

An Analytical Observation of Kāmacchandas Reflected in Early Buddhist Sources and Its Impact on Lay Life

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Kāmacchanda (kāma+chanda) can be simply defined as, ‘wish for sensual enjoyment.’¹ Here, Kāma means 1. Objective: pleasantness, pleasure-giving, an object of sensual enjoyment; - 2. Subjective: (a) enjoyment, pleasure on occasion of sense, (b) sense-desire etc.² Chanda implies its meaning as impulse, excitement; intention, resolution, will; desire for, wish for, delight in etc.³ Accordingly, kāma and chanda together give the meaning as desire for sensual enjoyment.

An excellent interpretation regarding the saṃsāric existence and the being has been given in the discourse of Grass and brushwood (Tiṇakatṭha) in Saṃyuttanikāya as follows. ‘Incalculable is the beginning, brethren, of this faring on. The earliest point (Pubbā-koti) is not revealed of the running on, the faring on, of beings cloaked in ignorance, tied to craving’⁴ (Anamataggoyam bhikkhave, saṃsāro. pubbākotī na paññāyati avijjā nīvaranānaṃ sattānaṃ taṇhā saṃyojanānaṃ sandhāvitam samsaritam)

As in the above mentioned quotation, beings are wandering in circle of rebirths, which cannot be found its origin or genesis, because of overwhelming influence of ignorance and craving on beings. On the other hand, it is clear, by scrutinizing the doctrinal factors in discourses that sensuality or sensual pleasure highly affects for the continual generation of defilements such as ignorance craving and so on. The person who does not live with

his mind obsessed by attachment to sense-pleasure, overcome by sense-pleasure and he comprehends the escape as it really is from the sense pleasure that has arisen and the sense-pleasure of his is got rid of with the leaning towards it.⁵ Ultimately, in this manner, he is well aware of getting rid of fetters binding to the lower (Orambhāgiya) and able to reach to the Summum Bonum of this human world, the Emancipation (Nibbāna).

‘Truly it is hard to go forth; houses are hard to live in (household life); the doctrine is profound (in monastic life); wealth is hard to obtain; sustenance of the life is difficult for us with whatever comes our way. It is fitting to think continuously of impermanence.’⁶

As it was indicated above life experience of Arahant Jenta, and other sources which can be identified in Pāli canon in this regard, it is apparent that dwelling both lay and monastic lives are not easy. In a nutshell, “the world lacks and is unsatisfied, a slave to craving.”⁷ That craving, especially for sensual pleasure (kāmacchanda or kāmatanḥā) is “extremely dangerous, impermanent (aniccā), hollow (tucchā), lying, of the nature of falsehood (musāmosadhammā); this chatter of fools (Māyākatametambālāpanaṃ), is made of illusion, both (the sense-pleasures and perception of them) are Māra’s realm (māradheyyaṃ); this is Māra’s sphere (mārassesa visayo),⁸ this is Māra’s crop (mārassesanivāpo) and this is Māra’s pasturage (mārassesa gocaro). But the fact of the matter is that worldly beings are inseparable from these sensual pleasures and from womb to tomb the mind of the individual is prepared for seeking sense-pleasures. Among them householders (gihikāmahogino), as mentioned in pāli canon also, are pleasure-seekers (kāmarāmā), pleasure-fond m (kāmaratā), pleasure-doting and pleasure-mad (kāmasammuditā).⁹

The monastic dwellers who have shaved hair and beard, donned saffron robes, and go forth from home into homelessness (kesamassuṃ ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyaṃpabbajita), should engage altogether in uprooting sensual desire.

It can be proved that, by scrutinizing the canonical attestations, among both lay and monastic lives, lay or household dwelling is of vital importance. Before entering to the order and seeking the truth, the Bhikkhu (the Ordained One) as a layman already has sought and collected the things what are ignoble of the world (Anariyāpariyesanā). On the other hand “although the monastic life (anagārika) is processed and prevailed according to a specific law and ethical code, its persistence depends on lay life (agārika).”¹⁰ And it is mentioned in the canon that ‘Sopadhisesanibbāṇadhātu’ is the realizing the emancipation with worldly physical body. Moreover, it can be seen that worldly beings who engage in pleasing sense-pleasure, represent the majority and the monastic dwellers who engage in uprooting sensual defilements and go beyond the saṃsāric stream are very few. (Appakā te manussesu ye janā pāragāmino)¹¹

Fundamentally, there can be seen several types of pleasures which are described in Buddhism such as, gihi sukha (household) and pabbajja sukha (monastic), kāmasukha (sensuality) and nekkhamma sukha (renunciation) and vedaita sukha (pleasure, experienced in the world) and vedaita sukha (Nibbāna). These stages of pleasures can be identified as twofold; mundane and supra-mundane. Gihi, kāma and vedaita pleasures are mainly related to the lay-life and others are to the monastic life.

