (the Holy One) are still to have love: Sotapanna (a Stream Enterer) and Sakadagami (a Once-Returner) (Pan▶▶▶ pasuto, Phramaha Nipondha. Interview).

In summary, human beings should know the right way of love: any love to mix with defilement makes a dull life, but any love without defilement metta is the complete love it seems that Buddhism concerns the last one the most.

-Monk Can Love Woman or Not

Can monk love woman or not? Buddhist Scholar monks have an opinion that monks should not love women, but the monks will be prohibited to love because they like ordinary people to have love:

*Monks can not love women, but it is impossible to be forbidden their minds to love because of being still ordinary person and having defilement. However, the rules have banned them to love.*

*Both the disciplinary rules and the discourse prohibit monks to have love because it is an obstacle of attaining Non-Returner and Nirvana: sensual desire (Kamachanda) and one of the five obstacles to happiness (Nivara)<sup>1</sup>*

(Paripuñño, Phramaha Prapan. Interview).

And Phramaha Nipondha Paññāpasuto added that a woman is one of causes making monks to have love.

For Buddhist scholar lay person have an indifferent opinion with the scholar monks, but they pointed out that if monks have a romantic love with women, they should leave a monkhood.

*Monks have no romantic love, for it is not fairly good for the monks. If they can not do so, leave monkhoods.*

(Homtuanlom, Dhawatchai. Interview).

On the other hand, Sudham Choosatyasakul has an opposite opinion:

*(Love) It is a mental phenomenon, if monks do not violating the rule, they are not wrong such as methunsamyoga (bonds of sexuality; sex-bonds which cause the renting or slouching of the life of chastity despite no actual sexual intercourse).*

In this view, monks who have the romantic love are not really violating the rule but they corrupt the Dhamma. And Weerachart Nimanong, former monk knew well that Buddhism gets a good future to people who had ever been monks before:

*Being ordained as monks in Buddhism, they should not demolish the way for others being back.*

- Should monks do when they have a romantic love?

Scholar monks have an opinion when monks have a romantic love they should stop it by reading Dhamma book and controlling one's mind (No desire to be revealed named. Probe), contemplating or practicing meditation. If they can not do so, they should leave a monkhood.

*Practice the Dhamma to stop it, if they can not do so, leave monkhoods (Paripuñño, Phramaha Prapan. Interview).*

*Contemplate the body as impurity, control one's mind and follow the rules (Dassaniyo, Phramaha Show. Interview).*

*Follow the rules and practice Tacapancakakammatthana meditation (Siridhammo, Phramaha Tuan. Interview).*

*Contemplate and practice meditation: form, sound, smell and taste are impermanent and unsatisfactory. (Paññāpasuto,*

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<sup>1</sup> There are lust, malice, sloth, pride and doubt.

Phramaha Nipondha. Interview). *And study the Dhamma such as reading Dhamma books.*

(Not to be revealed name. Probe)

Scholar laypersons have an opinion that monks who have the romantic love with women should practice the meditation impurity, tell others to know and observe the rules. If they can not do so, leave the monkhood.

*Practice on the Buddha's teaching: impurity is an good mediation (to solve it). (Indrasra, Wasin. Interview). "Go to see spiritual teachers and leave a monkhood if can not stop it" (Pasanwanakorn, Somporn. Interview). "When a monk has a romantic love, he should inform others because he will not break the rule or has no a mistake. Practicing impurity meditation should be make in one's mind and he must have a manner to woman-not to speak with her; (if speaking) not to speak more", (Nimanong, Weerachart. Interview). "He should observe the rule for example, not to courtship and practicing meditation of impurity" (Homtuanlom, Dhawatchai. Interview).*

And Sudham Choosatyasakul stated:

*Be mindfulness and consider oneself new should one do if he can not bear, leave a monkhood.*

#### -The Teaching Prevents a Romantic Love

The teaching on preventing a romantic love, scholar monks and scholar lay persons pointed out: not to associate with woman and practicing of the rules; not to see, speak and speak with controlling one's mind: practicing of meditation i.e. four elements, death, Tacapancakammatthana and impurity.

