

Buddhist Ethics and the way of Living in Daily life: An Analysis of Genital Malfeasances (Kāmesumicchācāra)

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Article History: Received: 10 January 2021; Revised: 12 February 2021; Accepted: 27 March 2021; Published online: 20 April 2021

Abstract: Genital malfeasances (kāmesumicchācāra) is the third precept in the Buddhist doctrine means sensual pleasures with another's the wife or someone's husband and in the same sutta of the 'asatdhammapāyena', it is referred to having sex with a prohibited person. Rājavoramunī remarks kāmesumicchācāra is demanded to directly and indirectly avoid and forbidden in the five precepts, the eight precepts, and the ten precepts. Remarkably, kāmesumicchācāra acts in Buddhism are compared to the acts of a hungry dog, a hungry vultures, burns by mal-carrying a blazing grass torch, a burning pit, a speedily faded dream, a show-off vanity, a fruit tree risky to be climbed and cut by rogues, a risky meat chopping block, a painful wound pierced by spear or a lance and an endangering snakehead. In this article, the author shall trail through the Principia of 'genital malfeasances (kāmesumicchācāra)' with its criteria of violation while inevitably discussing the dilemmas within Buddhist ethics on its avoidances and some alternative perspectives about genital malfeasances (kāmesumicchācāra) through the lenses of some leading scholars.

Keywords: Buddhist Ethics; the Way of Living; Genital Malfeasances

1. Introduction

None rejects there are certain levels of extramarital malfeasances, nuptial infidelity, adultery and sexual deviance thundering societies and end in calamities like a public teacher harasses his girl students [1]. A youth sets tire fire over his girlfriend because of sexual jealousy [2], a police sergeant sets tire fire over his wife because of sexual jealousy [3], and so many more for just being over-kama. These issues are sensorial and entangled long before Buddhist era and prolonged until these day. However, the allegory of Queen *Mallikā*, may crucially distort all religiously ethical practices and trustworthiness to all social classes, regardless rich or poor. The Lord Buddha teaches not only *kāmesumicchācāra* or 'sexual malfeasances but also *kāmaguṇa gihisukha* and *gharāvāsa-dhamma* and so much more [4].

Natural and traditionally nuptial sexual affairs beget human reproduction in for the purpose of preserving human lineage. But sexual misconducts welcome more social problems like broken homes, genitally deadly diseases, HIV/AIDS, the pool of genital disease spread. By principle, natural and traditionally nuptial sexual affairs or marriages are a legally and socially sanctioned union [5], usually between a man and a woman regulated by laws, rules, customs, beliefs, and attitudes that prescribe the rights and duties of the partners and accords status to their offspring (if any). The wedlock universality among diverse cultures and societies is imputed to the numbers of basic personal and social functions with different structure, like sexual regulation and gratification, divisional labour between the sexes, economic production, consumption and personal satisfactory needs for affection, companionship and status.

Nuptial traditions are, to some extent, processed by the beliefs and practices met in societies worldwide. In the Hindu cultures, weddings are highly garnished affairs with several rituals. Weddings are generally dominated by the parents of both parties with cautious astrological calculations. However, most Buddhists marriage remains primarily a secular affair, even though the Buddha offered guidelines for the responsibilities of lay householders [6].

His Lord Buddha hints that any homosexual and/or lesbian indulging in oral sex, anal sex, or sodomy with boys will, upon their death, be reborn into the evil realms, particularly Hell. Nevertheless, poisonous social shall usually yield poisonous societies led first by wraths, violence, child abandonment, and broken homes until becoming social catastrophic death. Deviant *Kāmesumicchācāra* are even wiped out by holy fire like Sodom and Gomorrah as in the Genesis 19:4-27 of the Old Testament still social in societies never recognize such deadly devastation. Modern adultery as "recurrent, intense sexually arousal fantasies, sexual urges, or behaviors generally involving non-human objects, the suffering or humiliation of oneself or one's partner, children, and non-consenting persons". [7]

Crimes from sexual jealousy, in brief, found in newspaper each day demonstrate the implications that human beings need reproduction either to prolong their clans with any impurity from other persons or to save faces otherwise there would be the cases of a youth sets fire over his girlfriend because of sexual jealousy, a police sergeant sets fire over his wife because of sexual jealousy. These could be either being humiliated or unlawful protection of lineage. Saving faces and saving clans could lead to senseless acts while each party may end in either death or imprisonment. Such rewards of sexual hedonism are ill-wishes from natural curses [8]. The aftermath impacts are incalculable among both parties' family members, their neighbors, authority in charges, Ministry of Social Developmental and its departments. However, sexually jealousy should not arise if men can why not women since democracy allows equality. Nevertheless, in real social mood, such utopian idea is unlikely supported.

