



REVIEW OF RESEARCH

ISSN: 2249-894X

IMPACT FACTOR : 5.7631 (UIF)

VOLUME - 11 | ISSUE - 2 | NOVEMBER - 2021



BUDDHIST SOCIAL ETHICS FOR WELFARE AND HAPPINESS

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ABSTRACT:

“Buddholokesamuppannohitayasabbapaninam”

The Buddha, The Enlightened One, appeared in the world for material and spiritual welfare of all beings. The Lord Buddha taught the Dhamma about 45 years after his Enlightenment. He spoke no word that has not purpose or benefits. The following statement Potthapada, DighaNikaya is proved it.



KEYWORDS: *material and spiritual welfare, Enlightenment.*

INTRODUCTION

It can be considered that why the lord Buddha declared because potthapada, this is conducive to the purpose, conducive to Dhamma, the way to embark on the life; it leads to disenchantment, to dispassion, to cessation, to calm, to higher knowledge, to enlightenment. That is the reason why the lord Buddha had declared it thus every sutta taught by Buddha has with purpose and benefit, which is weal and happiness of all beings.

In the Vyaggapajjasutta of AnguttaraNikaya, According to Buddhist moral education, Buddha was requested by Vyaggapajja “Oh lord Buddha, we are laymen who enjoy worldly pleasure, lead a life encumbered by wife and children, use sandalwood of Kasi, (where product a very famous perfume) deck ourselves with garlands and unguents, use gold and silver. To those like us, we would like to know about something lead to weal and happiness in this life and in future life. I request you kindly to teach those things”.

The compassionate Buddha taught them “There are four conditions lead to weal and happiness in this very life and in future lives”.

What are four conditions lead to weal and happiness for a householder in this very life? They are:

- (1) Utthanasampada -The accomplishment of persist of effort,
- (2) Arakkhasampada -The accomplishment of watchfulness,
- (3) Kalyanamittata -Having good friendship and
- (4) Samajivikata -Balanced livelihood.

THE ACCOMPLISHMENT OF PERSISTENT EFFORT

What is the accomplishment of persistent effort? The Buddha himself asks this question due to answering himself. Here in, Vyaggapajja, by whatsoever activity a householder earns his living, whether by farming, by trading, by rearing cattle, by archery, by service under the king or by any other kind of craft at that he becomes skillful and is not lazy. He is endowed with the power of discernment is to the proper ways and means he is able to carry out and allocate (duties). This is called the accomplishment of persistent effort. According to this teaching of the Buddha, the persistent of effort is to be recognized that whatsoever business is based on it. Thus the persistent of effort is very important to catch weal and happiness in this life. The Buddha praises one who earns his living with the wealth, which should be acquired by persistent of effort and by righteous way. In this connection, the economic systems, which should be followed and should be avoided, will be mentioned brief. In the PattakammaSutta of AnguttaraNikaya, the Buddha instructed his disciple as follows;

- 1. Utthanaviriyadhigatehibhogehi -Let people earn well with the persistent of effort
- 2. Bahabalaparcitehi -Let people earn money with their own hand
- 3. sedavikkhittehi -Let people earn money by drooping sweat
- 4. Dhammikehi -Let people earn wealth righteously
- 5. Dhammaladdhehiattanam } -having earn money righteously, let him enjoy and
- sukhehipinehisammasukham } let him support others.
- pariahrati-Attention:

There are the ways to earn wealth and based on righteousness.

The lord Buddha also wanted the people to be liberated from wrong economic systems. He taught to give up five kinds of trading because of these are wrong economic systems and lead the people to bad habits.

These five kinds of trading prohibited by the Buddha are;

- 1. Sattavanijja -Trading in human beings
- 2. Satthavanijja -Trading in weapons
- 3. Majjavaniija -Trading in liqueur
- 4. Mamsavanijja -Trading in meat or flesh and
- 5. Visavanijja -Trading in poison.

According to Buddhist economic system, Buddhists are discouraged from being engaged in those five kinds of trading. The Buddha emphasized “Utthana or Viriya” is not for only material welfare but also for the spiritual welfare and not only for oneself but also for others.

