

## Exploring the Ancient Path in the Buddha's Own Words

### Lesson 3.5.8 Methunasuttaṃ How to Live a Real Celibate Life?<sup>1</sup>



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Methunasuttaṃ	How to Live a Real Celibate Life?
..... “Kiṃ pana, bho gotama, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi”ti?	..... “And how, O’ friend Gotama, does the life of someone who is living a holy life get torn, spotted, blemished and stained?”
“Idha, brāhmaṇa, ekacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno na heva kho mātugāmena saddhiṃ dvayaṃdvayasamāpattim samāpajjati;	“Here, O’ Brahmin, a certain ascetic or Brahmin claims to lead the holy life correctly; for he does not enter into actual sexual intercourse with women.
api ca kho mātugāmassa ucchādanaparimaddananhāpanasambāhanaṃ sādiyati.	Yet he agrees to anointing of perfumes or oil by massage, rubbing, bathing and shampooing by women.
So taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati.	He enjoys it, desires it and takes satisfaction in it.
Idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi.	This is how the life of someone who is living a holy life gets torn, spotted, blemished.
Ayaṃ vuccati, brāhmaṇa, aparisuddhaṃ brahmacariyaṃ carati,	This, O’ Brahmin, is called leading an impure holy life.
saṃyutto methunena saṃyogena na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhamāti vadāmi.	Being bound to the bond of sexuality, he will not be released from birth, ageing and death, not from sorrow, lamentation, suffering and sorrow; he will not be released from suffering.
Puna caparaṃ, brāhmaṇa, idhekacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno na heva kho mātugāmena saddhiṃ dvayaṃdvayasamāpattim samāpajjati,	Furthermore, O’ Brahmin, a certain ascetic or Brahmin claims to lead the holy life correctly; for he does not enter into actual sexual intercourse with women,
napi mātugāmassa ucchādanaparimaddananhāpanasambāhanaṃ sādiyati;	nor does he agree to anointing of perfumes or oil by massage, rubbing, bathing and shampooing by women.
api ca kho mātugāmena saddhiṃ sañjagghati saṃkīlāti saṃkelāyati.	Yet he jokes, plays and amuses himself with women.
So taṃ assādeti , taṃ nikāmeti, tena ca vittiṃ āpajjati.	He enjoys it, desires it and takes satisfaction in it.
Idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi	This is how the life of someone who is living a holy life gets

<sup>1</sup> Aṅguttaranikāyo, Sattakanipātapāli, Paṭhamapaṇṇāsakaṃ, Mahāyaññavaggo

chiddampi sabalampi kammāsampi.	torn, spotted, blemished.
Ayaṃ vuccati, brāhmaṇa, aparisuddhaṃ brahmacariyaṃ carati,	This, O' Brahmin, I say, is leading an impure holy life.
saṃyutto methunena saṃyogena na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi.	Being bound to the bond of sexuality, he will not be released from birth, ageing and death, not from sorrow, lamentation, suffering and tribulation; he will not be released from suffering.
Puna ca paraṃ, brāhmaṇa, idhekacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno na heva kho mātuḡāmena saddhiṃ dvayaṃdvayasamāpattiṃ samāpajjati,	Furthermore, O' Brahmin, a certain ascetic or Brahmin claims to lead the holy life correctly for he does not enter into actual sexual intercourse with women
napi mātuḡāmassa ucchādanaparimaddananhāpanasambāhanam sādīyati; napi mātuḡāmena saddhiṃ sañjagghati saṃkīṭati saṃkelāyati; api mātuḡāmassa cakkhunā cakkhuṃ upanijjhāyati pekkhati;	nor does he agree to anointing of perfumes or oil by massage, rubbing, bathing and shampooing by women, and he does not joke, play nor amuse himself with women, yet he gazes and stares at women eye to eye.
So taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati.	He enjoys it, desires it and takes satisfaction in it.
Idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi.	This is how the life of someone who is living a holy life gets torn, spotted, blemished.
Ayaṃ vuccati, brāhmaṇa, aparisuddhaṃ brahmacariyaṃ carati,	This, O' Brahmin, I say, is leading an impure holy life.
saṃyutto methunena saṃyogena na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi.	Being bound to the bond of sexuality, he will not be released from birth, ageing and death, not from sorrow, lamentation, suffering and tribulation; he will not be released from suffering.
Puna ca paraṃ, brāhmaṇa, idhekacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno ...pe... napi mātuḡāmassa ucchādana ...pe... napi mātuḡāmena saddhiṃ sañjagghati napi mātuḡāmassa cakkhunā cakkhuṃ upanijjhāyati pekkhati; api ca kho mātuḡāmassa saddaṃ suṇāti tirokuṭṭaṃ vā tīropākāraṃ vā hasantiyā vā bhaṇantiyā vā gāyantiyā vā rodantiyā vā.	Furthermore, O' Brahmin, a certain ascetic or Brahmin claims to lead the holy life correctly ..... nor does he agree to anointing ..... and he does not joke, play nor amuse himself with women..... and does not gaze and stare at women eye to eye, yet he listens to the sound of women through a wall or through a fence as they laugh or talk or sing or weep.
So taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati.	He enjoys it, desires it and takes satisfaction in it.
Idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi. Ayaṃ vuccati, brāhmaṇa, aparisuddhaṃ brahmacariyaṃ carati,...pe...	Again this is how the life of someone who is living a holy life gets torn, spotted, blemished. This, O' Brahmin, I say is leading an impure holy life.....
Puna ca paraṃ, brāhmaṇa, idhekacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno ...pe... napi mātuḡāmassa ucchādana...pe... napi mātuḡāmena saddhiṃ sañjagghati ...pe... napi mātuḡāmassa cakkhunā cakkhuṃ upanijjhāyati pekkhati;	Furthermore, O' Brahmin, a certain ascetic or Brahmin claims to lead the holy life correctly ..... nor does he agree to anointing ..... and he does not joke, play nor amuse himself with women..... and does not gaze and stare at women eye to eye,
napi mātuḡāmassa saddaṃ suṇāti tirokuṭṭaṃ vā tīropākāravāṃ hasantiyā vā bhaṇantiyā vā gāyantiyā vā rodantiyā vā;	nor does he listen to the sound of women through a wall or through a fence as they laugh or talk or sing or weep,