Genital malfeasances (*kāmesumicchācāra*) and pro-human rights paraphilia disorders or sexual perversions begin from a mental disorder to rape, to masochism and unthinkable sexual possibilities. Sociologically, the major causes of sexual misconduct and sexual deviance could have come from traditionalism, social values, behavioral aims, conflict of love, responsiveness, and misbiogenetics, while Hick claims evil rises from physical and psychological suffering, selfishness, and greed (Hick, 1990, p.39). Buddhism believes that evils like misconduct and deviance are caused by ignorance (*avijjā*), volition (*saṅkhāra*), consciousness (*viññāṇa*), name-and-form (*nāmarūpa*), the six-fold sense (*saḷāyatana*), contact (*Phassa*), sensation (*vedanā*), craving (*tanhā*), attachment (*upādāna*), growing to be a karmic force, like volitional formations (*Bhava, Kammabhava*), and rebirth consciousness (*jāti*) [4].

The researcher contends that every religion prohibits committing adultery or sexual misconduct and perversions like the 3rd precept of 5 in Buddhism, Sins Nos.10 and 11 of 70 in Islam, and the 7th Commandment of 10 in Christianity and Judaism. The concepts of Buddhist ethics on 'sexual misconduct' (*kāmesumicchācāra*) and philosophical proposition of genital malfeasances or perversion in texts, and contemporary Buddhist sexual ethics, need to be revisited, based on moral criteria held in the 'five precepts', especially the 'third precept', to regain the moribus Principia of 'genital malfeasances (*kāmesumicchācāra*)' with its criteria of the violation; the dilemmas within Buddhist ethics on its avoidances and scholarly alternative perspectives debate about genital malfeasances (*kāmesumicchācāra*).

2. Sexually Bedding Bragging

Bedding innumerable women doesn't mean a man is a great lover, so stop telling fibs to pollsters. Warren Beatty in *Bonnie and Clyde* (1967). Legend has it the actor slept with nearly 13,000 women. Men, please stop boasting – sex is more than just a numbers game (Ellen 2018). So then, why mark men out as great in bed by having very many sexual partners? Analyzing 15,000 British men and women to a sex habits survey was conducted by Glasgow University and found that it shocked none when women tended to go low upon numbering sexual partners but men were likely opposite.

The rationale is possible that adulterous females are by propensity harshly judged unlike men. Therefore, boasted high, and sometimes even very high on partner bedding. On *Love Island*, young men claimed to bed with sometimes hundred partners and they were admired like Greek gods. Their belief is that the higher the number, the more successful, desirable and alpha a lover a man must be. But Ellen is curious whether such boast makes sense and doubtful whether the idea whether the more partners someone has, the more likely he is to be "good" in bed. Too often, such trophy-hunting boasts don't even seem to be about an honest, primal, monogamy-rejecting need for constant variety, rather a (very intriguing) urge to impress other men and women disgusted such boast and bragged personality [9].

Men are not great sexual performers as bragged regardless their motive, and bedding numbers but good at enticing bedding partners but this contradicts formulaic relationship since it is likely impossible and they are not machines to repetitiously do the same thing with different partner. They never naturally develop their repertoires and with lots of sex does not mean they become experienced men for long-term relationship. They would be even humiliated when they hear other surpass them and reaction from women would even possible disgust them, concluded Ellen.