However, the exact nature of the worldly individual is revealed in the ‘discourse on the Āryan quest’ as, “One subject

to birth searches birth, one subject to decay searches decay, one subject to illness searches illness, one subject to death searches death, one subject to grief searches grief, one with defilements searches defiling things” (Ekacco attanā jātidhammo samāno jātidhammaṃyeva pariyesati, ... jarādhammosamāno..., ... byādhidhammo samāno..., ... maraṇadhammo samāno..., ... sokadhammo samāno..., saṃkilesadhammo samāno saṃkilesadhammaṃyeva pariyesati)¹² and so on

As mentioned in the same formula the Buddha points out, ‘what the ignoble things which degrade the beings and bond them to the saṃsāric existence are?’ “And what, monks, would you say is liable to birth, ageing, disease, dying, sorrow, and stain? Sons and wife, monks, are liable to birth, ageing, disease, dying etc. woman-slaves and men-slaves are liable to birth, ageing etc. goats and sheep are liable to birth, ageing etc. cocks and swine are liable to birth, ageing etc. elephants, cows, horses and mares are liable to birth, ageing etc. gold and silver are liable to birth, ageing etc. These attachments are liable to birth, ageing etc. yet this (man), enslaved, infatuated, addicted, being liable to birth, ageing etc.¹³ because of self, seeks what is likewise liable to birth, ageing etc.” Above overall indications or ignoble things show that they directly cause for the continual arising of the sensual pleasures. On the other hand, it is mentioned in the discourse that Bodhisattva as a engaged in seeking sensual pleasure. The Buddha, himself has mentioned it in the same formula as follows, “I too monks, before awakening, while I was still the bodhisattva, not fully awakened, being liable to birth because of self, sought what was likewise liable to birth...” (Ahampi sudaṃ, bhikkhave, pubbeva sambodhā anabhisambuddho bodhisattova samāno attanā jātidhammo samāno jātidhammaṃyeva pariyesāmi,...).¹⁴ On the other hand, “a man who is greedy for fields, land, gold, cattle, horses,

servants, employees, women, relatives, many sensual pleasures, is overpowered with weakness and trampled by trouble, for pain invades him as water, a cracked boat. So, it is apparent that overall nature of householders is seeking sense-pleasure.”¹⁵

A clear description has been given regarding this matter by the Buddha, when he was preaching the synopsis of the fundamentals of all things, to the monks in the first formula of M. N. (mūlapariyāya sutta) as follows,

“This is a case where an uninstructed average person (assutavā puthujjano), taking no count of the pure ones, unskilled in the dhamma of the pure ones, untrained in the dhamma of the pure ones, taking no count of the true men, unskilled in the dhamma of the true men, untrained in the dhamma of the true men, recognizes the seen as seen,; having recognized the seen as seen, he thinks of seeing, he thinks (of self) in (regard to) seeing, he thinks (of self as) seeing, he thinks, ‘seeing is mine – he rejoice in seeing. What is the reason for this? I say that they are not thoroughly understood by him.”¹⁶the heard as heard, the sensed as sensed, the cognized as cognized etc. (Diṭṭhaṃ diṭṭhato sañjānāti; diṭṭhaṃ diṭṭhato saññatvā diṭṭhaṃ maññati, diṭṭhasmiṃ maññati, diṭṭhato maññati, diṭṭhaṃ meti maññati, diṭṭhaṃ abhinandati. taṃ kissa hetu? ‘Apariññātaṃ tassā’ti vadāmi.)

As stated above, this exhortation gives the details regarding the psychological tendency of the uninstructed average person (assutavā puthujjano; the layman) towards kāmaccanda, the sensual pleasures. Here, ‘diṭṭhaṃ, suttaṃ and mutaṃ’ mean the five sense-faculties; eye and forms, ear and sounds, nose and smell, tongue and taste and body and contact. Papanāsudānī, the Commentary of Majjhimanikāya, furthermore explains this

situation in a wider context as follows, “Here, ‘*diṭṭhanti*’ means seen from eye of flesh or divine. ‘*Rūpāyatana*’ is a denomination for that. Here, the thinking or considering of seeing (sight) is three fold. What? Seeing of recognition of pleasantness and pleasure of form, the lust or desire is born then it is enjoyed and rejoiced”¹⁷

Therefore, the consciousness of the person is formed ceaselessly for the seeking of pleasures that arise through these sense-faculties. But those pleasures are grasped as noble and essence by the uninstructed average person.