api ca kho yānissa tāni pubbe mātugāmena saddhiṃ hasitalapitakīlītāni tāni anussarati.	yet he recalls laughs and talks and games that he had with women formerly.
So taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati.	He enjoys it, desires it and takes satisfaction in it.
Idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi. Ayaṃ vuccati, brāhmaṇa, aparissuddhaṃ brahmacariyaṃ carati,...pe...	Again this is how the life of someone who is living a holy life gets torn, spotted, blemished. This, O' Brahmin, I say is leading an impure holy life.....
Puna ca paraṃ, brāhmaṇa, idhekacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno ...pe... napi mātugāmassa ucchādana...pe... napi mātugāmena saddhiṃ sañjagghati ...pe... napi mātugāmassa cakkhunā cakkhuṃ upanijjhāyati pekkhati;	Furthermore, O' Brahmin, a certain ascetic or Brahmin claims to lead the holy life correctly ..... nor does he agree to anointing ..... and he does not joke, play nor amuse himself with women..... and does not gaze and stare at women eye to eye,
napi ca kho yānissa tāni pubbe mātugāmena saddhiṃ hasitalapitakīlītāni tāni anussarati	and does not recall laughs and talks and games that he had with women formerly,
api ca kho passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ.	yet he watches a householder or a householder's son entering upon, indulging, or enjoying fivefold sensual pleasures.
So taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati.	He enjoys it, desires it and takes satisfaction in it.
Idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi. Ayaṃ vuccati, brāhmaṇa, aparissuddhaṃ brahmacariyaṃ carati,...pe...	Again this is how the life of someone who is living a holy life gets torn, spotted, blemished. This, O' Brahmin, I say is leading an impure holy life.....
Puna ca paraṃ, brāhmaṇa, idhekacco samaṇo vā brāhmaṇo vā sammā brahmacārī paṭijānamāno paṭijānamāno na heva kho mātugāmena saddhiṃ dvayaṃ dvayasamāpattiṃ samāpajjati, napi mātugāmassa ucchādanaparimaddananhāpanasambāhanaṃ sādiyati, napi mātugāmena saddhiṃ sañjagghati saddhiṃ sañjagghati saṃkīlāti saṃkelāyati, napi mātugāmassa cakkhunā cakkhuṃ upanijjhāyati pekkhati;	Furthermore, O' Brahmin, a certain ascetic or Brahmin claims to lead the holy life correctly for he does not enter into actual sexual intercourse with women; nor does he agree to anointing of perfumes or oil by massage, rubbing, bathing and shampooing by women; and he does not joke, play nor amuse himself with women; does also not gaze and stare at women eye to eye;
napi ca kho yānissa tāni pubbe mātugāmena saddhiṃ hasitalapitakīlītāni tāni anussarati;	and does not recall laughs and talks and games that he had with women formerly;
napi ca kho passati gahapatiṃ vā gahapatiputtaṃ vā pañcahi kāmagaṇehi samappitaṃ samaṅgībhūtaṃ paricārayamānaṃ,	Nor does he watch a householder or a householder's son entering upon, indulging, or enjoying fivefold sensual pleasures;
api ca kho aññatarāṃ devanikāyaṃ pañidhāya brahmacariyaṃ carati imināhaṃ sīlena vā vatena vā tapena vā brahmacariyena vā devo vā bhavissāmi devaññataro vāti.	but he is living the holy life out of the desire to reach devahood: "May I through the merits of my morality, my practises, my austerities, my practising the holy life become a deva or reach devahood!"
So taṃ assādeti, taṃ nikāmeti, tena ca vittiṃ āpajjati. Idampi kho, brāhmaṇa, brahmacariyassa khaṇḍampi chiddampi sabalampi kammāsampi.	This he enjoys, desires and takes satisfaction in the thought of it. This is how the life of someone who is living a holy life gets torn, spotted, blemished.
Ayaṃ vuccati, brāhmaṇa, aparissuddhaṃ brahmacariyaṃ carati saṃyutto methunena saṃyogena, na parimuccati jātiyā jarāya maraṇena sokehi paridevehi dukkhehi domanassehi upāyāsehi, na parimuccati dukkhasmāti vadāmi.	This, O' Brahmin, is called leading an impure holy life. Being bound to the bond of sexuality, he will not be released from birth, ageing and death, not from sorrow, lamentation, suffering and sorrow; he will not be released from suffering.