The “Viriya” can be found in ten perfections, which lead to reach enlightenment. Ven-Naradathera in his book “The Buddha and his teaching” says;

Viriya does not mean physical strength though this is an asset, but mental vigor or strength of character, which is for superior. It is defined as the persistent effort to work for welfare of others-both in thought and deed. Firmly establishing himself in this virtue, the Bodhisatta develops self-reliance and makes it one of his prominent characteristics. The Viriya of the Bodhisatta is clearly depicted in the MahajanakaJataka, Shipwrecked in the open sea for seven days. He struggled on without once giving up hope until he was finally rescued. Failures he views as steps to success, opposition causes him to double his exertion, and dangers increase his courage. Cutting his way through difficulties, which impair enthusiasm of the feeble, surmounting obstacles, which dishearten the ordinary, he looks straight towards his goal. Nor does he never stop until his goal is reached. Mara who advised the Bodhisatta to abandon his quest, he said, “Death I battle with passions to me seems more honorable than a life of defeat”.

In certain respects Viriya plays an ever-greater part than Panna in the achievement of the goal. In one who treads the noble eightfold path, right effort (sammavayama or Viraya) suppress the arising

of evil states, eradicates those which have arisen, stimulates good states, and perfects those good states which have already arisen. It serves as one of the factors of enlightenment (Virayasambojjhanga). It is one of the four means of accomplishment (Viriyiddhipada). It is viriya that performs the function of the four modes of right endeavor (sammappaddhana). It is one of the five powers (viriyabala) and one of the five controlling faculties (viriyindriya). Viriya therefore may be regarded as an officer that performs mine factions. It is effort coupled with wisdom that serves as a powerful hand to achieve all ends.

Thus the accomplishment of persistent effort is a condition of material and spiritual welfare and happiness.

The accomplishment of watchfulness

The lord Buddha expounded what the accomplishment of watchfulness is that, whatsoever wealth obtained by working hard concerns with five enemies: water, fire, king, thief, and ill-disposed heirs. Therefore one who is developing his wealth should prevent and safeguard it from the enemies, and maintain carefully. So that the wealth could exist last long in his hand.

In the Sigalovadasutta of Dighanikaya, the lord Buddha advised to them how to use the wealth. The wealth must be divided into four portions.

1. One portion is to be spent on day-to-day affairs.
2. Two portions are to be invested in business.
3. The fourth portion is to be reserved and deposited to be withdrawn at time of distress.

That is also one kind of watchfulness of our wealth advised by the lord Buddha.

Good friendship (Kalyanamittata)

Not to associate with the foolish, but to associate with the wise; and to honor those who are worthy of honor these are the greatest blessing Mangalasutta of Suttanipata. Association with good people Sappurisupanissayo, is a thing greatly help. In order to conduce to happiness and prosperity, the role of having good friendship is a very important one in human society. It can be devoted in to two kinds of friendship in the Buddhist way. They are good friendship and bad friendship. What is good and bad friendship? How can we understand it?

The lord Buddha mentioned in his Sutta named "Sigalovadda" about this connection of between good and bad friendship in detail.

Foes in the Guise of friend

1. A rapacious friend (Ananadatthuhara)

- (a) He takes always what he can get.
- (b) He gives a little and asks much.
- (c) He does his duty out of fear.
- (d) He pursues his own interest.

2. A friend of words not deeds (Vaciparama)

- (a) He expresses friendly words as regards the past.
- (b) He expresses friendly words as regards the future.
- (c) He tries to gain favors by empty words.
- (d) When an opportunity arises, he confesses his immobility.

3. A flatterer (Anuppiyabhani)

- (a) He gives his consent to do wrong.
- (b) He dissents from doing right.
- (c) He praises his friend in front of him.
- (d) He speaks ill of him in his absence.

4. A fellow waste (Apayasahaya)

- (a) He accompanies his friend for vices such as drinking.
- (b) He accompanies him to wander in the street at untimely hours.
- (c) He accompanies him to frequent shows.
- (d) He accompanies him for gambling.