Except meditation on impurity, Sudham Choosatyasakul denied that monks could not practice it:

*(We always see) Tainted food and good food or ugly lady and beautiful lady are different (why do monks contemplate to realize its real state being bored?) So, it depends on each individual.*

#### 2) A Case of Ex-Monk Isaramuni

##### - Isaramuni's Offence

Scholar monks gave an opinion on Isaramuni's offence that his offence can not be judged what offence he violated, but from the evidences on mass media he had violated the Formal Meeting Phramaha Show Dassaniyo said:

*(Monk) writing love letters to woman, common view of people told that he is bad. But the rule tell he just violate the*

*Formal Meeting we were surely he violated Pacitti (Expiation) because of staying at the secret place with woman tete-a-tete (Paripuñño, Phramaha Prapan. Interview). Other offences may be Aniyata (Infinite), Parajika (Defeat) that was uncertain. And even if we do not know the fact but Isaramuni himself knows. If he is wrong, he knows himself. If he courtship with woman over 6 words, he must violate the Formal Meeting” (Paññāpasuto, Phramaha Nipondha. Interview). “On mass media presenting news reported that Isaramuni was the cause of Sika Nid’s broken family. Scholar monks’ opinion pointed out that if that matter is true on allegation, Isaramuni is sin” (Siridhammo, Phramaha Tuan. Interview) “but he does not violate any offence (Paññāpasuto, Phramaha Nipondha. Interview.) Because of no the rule to punish monks who separated other couple life. Isaramuni, however, was looked down upon by society the most” (Paripuñño, Phramaha Prapan. Interview). Because it is common sense that any one separates other family life, he is sin and is blamed the most”.*

For scholar lay persons showed their idea that the case of Isaramuni’s love letter writing to his follower. Sika Nid, was of his handwriting or not (Homtuanlom, Dhawatchai. Interview). If that letters are true, he must violate the Formal Meeting: courtship. (Indrasra, Wasin and Nimanong, Weerachart. Interview). Dhawatchai

Homtuanlom and Sudham Choosatyasakul, however, had an opposite opinion that Isaramuni's offence was not probably the Formal Meeting. Sudham pointed out that Isaramuni violated the *Dukkata* (and offence of wrongdoing).

For an offence of separating other couple life, scholar lay persons pointed out that it is not fairly good (Homtuanlom, Dhawatchai. Interview.), double offence and violating five precepts (Choosatyasakul, Sudham and Indrasra, Wasin. Interview).

- Presenting a Secret Privacy

ITV program 'Decoding' presented a secret privacy of Isaramuni on air that it was right or wrong. Most scholar monks had an opinion. Should not do. Their reasons were: it was personal rights and reflected to Buddhists' minds or faith owing to some story is right but should not be revealed" (Paripuñño, Phramaha Prapan. Interview.): ITV program wanted to gain profits from news (Siridhammo, Phramaha Tuan. Interview). By contrast, mass media can do so but it should not present new repeatedly". (Can not be revealed name. Probe.) On this case, Phramaha Show Dassaniyo pointed out:

*The method of Khun Pavaranan, Khun Sukanya and Khun Sumedha including ITV team 'Decoding' used the way of solving Buddhist problem by 'Ao-Kwan-Mah-Jamh' (using an axe cuts). If they have purely intended in solving, they must go to see the chief monk, bagged him to consult with a committee of the village or the Administrative of District Organization or Buddhist lay men and lay women.*

For an opposite opinion Phramaha Nipondha Paññāpasuto pointed out that it is a good thing because not a good monks will be screened and protect Buddhism.

For scholar lay persons had an opinion that ITV program 'Decoding' resenting the secret privacy of Isaramuni's was bad. Their reasons were that news was not inquired the truth before broadcasting on air (Nimanong, Weerachart. Interview.) and thereby there may be false. Religion, moreover, is important to one's mind for this reason, it must be well considered before presenting news" (Homtuanlom, Dhawatchai. Interview). On the one hand, "it reflects to the instability of Sangha actions" (loc. cit.). "But an opposite opinion was that if such presenting news make society of glory, it should be done. And good monks were not fear" (Choosatyasakul, Sudham. Interview).

- Good or not if Mass Media Present Especially Good News on Buddhism

Scholar monks had an opinion that it should be good to resent news concerning Buddhism on good side (Paripuñño, Phramaha Prapan. Interview). On the other hand, to present news on bad side of Buddhism should be based on the facts (Siridhammo, Phramaha Tuan and can not be revealed name. Interview).

For most scholar lay persons had an opinion that mass media can present news about monks violating the rule, their reasons were as follows:

- The effects to Buddhism coming after presenting news, especially language in writing (Indrasra, Wasin. Interview).

- The new should be considered and chosen before presenting the news and they must be proved. At the same way, Buddhists must study Buddhism and analysis carefully before accepting (Homtuanlom, Dhawatchai. Interview).

- Buddhists will realize monks whom they give a respect of how they have behaviors being reserved the respect and some have not understood Buddhism, they will understand the better (Choosatyasakul, Sudham. Interview).

- It is necessary, but mass media do not admire to present the creative news (because of being difficult to sell. And Thai values like seeing the collapse of others ) (Nimanong, Weerachart. Interview).