A famous canonical term for the lay person who dwells a life with full of sensual pleasure is ‘*Gihī kāmabhogino*’, and this mundane nature lay person can be identified in some places of the canon. The householder Tapassu mentions the nature of lay-life as, “we householders are pleasure-seekers (*kāmabhogino*), pleasure-fond (*kāmārāmā*), pleasure-doting (*kāmaratā*) and pleasure-mad (*kāmasammuditā*).”¹⁸ In the beginning of the formula of ‘Long-knee, the Koliyan’, the Dighajāṇu Koliyan clansman introduces the nature of householders by himself as thus,

“Lord, we householders are immersed in the round of the pleasure (*gihīkāmabhogino*); we are cumbered with bed-mate and sons (*puttasambādhasayanamaṃjḥāv asāma*); we delight in the muslins from Benares and in sandalwood (*kāsikacandanamṃpaccaṇubhoma*); we deck ourselves with flowers, with garlands and cosmetics (*mālāgandhavilepanamḍhārayāma*); we enjoy the use of both silver and gold (*jātarūparajataṃsādayāma*).”¹⁹ In this sutra fragment, the behavior of householders that engages always to please the sense-faculties is revealed briefly by the Dighajāṇu.

On the other hand, because he is got fed up with sense-pleasure, he expresses the sorrowful nature of sensual pleasure (*puttasambādhasayanamañjhāvasāma*) and appeal to the Buddha to teach the things which will be to his advantage and for his happiness here on earth and for his advantage and happiness in the world to come (*Tesaṃ no, bhante, bhagavā amhākaṃ tathā dhammaṃ desetu ye amhākaṃ assu dhammā diṭṭhadhammahitāya diṭṭhadhammasukhāya, samparāyahitāya samparāyasukhāyā*).²⁰

Such householders dwelt in that Indian society engaged in only to seek the happiness and well-being in this life (*diṭṭhadhammasukhāya*) and the happiness and well-being in lives to come (*samparāyasukhāyā*) but not for renunciation. That's why at first, the Buddha instructs four qualities that lead to a lay person's happiness and well-being in this life. Being consummate in initiative (*Uṭṭhānasampadā*), being consummate in vigilance (*ārakkhasampadā*), admirable friendship (*kalyāṇamittatā*), and maintaining one's livelihood in tune (*samajīvikatā*).

Here, when the sensuality is concerned in lay-life, it can be seen, as one of admonition of the Buddha, the four channels for the flowing away of amassed wealth. Those are looseness with women, debauchery in drinking, knavery in dice-play and friendship, companionship and intimacy with evil doers. Those four channels for the flowing away of amassed wealth can be identified as the ways getting sensual pleasure and they pay the way for sense-pleasing and it is undoubted that householders, who immersed in the round of the pleasure like *Dīghajāṇu*, thoroughly engage in sensual pleasure.

These unwholesome ways of sensual pleasure are discussed in many places in the pāli canon. In 'Parābhava sutta',

the Discourse on Downfall in AN, those are interpreted as doors or causes of Downfall. It is mentioned as follows,

“The man who is addicted to women (given to a life of debauchery), is a drunkard, a gambler, and a squanderer of his earnings -- this is the cause of his downfall.”²¹

In the Buddhist point of view, these evil behaviors are considered as evil conduct of householders. And “One who follows these evil-conducts should not be associated and must be avoid far off by others.”²² In the sense-pleasing, in the sense of sexuality, the sexual misconduct (*kāmesumicchācārā*) is totally rejected in the lay discipline. Here, ‘*Itthidhutto*’ means impassioned or inflamed with desire for women and having given what are possessed to him, the gallant seizes or associates the women on and on.”²³

It should be noted that, to emphasis about these evil-conducts again and again in canon, those might have been almost spread in the ancient Indian society. It is obvious that, those subjects caused and paved the way to compile ‘poetical woks’ in Sanskrit literature also. The poet Śudraka, in his drama *Mrucchatika*, mentions an expression of royal servant Śākāra regarding a prostitute as follows,

“*Taruṇajanasaḥayaś cintyatāṃ veśavāso
viṅṇaya gaṇika tvaṃ mārgajāta lateva
vahasidhanahāryaṃpanyabhutaṃśarīrasamamupacaara
bhadre supriyaṃ cāpriyaṃ ca*” - *Mruc. 1/31*²⁴

“You think that the life of harlot depends on youths. You think that you are a festoon aside the road. You think, you are possessed of body which can buy and earn money. So, you treat everybody as equally.”