AIPC (2019) coined that one way some boasters think they covertly act and might mean something else and even in complaints from being recognized. Sometime braggers employed overt metacommunication for recognition and applying presence with high-status people though appearing in high class events. However, bragging might welcome insecurity to braggers. In an entertaining article, "Less Penguiny" characterizes no fewer than 17 modes of "showing off" [10][11] recognized that even in disguise the brag doesn't work; people still hate being the recipient, whether they are made to feel inferior in a covert or an overt way.

They are (1). The insecure person endeavors to make other feel insecure. When one questions one's own self-worth, whether it is around specific person or is that individual always propagating one's strengths? If one in general doesn't feel insecure, but just around certain individuals; they are likely projecting their insecurities over that individual. (2). Showcasing accomplishments is the aim of an insecure individual. Individuals who are consistently bragging on their great lifestyle, or their successes, or elite education, or their cute children are convincing themselves that they are really worthy but in fact they feel inferiority. (3). The insecure person drops the "humblebrag" is too often dropped by insecure individuals. The humblebrag is a brag disguised as a self-derogatory statement often found Facebook like travel complaints due to the importance of his/her job and the "Facebook gloat or triumph." (4). Pessimistic complaints about things by insecure individuals of high insecurity to showcase their high living standards or being a snob to show that they are better than over all with rigorous set of self-assessment criteria.

Returning to the Brookes study, there can be aspects of overt narcissism that actually do work in helping the insecure feel more confident in their abilities. However, this comes at the price of making everyone else feel less confident and bolstering one's sense of self-efficacy by putting down everyone else is not recommended. A narcissism-based dual trait nature, by literature reviews, comprised covert and overt forms. Many researches explore the two subtypes concerning self-esteem, but few examined narcissistic subtypes and self-efficacy to explore self-report measures of covert narcissism, overt narcissism, self-esteem and self-efficacy conducted with 115 psychology undergraduates. Results reveals that there is no significant relationship between covert and overt narcissism. The covert and overt forms of narcissism are found to significantly contribute to self-efficacy beyond self-esteem. The overt narcissism positively predicts both self-esteem and self-efficacy beyond self-esteem. On the contrary, covert narcissism is found to negatively predict self-esteem and self-efficacy beyond self-esteem. It is recommended that power is more adaptive subscale. The Special Person subscale is conjoined to higher self-esteem but not self-efficacy, it is then recommended that it forms the maladaptive core of overt narcissism. Exhibitionism is not relative to either self-esteem or self-efficacy. Results appear congruent with past literature, and have given an additional insight into the implications of trait based narcissism about self-efficacy. Findings recommends that overt narcissism-based trait is a more adaptive construct to each self-concept than covert narcissism, found by Brookes [12].

3.The Thai Family Roles and Social Institute in this and Future Centuries

Its role must foster heavenly family relationships, the warm family atmosphere, create a sense of the family mental stability upon living together, be prevailing smiles in the house, have love, care, generosity to help each other and to cultivate a good lifestyle. This begins with the parental roles as good role models, training to teach, cultivate good things for their children, to care to promote the development and maturity of their relationships, have good relationships with family, relatives, friends, and community. The family strength requires self-reliance, emotional, social and psychological development, learning and adaptability to live a good day(s) [8]. There are psychological bonds, such as morality, religious ethics, based on self-sufficiency. Optimism and omission of gags contribute to social responsibility there is no anti-or-a-social behavior. To participate in social support, help solve the problems of the community and society.

4.Concepts and Principles of Family and Social Empowerment

According to Buddhist science. Buddhist orthodoxy is the principle of Buddhist teaching stipulated by The Buddha to standardize human conduct divided into 3 levels: in Basic Buddhist ethics, it is meant for the societal peace through applying the Five Precepts. In the Middle Class of Buddhist Ethics, it is to undertake in the principles of social service and social integration. In the Buddhist High Level, it is to develop oneself through the Earth's Dhamma, or the Dhamma World 2, and the Eight Fold Path of the Buddha's three levels: not doing all evil, making charity a good thing to make their mind sing. This is a level to prevent extramarital malfeasance and social empowerment to avoid adultery [6].