### 3) Sangha Community

#### - The Efficiency of Judgement on Monks Alleged

The scholar monks expressed their opinion on judgement a case of Sangha of Elders it is not fairly good because they are old age of years, have many duties, lack of cooperation, have no agent to submit a complaint, lack of experience on judgement the legal process (Paripuñño, Phramaha Prapan. Interview), investigate or judge slowly (Can not be revealed name. Probe) because of holding on the investigation a case like the State Court (Siridhammo, Phramahā Tuan. Interview).

For the scholar lay persons had opinions Sangha of Elders it is not fairly good because they can not punish monks (equally) violating the rule of the Sangha after the final judgment such as the case of Yantra (Pasanwanakorn, Somporn. Interview), have no the Sangha Court to judge the cases when there were the scandal affairs of monks, they were disrobed before investigation and thereby Sangha Community have not known that accusers (monks) were true or wrong (Homtuanlom, Dhawatchai.

Interview). In fact, monks violating the rule must be investigated by the Sangha of Elders and punished them on the Disciplinary Rules. They may be not disrobed if their actions do not violate the Defeat. But in practical way, monks who violated the rules and were arrested by civil officers were disrobed before investigation even if their violating the rules might not violate the Defeat.

*And the Sangha of Elders sometimes judged monks violating the rule with bias: judgement by considering to their colleagues.*

(Choosatyasakul, Sudham. Interview)

#### - The limits of Judgement and Solution

As above mentioned, the Sangha of Elders' judgement in monks alleged lacks of efficiency. Both the scholar monks and laypersons expressed their opinions the limitations of Sangha on judgement are (1) *kod niggahakam* (Rules of Penalty) are clanged with the way of holding court like the State Court. As the results of that can not punish monks violating the rule on the disciplinary rules immediately, but the Sangha must process the investigating and must have a strong evidences and then the monks would be punished<sup>2</sup> (Paññāpasuto, Phramahā Nipondha. Interview). (2) There are no the Courts for submitting a complaint. Most of class cases are informed against *Chao Kana* (Sangha Governors) and are made a settlement out of Court. In case, monks violating the major offence they are disrobed by not a law of proceedings of

<sup>2</sup> In fact, whenever a monks violates the rule, he has an offence even if nobody does not know or tell because the rules itself are laid down the offences.

further punishment on civil Court (Nimanong, Weerachart. Interview). (3) Civil law and Sangha law are not in line with each other. As is seen, when civil officers found a person being artificial monks, they would force that man to be disrobed. In fact, the man is not necessary to be disrobed with religious ritual because he had ever been ordained on the process of religious ritual at all (Homtuanlom, Dhawatchai. interview). On the one hand, monks violating the rules might often force to be disrobed by the civil officers, thereby no investigation on the process of Sangha because of leaving the monkhood. Time and time, the monks who were forced to leave monkhood, are found later the facts they are innocent. Although the facts are revealed, a crisis of faith has happened in Buddhism.

On solution, The scholars recommended that Sangha Act, Sangha of Elders' ruled and civil law must be in line with the disciplinary rules and hold them as the text book in operations the most (Paripuñño, Phramahā Prapan and Pasanwanakorn, Somporn. Interview)

However, although almost scholars hold forth their views the Sangha of Elders' judgement lacks of efficiency, Wasin Indrasra had an opposite opinion:

*Sangha Act, Sangha of Elders' rules, civil law and*

*Disciplinary rules are fairly good but it is depended on users.*

- Monk's Affairs should be Judged Secretly or Not

Judgement on monks alleged should be within the Sangha Community or be not be declared to outer, is it good or not ? The scholars held forth their views that it is

good because the discipline is rather slight the slim matter. Holding Court of the state can not be cleared about abstract matters (Siridhammo, Phramahā Tuan. Interview). On the other hand, it is the problems within the Sangha Community. Then, all matters must be solved and ended within temples (Choosatyasakul, Sudham. Interview). Holding Court, however, may be sent to the civil Court if the punishment is connected with the Civil Law, but if any case effects to Buddhists' faith .i.e. monks and woman have relation with sex. To be not revealed is necessary ( Paripuṇṇo, Phramahā Prapan. Interview).

By the way, all news about monks violating the rules are reported, it effects to Buddhist's faith to Buddhism (Paṇṇāpasuto, Phramahā Nipondha. Interview). High technology of spreading news at present, moreover, can be made immediately and quickly and thereby presenting on both good and news have effects equally. Then, should we report news jus on good side or bad side. As is seen, Buddhists have strong faith in Buddhism, does it because of presenting a bad side on Buddhism or keep a secret ? Weerachart expressed his opinion that the news on monks violating the rules must be investigated and proved as true before reporting. Sangha of Elders, however, judge the case of monk within the Sangha community by not declaring to another places, but media are hurry on to present news for selling news (Indrasra, Wasin. Interview) by considering as the fresh news, which it is on the facts. Then, it is often seen that reporters declare and apology on mass media when they have presented the mistake news.