This is one of example to prove that many lay-dwellers were interested in associating prostitutes or other women without considering their social states. And it was a basic evil-fact that degrades the householder form wealth and other affluences and it brings up evil consequences for a successful lay-life. Here, the reason for highlighting this fact furthermore (sexual misconduct) is, as mentioned before, ‘engaging in sexual intercourse with a woman or vice versa is engaging in overall fivefold sensual pleasure.’ On the other hand, one of major inherited characteristic of being is ‘amorousness to the opposite sex.’ Therefore, it can come to a conclusion that, because of its vast influence for the degradation of householders, the Buddha thoroughly emphasized to the lay-people not to engage in sexual-misconduct that is also included in tenfold unwholesome factors.

Kāma (sensuality) comes under the five precepts (*pañcasīla*), in the sense of sexuality as, ‘kamesu micchācāra veramaṇi’. Here, special attention has paid to indicate sexual behavior of lay-people. When the Buddha explains the criteria that helpful to recognize the good man and bad man separately, he shows the nature of wholesome actions (*sammā kammanta*) of the good man (*sappuriso*) as follows,

“And, how does a good man act as do good men? As to this a good man refrain from onslaught on creatures, from taking what has not been given, **from enjoying himself wrongly among the sense-pleasures** – it is thus that a good man acts as do good man.”²⁵ (“*Kathaṅca, bhikkhave, sappuriso sappurisakammanto hoti? Idha, bhikkhave, sappuriso pāṇātipātā paṭivirato hoti, adinnādānā paṭivirato hoti, kāmesumicchācārā paṭivirato hoti. Evaṃ kho, bhikkhave, sappuriso sappurisakammanto hoti.*”) Here, PTS translator has given the meaning to the term

‘kāmesumicchācārā’ as ‘overall sense-pleasures’. However, the householder who restrains from enjoying himself wrongly among the sense-pleasures is considered as a good man (sappuriso). On the other hand, the householder who engages in sensual pleasure wrongly is considered a bad man (asappuriso).

Mahānāma the Sākyan, as a householder who spends a worldly life, approached to the Buddha and revealed his psychic states that oppressed by unwholesome mental concomitances as follows,

“For a long time, Lord, I have thus understood *dhamma* taught by the Lord: Greed is a depravity of the mind, aversion is the depravity of the mind, and confusion is the depravity of mind.... But at times things belonging to greed, taking hold of my mind, persist, and things belonging to aversion, taking hold of my mind, persist, and things belonging to confusion, taking hold of my mind, persist. It occurred to me thus, Lord: Now what can be the quality in me, not got rid of subjectively, on account of which at times things belonging to greed... and things belonging to aversion... and things belonging to confusion, taking hold of my mind, persist?”²⁶

This expression reveals that the exact nature of a household dweller who has an impure mind which is covered in greed (sensual lust), aversion and confusion. Here, Mahānāma expects a substantial reply from the Buddha and among the reply Buddha mentions as follows,

“But this quality (as mentioned above) could be got rid of subjectively by you, *Mahānāma*, if you would not dwell in a house, if you would not enjoy pleasures of the senses. But in as much as this quality, *Mahānāma*, is not got rid of by you subjectively, therefore you dwell in a house and enjoy pleasures

of the senses.” It is clear that, this exhortation brings forth a clarification that fundamental root for these whole mass of unwholesome consciousness or mental concomitants, unsatisfactoriness or sorrow is **sensuality**. It is mentioned in this sutta as, “*Mahānāma*, if these things were dispelled in you internally, you would not live in a household and partake of sensuality.” Here, furthermore in this formula, the Buddha gives an adequate explanation regarding this considerable fact as follows,