Friends who are Sound of Heart**1. A helper (Upakaraka)**

- (a) He guards his friend when he is off his guard
- (b) He guards the property of his friend when he is off his guard
- (c) He becomes a refuge to his friend when he is afraid
- (d) When some business is to be done, he provides him with double the amount (he Need)

2. A friend who is the same in both happiness and adversity (Samanasukhadukha)

- (a) He tells his secrets
- (b) He keeps the secrets of his friend
- (c) He does not forsake his friend when in trouble
- (d) He would even lay down his life for his friend

3. A friend of good counsel (Atthakkhaya)

- (a) He restrains his friend from doing wrong
- (b) He enjoins his friend to do right
- (c) He informs his friend what he has not heard before
- (d) He reveals to his friend the way to a heavenly state

4. A friend with a sympathetic heart (Anukampaka)

- (a) He does not rejoice over his friend's misfortune
- (b) He rejoices over his friend's prosperity
- (c) He restrains anyone who speaks ill of his friend
- (d) He commends anyone who praises his friend

Friendship with the sound of heart, obviously exerts a greater influence upon our social dealings as well as our personal welfare.

Once Ananda is said to have told the Buddha that half of the Nobel-life (Brahmacariya) depended upon the friendship, association and intimacy with good friends. There upon the Buddha said that it was not just the half of it but the whole. In the same vein, the Buddha once said: "Monks, I do not know any other single condition that is helpful to the arising of what is wholesome that has not yet arisen and the elimination of what is unwholesome that has already arisen as friendship with the good".

The Venerable PategamaGnanarama in his book "An Approach to Buddhist Social Philosophy" says;

"Nobody can live without friends in society. In many instances, the Buddha advised people to be friendly with those of good moral character. Friendship among friends is cemented by generosity, courtesy, benevolence, co-operation, empathy and timely intervention when in need. Beside these appreciative moral qualities, a friend looks after his companion when he is off his hard. Certainly a friend in need is a friend indeed".

One who walks in the company of fools suffers long; painful is it to live with fools like living always with an enemy; a wise man is pleasant to live with as is the company of kinsfolk.

That is why having good friendship is a condition of worldly progress.

Balanced Livelihood (Sama-jivikata)

As we know, Money talks in the world. If we have no money we cannot get wealth, food, clothes and shelter and so on. So we should do a job to get money, food and so forth. Suppose we obtain much money or wealth, we shall spend reasonable, in proportion to our income, neither too much nor too little, i.e. we should not hear wealth avariciously nor should we are extravagant.

He who experiences gain and loss should continue his business serenely, not being unduly elated or depressed by it seeing that his expenditure does not exceed his income. Without being miserly or extravagant, he must be alert to make both ends meet. At the same time he should refrain from dissipating his wealth through adultery, drinking, gambling and association with evil ones.

“This person enjoys his property like one who eats wood-apple”.

[In this way, the balanced livelihood is also a condition of worldly progress.]

“These four conditions, Vyagghapajja, conduce to householder’s”

Reciprocal Relations of the fundamental Social Units

The Buddha emphasized reciprocal relations among various members of a society so that there would be a perfect harmony.

In the SigalivadaSutta Buddha taught the reciprocal duties for fundamental social unit like parents and children, teachers and pupils, friends and companions, laity and priesthood, employers and employees, wives and husbands and order social units. So according to the Buddha every social unit necessarily requires bilateral commitments of reciprocal interest.

With regard to these social units their reciprocal duties would be mentioned according to SigalivadaSutta.

A child towards parents

The child should think and act in this manner:

- (1) Once supported by them, I will now be their support
- (2) I will perform duties incumbent on them
- (3) I will keep the lineage and tradition
- (4) I will make myself worthy of my heritage
- (5) I will transfer merits in due time

Parents towards children

Parents have the duty to:

- (1) Restrain them from vice
- (2) Exhort them to virtue
- (3) Train them for a profession
- (4) Contract suitable marriages for them
- (5) Hand over their inheritance in due time

Pupils towards teachers

Pupils should show their respect by:

- (1) Rising from their seats in salutation]
- (2) Waiting upon them
- (3) Showing eagerness to learn
- (4) Personal service
- (5) Attentive learning

Teachers towards pupils

Teachers care for their pupils by:

- (1) Training them well
- (2) Making them master that which they themselves have learnt well