#### 4) Opinions on Judgement of Sangha of Elders

##### - Problems of Violating the Disciplinary

The scholar monks saw the problems of monks violating the discipline that in the present there are many inducing things appearing in front pages on media (can not be revealed named. Probe). The monks themselves who have no a certain goal on ordination for the purpose of eliminating the suffering when they meet the things induced, they may be violating the discipline because of their defilement and lacking of consciousness of proper behavior of a monk. Most of cases are the cause of woman (Paññāpasuto, Phramaha Nipondha. Interview). And they do not accept easily as wrong doing (Dassaniyo, Phramaha Show. Interview) after investigation is true on allegation. This is shown that the monks have no shame and moral dread.

On the scholar lay persons seeing the causes of monks violating the discipline were as well as the scholar monks and they added as two conditions: inner condition and outer condition. The former one, the inducing things coming from mass media have entered to temples, abbots can not control them. Apart from, Sangha community have no systems to screen monks before ordination and thereby some people who were addicts or avoided being arrested of police can be ordained easily (Homtuanlom, Dhawatchai. Interview). Wasin Indrasra pointed out the problems of monks violating the rule were concerned with the women the most.

##### - Solution the Problems

Scholar monks showing the way to solve the problems must proceed at its causes. Ordination and study (Baud Rian) must be systematical: places for staying and mentors for taking care of their behaviors (Siridhammo, Phramaha Tuan. Interview)

until they have proper behaviors and can control themselves. Dhawatchai Homtuanlom recommended the way to solve the problems interestingly:

*Screening one wishing to be ordained, he must have guarantee books: going over the blood, health and having qualifications required on the disciplinary rules. Having been ordained, he must study on short curriculums: 10 day, 15 day or one month, for the short termed ordination.*

Monks who have the duties about controlling or taking care of monks' behaviors, however, must launch a campaign to support the monks observing the rules and the Administrative Monks on hierarchical ranks must take duties to look after or warn their subjects seriously (Probe). One who has an important role for these duties is the preceptor because he ordains lay people as monks and lives nearest with his followers and thereby it is easy to teach and cultivate his followers on the discipline efficiently (Nimanong, Weerachart. Interview). At the same time, lay people must study Buddhist teachings and observe them on their own status (Paripuñño, Phramaha Prapan. Interview). And Buddhists should not condemn publicly (Paññāpasuto, Phramaha Nipondha. Interview), especially mass media must be neutral in presenting the news (Dassaniyo, Phramaha Show. Interview).

#### -A Tendency in the Future

A tendency of monks violating the disciplinary rules in the future, both scholar monks and lay persons had not rather different opinions: even worse, much better and

the same as present. Firstly, Buddhists will have defilement much better (Paññāpasuto, Phramaha Nipondha) and if the problems have not yet been solved, the monks will violate the rules much better and thereby the monks will not be respected. They will have the duties just in the religious rituals (Paripuñño, Phramaha Prapan. Interview). Buddhists will turn to study the teachings from the original sources –*Tipitaka* because the monks have no duties to teach people the teaching any more (Choosatyasakul, Sudham. Interview) or even if they teach the Dhamma but poor behaviors, people do not accept or obey to follow. Secondly, the monks will be hardly violating the rules because of being controlled by Buddhists-that is, lay people will turn to study Buddhism much better as the result of that monks will be considered of another's feeling. But they should not seek for finding monks' faults (Siridhammo, Phramaha Tuan. Interview). And lastly, now and future there will be not different situations, but mass media will be an indication whether monks will violate the rules much better or not -that is, they will report the clergy news on the positive side or the negative side. As the results of presenting of both have the effects to receivers' opinions (Dassaniyo, Phramaha Show. Interview). As is seen, in the history of Buddhism there were several cases of monks violating the rule as appearing in the *vinaya pitaka*, the Disciplinary rules, but they were known widespread because of no media. So, the more there are media, the more monks violating are appeared (Indrasra, Wasin. Interview).

## CHAPTER V

### CONCLUSION AND SUGGESTIONS

The purpose of this research is to study the teachings dealing with a romantic love in Buddhism, histories of the romantic love between monks and women and analyzing the scandal of sexual affairs of former monk Isaramuni. The researcher had concluded the major findings from both documentary sources and field study including recommendation for the solution of monks violating the rules and further research

#### 5.1 Conclusion

A romantic love or love between lovers is natural of human beings who have still defilement. That is to say, all human beings must have the love including not over Non-Returner.