“By a noble disciple, with his right wisdom, it is clearly seen that sensuality has little satisfaction, much unpleasantness, much trouble and many dangers; and if he does not attain a joy and pleasantness away from sensual desires and away from demeritorious thoughts or something more appealing than that—until then he falls for sensuality. When the noble disciple sees as it really is, with right wisdom, there is little satisfaction in sensuality, much unpleasantness, much trouble and many dangers, he attains a joy and pleasantness away from sensual desires and away from demeritorious thoughts or something more appealing than that. Then he falls no more for sensuality.”
 (...*Yato ca kho me, mahānāma, ‘appassādā kāmā bahudukkhā bahupāyāsā, ādīnava ettha bhīyyo ti – evametam yathābhūtam sammappaññāya suditṭham ahoṣi, so ca aññatreva kāmehi aññatra akusalehi dhammehi pītisukham ajjhagamam, aññam vā tato santataram; athāham anāvattī kāmesu paccaññāsim.*)²⁸
 As indicates in this passage, the noble disciple (including householder) can dwell with a mind which is free from evil-thoughts if he is away from sensual desire of lust.

Moreover, this discourse reveals the pleasure of *kāma* (*assāda*), especially bad effects resulting from *kāma* (*ādīnava*) in household life and how to get away or free from *kāma* (*nissaraṇa*). As *assāda of kāma* five strands of sensuality

have been introduced. For an instance, Exciting, agreeable, pleasant forms, arousing sensual desires, cognizable by eye consciousness (These *pañcakāmaguṇa* have broadly discussed in the 2nd chapter, 2.2)

The Buddha, in this formula, shows many factors to indicate evil effects inkāmaof lay-life and for the wide understanding of the Mahānāma. Finally the Buddha concludes the kāmādhīnavas, “on account of sensuality, misbehaving in body, in words and mentally, after death are born in loss, in decrease are born in hell. This is the danger of sensuality here after, the mass of unpleasantness.” (“*Puna caparaṃ, mahānāma, kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu kāyena duccharitaṃ caranti, vācāya duccharitaṃ caranti, manasā duccharitaṃ caranti. Te kāyena duccharitaṃ caritvā, vācāya duccharitaṃ caritvā, manasā duccharitaṃ caritvā, kāyassa bhedaṃ paraṃ maraṇā, apāyaṃ duggatiṃ vinipātaṃ nirayaṃ upapajjanti. Ayampi, mahānāma, kāmānaṃ ādīnava samparāyiko, dukkhakkhandho kāmahetu kāmanidānaṃ kāmādhikaraṇaṃ kāmānameva hetu.*”)²⁹ It is obvious, by scrutinizing the inclusion of this formula that above mentioned Buddha’s exhortation is the climax of sensual pleasure of household life. But it should be noted that these all disputes are arisen because of exceeding the limits of engaging in sensual pleasure.

When the ‘layman's way to happiness or pleasure’ is concerned, *Aṇaṇa Sutta* (Debtless) in A.N. is of vital important Source. Here, the Buddha preached to the householder Anāthapindika ‘fourfold pleasures of a layman’ as follows,

1. *Atthisukha*, the pleasure of having material wealth
2. *Bhogasukha*, the pleasure of enjoying material wealth

3. *Aṇaṇasukha*, the pleasure of being debtless

4 *Anavajjasukha*, the pleasure of being blameless

Although these delights are considered as worldly sensual pleasure they are moral and supreme pleasures of lay-life.

Although above mentioned details are the truth, it should be noted that some of householders are spending a lay life without engaging in sensuality and they practice the celibacy. According to the MN Mahāvaccagotta sutta two devotees can be identified as follows,

I. The lay disciples, who wear white clothes and practice the Celibacy (*gihī odātavaśanā brahmacārī*)

II. The lay disciples who wear white clothes and engage in sensual pleasures (*gihī odātavaśanā kāmaśhogī*)

Here, as first part indicates, there householders, who obtained the position of *Anāgāmi* (non-returner), were living in contemporary periods of the Buddha such as, householder *Citta* etc. And the second part indicates about the householders who engage in sensuality (*kāmaśhogī*) but living with devotion and moral conduct. They could be obtained the positions of *Sotāpatti* and *Sakadāgāmi* (stream winner and one-returner).

However, because of this immoral sensual passion people are entangled in a tangle, within and without. On certain occasion adeity asks the Buddha how sentient beings can escape from their tangles. By the destruction of *rāga*, *dosa*, *moha*, answers the Buddha.³¹ The commentator comments that “the term ‘*jaṭā*’ as a synonym for lust, craving etc.

That craving is raised through the sense faculties and their external objects.”³² So, it is clear that *kāmacchanda*

(sensual lust) is a cause for the mental confusion of the whole beings (lay-people). And “the first person among the four individuals, (the lustful, the hateful, the deluded, and the proud) found in the world, is lustful person. That lustful person always delights in sense-objects such as form, sound, scent etc.”³³ Therefore, it is obvious that fundamental fact for the person’s (pothujjaniko-belonging to an unconverted person) mental defiling is craving for sensual pleasure (kāmacchanda).