The Buddhist principle of strengthening Thai society and family has found that the dominance or life of married spouses is a life that requires the principle of fostering a relationship that leads each other to move forward in Dhamma together: it must be a step towards the development of life and it is important to co-ordinate the life of a married spouse and live together sustainably. In terms of the transformation of Thai families based on the concept of family psychology theory, which aims to explain the behavior of the relationship between family members and factors influencing family dynamics. This is a life-cycle relationship with dimensions that point to the family's process of living, or are relevant to interactions with outsiders in different contexts in accordance with appropriate guidelines, and to maintain the balance of family life. Because the person in the family has a moral behavior between each other and nurtures the ethics of the family, with a focus on incubating morality within the mind.

The current state of Thai family and social problems in the 21st Century has found that family problems are an important variable. In the view of married women, the situation is problematic and the development of family relationships. This is due to the changing conditions in the socially variable economy, debts, technologies, home and individual's lifestyle impact, wedlock infidelity, the spousal paranoia from sexual jealousy and suspicious wedlock infidelity-sharing love to another man or woman.

5. Traditional Treatment

Traditional Buddhism treats adultery or sexual relations out of wedlock—as a serious transgression that furthers suffering. Viewed as harmful to oneself and others, it is typically contextualized within the framework of the third of five fundamental precepts of Buddhist morality: Buddhists must refrain from taking life, committing theft, indulging in sexual misconduct, giving false speech, and using intoxicants. These guidelines form the basis of Buddhist morality for both the laity and the clergy, and what defines sexual misconduct varies between the two groups. Monks and nuns are expected to be chaste, while the laity is, above all, enjoined to avoid sex with another's partner—marriage or a formalized union being the proper context for sexual relations between two people. With married couples, sexual misconduct is more largely construed beyond sex and out of wedlock to include such misbehaviors as intercourse with or through an improper part of the body, at an improper place or time, or with an instrument. Overall, the primary focus of the third rule is twofold: to avoid causing harm to others through one's sexual and deceitful behavior, and to constrain one's own sexual desire.

6. Twelve Reasons Why People Commit Extramarital Adultery

It could be excuses but possible but usually when being drunken or stresses from home during pregnancy and during the hypoactive sexual desire disorder in either parties. But twelve [12] reasons why people have extramarital affairs reported [13]. Huffington Post India. Having extramarital affairs, regardless of their socioeconomic background or location or other reasons. Here are 12 possible or rational reasons why individuals satiate in an extramarital misconducts and never feel guilty of such misconducts. They are, (1) early marriage during 20s and meet monotony affairs until 30s so they excuse to have new excitement and thrill in infidel dating but Sezgin, and Punamäki [14] internationally rejected and may lead to more deadly mental health. (2) Married for the wrong reasons under pressures of their families and castes but Danois [15] cautions if one marries for money, one will pay for marriage life. (3) Inability to deal with changes such as serious illness in the family, death, loss of employment, financial loss, etc. either party may find more comfort in the arms of someone new. Similarly, Douglas LaBier [16] contends that when there's an incapacitated spouse one's partner is permanently incapacitated, mentally and/or physically; it is possible that either party would enliven their extramarital affairs even under condemnation. (4) Becoming parents, particularly women give their 200% to be mothers and leave their husbands behind and several men who suddenly feel lost and unimportant at home, and indulge in extramarital affairs. (5) Physical dissatisfaction - This is probably one of the most common reasons for people to get involved in an extramarital affair. A list of a few things that causes adultery, which are lack of communication, sexuality, loneliness, revenge, unhappiness, constant differences, inability to perform, lack of chemistry, depression, and domestic violence (6). Emotional disconnect - Sometimes a couple grows emotionally disconnected from each other, the top reasons being lack of time and lack of communication with each other. (7). Disagreements on core values – when core values are tested and decision-making has to be made but it may not serve the family particularly the partners which can lead to irreconcilable differences, which triggers an extramarital affair. (8). Differing life priorities - if being so different that it becomes tough to live together and agree on even daily basic things. This can be a catalyst for an extramarital affair. Some marry believing that it can advance their career. (9). No common interests – one will end up not spending enough time together but interacting with others and gradually begins a bond with those who share the same interests, which could lead to extramarital affairs. (10). Need for excitement – it is to break boredom, monotony and drudgery of everyday life that is the reason for an extramarital affairs and just for fun, or for a change or for some excitement. (11). Personal finances - excess debts and liabilities, and anyone who can give some financial support is welcome and this can lead to an extramarital affair. And (12). Career advancement - sad but true that some people get into a relationship simply because they believe it can advance their career but could be lifelong issues with guilt and distrust. Extramarital misconducts spare none and harm all.