Love in Buddhism can be concluded as two kinds: love to mix with defilement and love without defilement. The former one brings about suffering. And the last one is an opposite side or called *Mettā* —universal love; loving-kindness. It seems Buddhism emphasizes on the last one because its goal is desire to take human beings away from unsatisfactory. But human being can not do so, now should they do? The

answer is to not more indulgence or moderation. Buddhadasa Bhikku recommended “having sex for the purpose of giving birth a child”

Although a romantic love is natural matter of human beings, but it seems monks in Buddhism are prohibited to associate with it. This is because of being an obstacle to take celibacy and attaining the higher stages. The monks who like lay people are still the lust in their eyes, however, can not abandon human instinct that they have a romantic love. Then, in histories were found many cases of monks having the romantic love and some violated the rules. But Buddhists did not know the affairs of monks violating the rule because of no mass media presenting the news in the past.

At present, Buddhists have often known the affairs of monks violating on front pages of newspapers or media. They think that Buddhism is corrupting. In fact, reporting the news about monks on bad side of mass media has an effect to Buddhist image. The situation is ever worse and there are Buddhists having an argument “is Buddhism or man cracking down?”

An example case of monk violating the rule that was risen as case study to seek for the ways on solution the monks violating the rules at present is Isaramuni’s case. The Isaramuni’s case, we do not know of which offence he had violated. As the evidences collected were pointed out that he violated *pārājika* or *Saṅgādisesa*, or *pacittiya dukkaṭa* in case Isaramuni violating the *pārājika*, he is no more a monk. If he violates the *Saṅgādisesa*, he must dwell under discipline in order to clear himself of the offence. And for the remaining of offences, if he has committed any of them he must confess his fault to the Sangha or to a *gana* (two or three Bhikkhu), or to the offence.

Isaramuni was accused of writing love letters to woman. If it is fact, he violates the Formal Meeting: A bhikkhu who, being sexually excited speaks in a seductive way to a woman. We however, are sure he violated the Expiation: if a bhikkhu sits in a room with a woman, without a man (or boy) present as a chaperone, it is a pacittiya.

The Isaramuni case can be concluded, if it is fact above mentioned he was not necessary to be disrobed.

Problems of monks violating the rules at present cause of society having hardly interesting to implant morality to the members, not choosing people before being ordination and cultivating them after taking a vow of chaste life, inefficiency of administration of Sangha Community and being far away from Tisikkhā (Three Studies) of Sangha education.

On solution of monks violating the rules must process at its causes ---that is, screening one wishing to be ordained, having the process of nurturing and cultivating them after being ordained, having qualifications on the disciplinary for the preceptor and the First and Second Ordination Teacher, managing Sangha education to link with the Three Studies and the virtues of the Triplegem for lay people, improving the Sangha act to be in line with the discipline and selecting one realizing Buddhist correctly as governors of state who have duties concerning the Sangha activities. To solve the monk violating the rules problem the best, however, must start at monks themselves ---that is, the monks must observe their rules strictly.

From an interview of ten Buddhist scholars whom are lecturers at two Buddhist Universities: Mahamakut Buddhist University and Mahachulalongkornrajavidyalaya University by using the standard interview and probe. The results can be summarized as follows:

- 1) In Buddhist Scripture was mentioned as two kinds: love mixed with defilement and love without defilement. The former one is the love of secular people. And the last one is the love of noble one. Buddhism emphasizes on the last one the most because it does not bring about suffering.
- 2) A romantic love is the love to mix with defilement. Buddhism does not deny it, but it brings about the suffering. Buddhism just warns if one does not desire to meet the suffering, be far away from it.
- 3) Monks can not love women because it is sensual pleasure, which is an obstacle to attain from the lowest to the highest stages. The lowest stage, for example, is an obstacle to the meditation in *nivara* (hindrances) and the highest stage is an obstacle to attain the Non-Returner and Arahant. Again, monks can not love the women because they take a vow of chaste life and such love is an obstacle to take a chastity.
- 4) Monks can not sexual involvement with women, but they feel still sensual desire and are not regarded them as wrong because of mental affairs.
- 5) When monks have a romantic love with women, they must be hurry up cutting it down by reading Dhamma books, controlling one's mind, contemplating or practicing meditation such as *tacapancakakammatthana* or *asubhakammatthana* or *mulakammatthana* and declaring to other. If they can not do so, they should leave a monkshood.
- 6) The teaching to prevent monks to have love at first sight is not to associate with women: not to see if not necessary, if necessary to see should not speak and if necessary to speak should speak with controlling one's mind and practicing of

meditation i.e. four elements, recollection of death, *Tacapancakammatthana* and impurity.

7) Isaramuni's offence can not be judged what offence he violated, but from the evidences on mass media the scholar monks express their several opinions: violating the Formal Meeting, Aniyata (Infinite), Parajika (Defeat). And he is a sin if he was one of the causes of separating other couple life and was looked down upon by society the most.

8) For the scholar lay persons, Isaramuni might violate the formal meeting if love letters were true: courtship. And he had double offences and violating five precepts.