End Notes

1. Childers, R.C., A Dictionary of the Pali Language, Munshiram Manoharlal Publishers, New Delhi, 2005, p. 176
2. Rhys Davids, T.W., WilliamStede, PTS’s Pali-English Dictionary, PTS London, 1921, (K)p. 31
3. Ibid,(Ch)p. 107
4. Tinakattha sutta,SN II, PTS,2000, p. 118
5. Mahāmālunkya sutta, MN II, PTS, 2002, p. 104
6. “*Duppabbajam ve duradhiwāsā gehā – dhammo ghmbhīro duradhiwāmā bhogā*” Jentattheragātha, KN II,, PTS, 2007, p. 17
7. Ratthapāla Sutta, MN II, PTS, 2002, p. 264
8. Āneñjasappāya Sutta, MNIII,PTS,1999, p. 46
9. Tapussagahapati sutta,AN V, BJTS, 2006, p. 512
10. Sumanapala, G. D., Worldly Life and Buddhist Philosophy, an Article of the Felicitation volume (Vidyāsobhita) in Honour of Ven. Beragama Nanatilaka, 2012.
11. Ariyapariyesana Sutta, MN I, BJTS,2006, p. 396
12. Dhammapadapāli, KN I, BJTS, 2006, p. 42
13. Ariyapariyesana Sutta, MNI,PTS, 2002, pp. 205-206
14. Ariyapariyesana Sutta, MN I, BJTS, 2006, p. 400
15. Kāma sutta,KN II, BJTS, 2006, p. 242
16. Mūlapariyāya Sutta, MN I,PTS, 2002, pp. 04-05

17. “*Tatthaditthanti maṃsacakkhunāpi ditṭhaṃ, dibbacakkhunāpi ditṭhaṃ. Rūpāyanassetaṃ adhivacanaṃ. Tattha ditṭhaṃ maññatīti ditṭhaṃ tīhi maññanāhi maññati. Kathaṃ? Rūpāyanaṃ bhasaññāya sukhasaññāya ca passanto tattha chandarāgaṃ janeti, taṃ assādeti abhinandati.....*” Papañcasūdanī, *Ditṭhasutavārādivaṇṇanā*, Hevāvitāraṇa Publishes (Colombo).
18. *Tapussa Sutta*, AN IV, PTS, 2006, p. 293
19. *Vyagghapajja Sutta*, AN IV, PTS, 2006, p. 187
20. *Vyagghapajja Sutta*, AN V, BJTS, 2006, p. 234
21. *Mahā Vacchagotta Sutta*, MN II, BJTS, 2006, p. 268
22. *Sammohavinodani, Dutiyabalaniddeso*, Hevāvitāraṇa Publishes (Colombo).
23. “*Itthidhuttoti itthīsu sāratto, yaṃkiñci atthi, taṃ sabbampi datvā aparāparaṃ itthiṃ saṅgaṇhātī*”
24. KN, *Parābhavasuttavaṇṇanā*, Hevāvitāraṇa Publishes (Colombo).
25. Vijesingha, S.A.G., *Sanskṛta Sahitya Vimarśana*, Samayavardhana Publishers, 2009, p. 173
26. *Cūlapunnama Sutta*, MN III, PTS, 1999, p. 73
27. *Cūladukkhakkhandha Sutta*, MN I, PTS, 2007, p. 119-120 Ibid, p. 120
28. *Cūladukkhakkhandha Sutta*, MN I, BJTS, 2006, p. 216
29. Ibid, p. 222
30. *Parābhava Sutta*, KN II, BJTS, 2006, p. 34
31. “*Anto jaṭā bhi jaṭā jaṭāya jaṭitā pajā...*” “*Yesaṃrāgo ca doso ca aviṇṇā ca virājitā*” *Jaṭā Sutta*, SN I, BJTS, 2006, p. 26
32. “*jaṭātī taṇhāya jāliniyā adhivacanaṃ. Sā hi rūpādīsu ārammaṇesu heṭṭhupariyavasena punappunaṃ uppajjanato*”
Sarathhappakāsīnī, Jaṭāsuttavaṇṇanā, Hevāvitāraṇa Publishes (Colombo).
33. *Sarāga Sutta*, MN II, BJTS, 1956, p. 134