- (3) Instructing them in the lore of every art
- (4) Speaking well of them among their friends and companions
- (5) Providing for their safety in every way

Husband towards his wife

A husband takes care of his wife by:

- (1) Showing her respect
- (2) Being courteous towards her
- (3) Being faithful to her
- (4) Handing over authority of household management
- (5) Providing her with adornments

Wife towards her husband

A wife fulfills her obligations towards her husband by:

- (1) Reforming her duties
- (2) Showing hospitality to relatives of both sides
- (3) Being faithful to him
- (4) Watching over the goods he brings home
- (5) Discharging all her duties with skill and industry

Clansman towards his friends

He should tread his friends with:

- (1) Generosity
- (2) Courtesy
- (3) Consideration
- (4) Equality, using his own wishes as a guide
- (5) Truth fullness

Friends towards clansman

They should help him by:

- (1) Providing protection when he is off his guard
- (2) Guarding his property when he is heedless
- (3) Becoming a refuge when he is afraid
- (4) Not forsaking him when he is in trouble
- (5) Showing consideration for his family

Employers towards employees

They should treat them properly by:

- (1) Assigning them work according to their strength
- (2) Supplying them with food and wages
- (3) Tending them in sickness
- (4) Sharing special treats with them
- (5) Granting leave from time to time

Laity towards the community of monks

The laity should minister to them by:

- (1) Treating them with affection in act
- (2) Treating them with affection in speech
- (3) Treating them with affection in mind
- (4) Keeping their houses open to them
- (5) Supplying their temporal needs

The community of monks towards laity

They have the obligation to care for the laity by:

- (1) Restraining them from evil
- (2) Exhorting them to do good
- (3) Loving them with kindly thoughts
- (4) Teaching them what they have not heard before
- (5) Correcting and purifying what they have heard already
- (6) Revealing to them the way to a heavenly state

The 38 Blessings of MangalaSutta

Regarding to the Buddhist social ethics, there are many sutta which taught by the Buddha in Tipitaka. Among them, MagalaSutta is a famous text in Buddhists.

This famous text, cherished highly in all Buddhist lands, is a terse but comprehensive summary of Buddhist ethics, individual and social. The thirty eight blessings enumerated in it, are an unfailing guide on life's journey.

Rightly starting with "avoidance of bad company" which is essential to all moral and spiritual progress, the blessings culminate in the achievement of a passion free mind, unshakable in its serenity. To follow the ideals set forth in these verses is the sure way to harmony and progress for the individual as well as for society, nation and mankind.

"The Maha-MangalaSutta shows that Buddha's instructions do not always take negative forms, that they are not always a series of classification and analysis, or concerned exclusively with monastic morality. Here in this Sutta we find family morality expressed in most elegant verse. We can imagine the happy blissful state household life attained as a result of following these injunctions".

- | | |
|---------------------------|---|
| (1) Asevanacabalanam | - Non association uneducated and uncultured people. |
| (2) Panditanan ca sevana | - association with the wise people. |
| (3) Puja ca pujaneyanan | - Respect those who are worthy of respect. |
| (4) Patirupadesavasoca | - Live in sound environment. |
| (5) Pubbe ca katapunnata | - Done good deeds in previous births. |
| (6) Attasammapanidhaca | - Have the mind under righteous control. |
| (7) Bahusaccam ca | - Be a person who is heard much. |
| (8) Bahusippam ca | - Being learned in the arts. |
| (9) Vinayo ca susikkhito | - Well-trained in discipline. |
| (10) Subhasita ca yavaca | - Well spoken words. |
| (11) Matapituupatthanam | - Look after Mother and father. |
| (12) Puttadarassasangaho | - Looking after the children and wife. |
| (13) Anakulacakammanta | - Engaged in peaceful occupation. |
| (14) Dananca | - Practice charity. |
| (15) Dhammacariyaca | - Living in lawful conduct. |
| (16) Natakanan ca sangaho | - Looking after the relatives. |
| (17) Anavajjanikammani | - Performing faultless work. |
| (18) Arati papa | - Abstaining from evil. |
| (19) Virati papa | - Refraining from sins. |
| (20) Majjapanacasamyamo | - Restraining from intoxicating drinks. |
| (21) Appamado ca dhammesu | - Watchfulness in good arts. |
| (22) Garavoca | - Respect for the respectable. |
| (23) Nivato ca | - Humbleness. |
| (24) Santutthi ca | - Contentment. |
| (25) Katannuta | - Gratitude towards the grateful, |
| (26) Kalenadhammasavanam | - Listening the dhamma at the proper time, |
| (27) Khanti ca | - Patience, |
| (28) Sovasassata | - Obedience, |