9) ITV program 'Decoding' presented a secret privacy of Isaramuni on air it was right because not a good monks will be screened and protect Buddhism, but it must be considered well that it made society of glory , it should be done.

10) ITV program 'Decoding' presented a secret privacy of Isaramuni on air it was not right because it was personal rights and reflected to Buddhists' minds or faith. By the way, that news was not inquired the truth before broadcasting on air and thereby there may be false.

11) Presenting news concerning Buddhism on only good side was good. If it can not do so, presenting news must be based on the facts, polite language in writing.

12) Presenting news on monks violating the rule were good because Buddhists will realize monks' behaviors whom they give a respect whether they were observed to show a respect and if they will have not understood Buddhism, they will understand it the better.

13) On judgement a case of Sangha of Elders is not fairly good because they are old age of years, have many duties, lack of cooperation, have no agent to submit a complaint, lack of experience on judgement the legal process, investigate or judge slowly, can not punish monks (equally) violating the rule of the Sangha after the final judgment, have no the Sangha Court to judge the cases and the state law and the Sangha law are in line with each other; for example, a monk who violated the rules was arrested by civil officers was disrobed before investigation even if his offence might not violate the major offence.

14) Sangha of Elders' judgement on monks alleged lacks of efficiency because holding court is based on the Disciplinary rules, there are no Courts for submitting a complaint and Civil law and Sangha law are not in line with each other. On solutions must be processed at its causes.

15) It is good to judge on monks alleged within the Sangha Community or not declaring to outer community because the clerical cases are rather slight the slim matters and if Buddhist lay people have informed it, thereby effecting to their faith.

16) Problems of violating the rule cause of no a certain goal on ordination of monk, inducing things surroundings and no systems to screen monk before being ordination,

17) A tendency of monks violating the rules in the future may be ever worse, or much better or indifferent. It depends on situations in the present---that is, if the problems are still not solved it will be ever worse.

18) A tendency of monks violating the rules is indifferent because it is no the new problems in Buddhism. As is seen, in the *vinaya pitaka* are mentioned many cases

on monks violating the rules. At present, Buddhists have known about monks violating the rules because of mass media reporting news.

## 5.2 Suggestions

### 5.2.1 Possibility of solution

The finding of this research is expected that it would be useful to various agencies to gather together in solving monks violating the rules or recovering Buddhist crisis. The researcher would like rather showing my recommendation for improving the situations relating Buddhism as follows:

1) Reporting the clergy news must be well considered, since either the positive or negative side has an effect to Buddhists' faith equally. Then, if it is possible, reporters should report the news on the positive sides. As is seen, Burmese have steady faith in Buddhism because of no receiving bad information about monks on negative sides. And we should be aware ourselves that if human beings are far away from the ways of religion, what does it happen? Now we realize well the social corruption because of lacking of behavior on morality.

2) Educational systems of Sangha should emphasize on the Three Studies --- that is, both study and practice must be in line with each other. The study must support to practice *dhamma* because the right practice is based on the right study.

3) Owing to the case of monks violating the rule, it is not a new matter in Buddhism. Nowadays we have informed about it because of reporting news of mass media. Then, Buddhists must distinguish between a good and a bad monk and must understand the religion they observe.

### 5.2.2 Further Research

This thesis is a qualitative research. To obtain information was collected from the documents the most. Then, the data are gained as abstract matter. Further research should survey monks' behaviors towards a romantic love and how to solve problems when they love women for obtain a concrete information. The research design should be employed multiple methods in order to help revealing more insights about this matter, which it is benefits to monks holding it for guidance in preventing or solving their problems when they have the romantic love. And the cases of monks' affairs on the scandalous sexual would not happened any more.

By the way, further research should study, how are there side effects to the monks when they are prohibited associating with love or sex?