7. Extramarital Misconduct Phenomena in Thailand

Marital infidelity is a hard (and illegal) habit to give up in Thailand (Thai PBS Directorial Team, 2021). This is the evidence that wedlock infidelity among authorities is prevalent. Surveys show infidelity is still a commonplace practice in Thailand. But if believing cheating on spouses carries no penalties, please think again. Thai law protects the sanctity of wedding vows, and adulterers can face a hefty fine and other, even stricter penalties particularly it threatens career advancement.

Both the Royal Thai Army (RTA) and the Royal Thai Police announced that any members found spousal unfaithful would face disciplinary action. Harsher penalties apply if the offence is repeated or if there are signs of domestic violence. Just last month [February 2021], a junior soldier had been disciplined twice and lost his bonus for failing to be a “model citizen”. This was after his legal spouse complained that her husband was openly conducting a relationship with another woman and abusing her in other ways, too. The Civil Service Commission, can fire and confiscate their state pension if caught engaging in extramarital affairs. This rule is also applicable to common-law relationships.

Even though Thai law protects marriages, Thais were found to be most unfaithful nationality in a 2012 survey of 29,000 people in 36 countries conducted by condom manufacturer Durex. Dating website, Match.com, reported similar findings in its survey on infidelity. Thais’ casual attitude towards marital fidelity is perhaps best illustrated by the constant stream of headline-making celebrity “scandals”. It is no secret that many high-profile Thais like to have more than one partner in their life like the case of Actress Tanyares Engtrakul often makes headlines for trying to rein in her wayward husband, Sanchai “Peck” Engtrakul. Deputy Agriculture and Cooperatives Minister Thamanat Prompow has openly declared he has two wives. When registering his assets before taking his Cabinet post in 2019, he identified Arisara Prompow as his legal spouse and former Miss Thailand Tanaporn Srivirach as his common-law wife. Polygamy was accepted practice in Thailand for centuries, before it was banned in 1935 – a few years after the 1932 Siamese Revolution. Polygamist affairs are legal and there is no need to disguisedly behave extramarital misconducts.

Thai government officials suspected, with sufficient evidence, of committing adultery, sexual harassment or sexual assault will be suspended from government service without pay, pending investigation, under a new ethical and disciplinary code of conduct approved by the cabinet on Tuesday. The ethical and disciplinary code, which was proposed by the Office of the Civil Service Commission, also mandates that any government official who uses social media for sexual harassment or other sexual violations will also be subject to suspension without pay. Deputy government spokesperson Ms. Ratchada Thanadirek said that such offences are regarded as gross breaches of discipline or ethical violations and it is the duty and responsibility of the immediate superior of the official concerned to conduct a fact-finding probe and to take immediate disciplinary action. She said that Prime Minister Prayut Chan-o-cha has attached special importance to this issue and suggested that the officials implicated in such offences should be suspended from service without pay pending the outcome of an investigation [2].

8. Conclusion

The dilemmas within Buddhist ethics on its avoidances - sexual affairs just for pleasure are ‘sinful’. ‘Sin’ is pointless and empty and not wicked but valid and everyone owns his/her rights to sin as most pessimists believe. Infidelity in marriage and sexual perversions bomb societies. Carnal dilemmas are intricate and sensitive from before Buddha’s time until the present. ‘Genital malfeasances and perversion, such in the case of Queen *Mallikā*, strongly challenge Buddhist ethics and all the Buddhist believers because of the misled Buddhist teachings on *kāmesumicchācāra* or genital parody. Buddhists in the west like liberality; *Theravāda* keep conservativeness, whereas the *Mahayana* and the *Vajrayāna* adhere to the middle way though traditionally free about sex. *Saṅgharakkhita* advocates that genital malfeasance is avoided by ending sensual desires for wicked deeds. The fire never ends fire, and similarly, sex never ends sex but more sex

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