(29)	Samananancadassanam	- Sight of monks or recluses,
(30)	Kalenadhammakaccha	- Discussion on the dhamma at the proper time,
(31)	Tapo ca	- Practice of austerity,
(32)	Brammacariyaca	- Practice of celibacy,
(33)	Ariyasaccanadassanam	- Seeing the Noble truth,
(34)	Nibbanasacchikiriyaca	- Realizing the Nibbana,
(35)	Phutthassalokadhammehi	- When affected by worldly condition,
(36)	Asokam	- Not graft,
(37)	Virajam	- Detached or free from taint,
(38)	Khemam	- Safe/ security (found concept of Nibbana)

The Causes of Downfall

After hearing the discourse on Mangalasutta and realizing the Thirty Eight Blessings, the devas wanted to know the causes of downfall for individuals. So they informed the king of Devas about their desire. On the next day, the king sent a deva to supplicate the Buddha to preach a discourse on the causes of downfall. Therefore, the Buddha delivered the ParbhavaSutta as follows:

1. To love and abide by the ten kinds of good conduct (sucarita) is the cause of one's prosperity whereas to hate and disobey the ten kinds of good conduct is the cause of one's downfall.
2. To love the ignoble persons and associate with them, and also to dislike the noble persons and dissociate with them are the causes of one's downfall.
3. To indulge in excessive sleep, to indulge in companionship, to lack in effort, to be lazy and to be easily angry are the causes of one's downfall.
4. Not to support and attend to old parents although one has the ability to support and attend to them is the cause of one's downfall.
5. To deceive monks or other domes with false speech is a cause of one's downfall.
6. To enjoy one's great fortune only for one's benefit without sharing it with others is a cause of one's downfall.
7. To be proud of one's birth, wealth and lineage and to despise and disrespect one's own kinsmen is a cause of one's downfall.
8. To indulge in womanizing, drinking and to squander whatever one possesses are the causes of one's downfall.
9. To indulge in sexual misconduct with courtesans and other's spouses is a cause of one's downfall.
10. To marry a young person in spite of one's old age is a cause of one's downfall.
11. To give authority to a person who indulges excessively in food and dress and who is also a spendthrift is a cause of one's downfall.
12. To aspire to possess something or some position which is out of one's reach or ability is a cause of one's downfall.
13. Knowing well these causes of downfall in the world, the Noble sage endowed with insight shares a happy realm.

CONCLUSION

Man does not live alone by one-self. He lives with his family, his race, his friends and his country. Therefore, man lives himself, his family, his race, his friends and his country. Sometimes, we found another country may insult one's country, another race may insult one's race, One's family may be insulted by another family and oneself may be insulted by another man. So, Man has the duty to stand on the side of Dhamma. Because Men are depended on each-other.

The lord Buddha taught the Dhamma about 45 years after His Enlightenment. He spoke no word that has not purpose or benefits. Every Sutta taught by the Buddha has with purpose and benefit, which is weal and happiness of all beings. The Buddhist social aspect is based on righteousness and recognized the human society. So, the Buddhist social ethics are lead to weal and happiness both of this

life and the future. We live in a society, in this world, So, We needed to observe religious principles. If we take it's, we'd peace and happiness in our long life.

This Essay effort of mine is to express the Fundamental Social Ethics of Buddhism and their Condition and Laws for the Welfare and Happiness.

“TanhayāJayateSoko,
TanhayāJayateBhayaṁ.
ThanhāyaVippamuttassa,
NatthiSokoKutoBhayaṁ.”

Affection begets sorrow, affection begets fear. For him who is free from affection there is no sorrow; how can there be fear for him!!!

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