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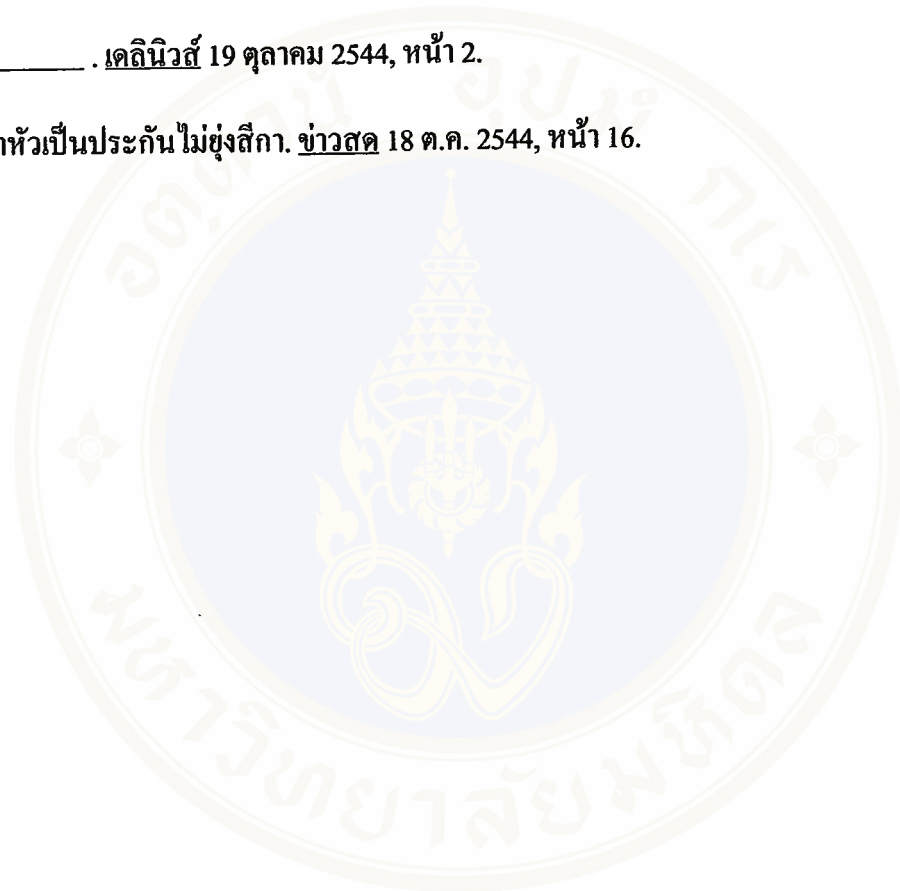
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**APPENDIX A**

ที่ ทม 0812/ 0965



คณะสังคมศาสตร์และมนุษยศาสตร์  
มหาวิทยาลัยมหิดล ศาลายา  
อ.พุทธมณฑล จ. นครปฐม 73170

19 กุมภาพันธ์ 2545

เรื่อง ขอบความอนุเคราะห์เก็บข้อมูล

นมัสการ อธิการบดีมหาวิทยาลัย

ด้วย นายพิน โย พรหมเมือง นักศึกษาปริญญาศิลปศาสตรมหาบัณฑิต สาขาวิชา  
ศาสนาเปรียบเทียบ คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล กำลังทำวิทยานิพนธ์  
เรื่อง BUDDHISM AND ROMANTIC LOVE : A CASE STUDY OF EX-MONK ISARAMUNI  
โดยมี ผู้ช่วยศาสตราจารย์ ดร. ทวีวัฒน์ ปุณฺทริกวิวัฒน์ เป็นอาจารย์ผู้ควบคุมวิทยานิพนธ์ ในกรณี  
นักศึกษามีความประสงค์ใคร่ขอความอนุเคราะห์ขอเข้าทำการเก็บรวบรวมข้อมูลโดยขอเข้า  
สัมภาษณ์คณาจารย์ที่ทำการสอน ในระหว่างวันที่ 16-28 กุมภาพันธ์ 2545 เพื่อนักศึกษาจักได้นำ  
ข้อมูลที่จะได้ไปประกอบในการทำวิทยานิพนธ์ ต่อไป

คณะสังคมศาสตร์และมนุษยศาสตร์ จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์  
แก่นักศึกษาดังกล่าวด้วย จักเป็นพระคุณยิ่ง

นมัสการด้วยความเคารพ

(รองศาสตราจารย์จิราพร จักรไทรงาม)  
รองคณบดี

ปฏิบัติราชการแทนคณบดีคณะสังคมศาสตร์และมนุษยศาสตร์

สำนักงานคณบดี

โทร. 0 2441 0220-3 ต่อ 1016

โทรสาร 0 2441 9738

ที่ ทม 0812/ 0766



คณะสังคมศาสตร์และมนุษยศาสตร์  
มหาวิทยาลัยมหิดล ศาลายา  
อ.พุทธมณฑล จ. นครปฐม 73170

19 กุมภาพันธ์ 2545

เรื่อง ขอบความอนุเคราะห์เก็บข้อมูล

นมัสการ อธิการบดีมหาวิทยาลัย

ด้วย นายพินโย พรหมเมือง นักศึกษาปริญญาศิลปศาสตรมหาบัณฑิต สาขาวิชา  
ศาสนาเปรียบเทียบ คณะสังคมศาสตร์และมนุษยศาสตร์ มหาวิทยาลัยมหิดล กำลังทำวิทยานิพนธ์  
เรื่อง BUDDHISM AND ROMANTIC LOVE : A CASE STUDY OF EX-MONK ISARAMUNI  
โดยมี ผู้ช่วยศาสตราจารย์ ดร. ทวีวัฒน์ ปุณฺทริกวิวัฒน์ เป็นอาจารย์ผู้ควบคุมวิทยานิพนธ์ ในการนี้  
นักศึกษามีความประสงค์ใคร่ขอความอนุเคราะห์ขอเข้าทำการเก็บรวบรวมข้อมูล โดยขอเข้า  
สัมภาษณ์คณาจารย์ที่ทำการสอน ในระหว่างวันที่ 16 – 28 กุมภาพันธ์ 2545 เพื่อนักศึกษาจักได้นำ  
ข้อมูลที่จะได้ไปประกอบในการทำวิทยานิพนธ์ ต่อไป

คณะสังคมศาสตร์และมนุษยศาสตร์ จึงเรียนมาเพื่อโปรดพิจารณาให้ความอนุเคราะห์  
แก่นักศึกษาดังกล่าวด้วย จักเป็นพระคุณยิ่ง

นมัสการด้วยความเคารพ

(รองศาสตราจารย์จิราพร จักรไพวงศ์)

รองคณบดี

ปฏิบัติราชการแทนคณบดีคณะสังคมศาสตร์และมนุษยศาสตร์

สำนักงานคณบดี

โทร. 0 2441 0220-3 ต่อ 1016

โทรสาร 0 2441 9738



**APPENDIX B**

### ข้อมูลทั่วไปของนักวิชาการที่ให้สัมภาษณ์

1. ชื่อ .....นามสกุล .....
2. ตำแหน่งทางวิชาการ.....
3. สถานที่ทำงาน .....
4. สัมภาษณ์ วันที่ ..... เดือน ..... พ.ศ.  
2545 เวลา.....สถานที่สัมภาษณ์ .....

### ประเด็นหลักในการให้สัมภาษณ์

1. คัมภีร์พระไตรปิฎกกล่าวถึงเรื่องนี้อย่างไรบ้าง
  - 1.1 ความเห็นทั่วไปเกี่ยวกับความรัก
  - 1.2 พระพุทธเจ้าปฏิเสธความรักหรือไม่อย่างไร
  - 1.3 ภิกษุมีความรักฉันหนุ่มสาวได้หรือไม่ อย่างไร
  - 1.4 หากภิกษุมีความรักฉันหนุ่มสาว ควรทำอย่างไร
  - 1.5 คำสอนที่ป้องกันไม่ให้ภิกษุเกิดมีความรักฉันหนุ่มสาวมีหรือไม่ อย่างไร
2. ท่านมีความเห็นเกี่ยวกับกรณีอิสรมุนีอย่างไรบ้าง
  - 2.1 อิสรมุนีมีความผิดระดับไหน
    - 2.1.1 มีความรักฉันหนุ่มสาวกับสีกา
    - 2.1.2 มีความรักฉันหนุ่มสาวกับสีกาที่มีครอบครัวแล้ว
  - 2.2 ท่านมีความคิดเห็นเกี่ยวกับราชการถอดครุฑของ ไอทีวีเอบถ่ายเรื่องส่วนตัวของอดีตพระ  
อิสรมุนีอย่างไรบ้าง

2.2.1 เป็นสิ่งที่ถูกต้องหรือไม่ อย่างไร

2.2.2 ควรหรือไม่ที่จะให้สื่อต่าง ๆ เสนอข่าวในด้านที่ไม่ดีเกี่ยวกับภิกษุ

3. ท่านมีความคิดเห็นเกี่ยวกับการดำเนินคดีของคณะสงฆ์ไทยอย่างไรบ้าง

3.1 การปฏิบัติหน้าที่ของคณะสงฆ์ไทยเมื่อเกิดคดี

3.2 ประสิทธิภาพในการพิจารณาคดีเป็นอย่างไร เช่น

3.2.1 พระวินัย

3.2.2 พระราชบัญญัติคณะสงฆ์

3.2.3 กฎมหาเถรสมาคม

3.2.4 กฎหมายบ้านเมือง

3.3 มหาเถรสมาคมจะพิจารณาคดีที่เกิดขึ้นกับพระสงฆ์เป็นการภายในได้หรือไม่ อย่างไร

3.4 ปัญหาในการพิจารณาคดีของมหาเถรสมาคมมีหรือไม่ อย่างไร และแนวทางในการแก้ไข

ควรเป็นเช่นไร

4. ท่านมีความคิดเห็นเกี่ยวกับพระภิกษุที่ทำผิดพระวินัยในปัจจุบันอย่างไรบ้าง

4.1 ปัญหาการละเมิดพระวินัย

4.2 แนวทางแก้ไข

4.3 ข้อบ่งชี้พระสงฆ์ไทยในอนาคต

## BIOGRAPHY



<b>NAME</b>	Mr. Pinayo Prommuang
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<b>PLACE OF BIRTH</b>	Nongkhai, Thailand
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