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THE PHILOSOPHICAL EXPOSITION ON THE SALIENT FEATURE OF THE FIVE PRECEPTS (PANCA-SILA)

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ABSTRACT: -

Better than a hundred years in the life of an immoral person who has no control over his senses, is a day in the life of a virtuous person who cultivates Tranquility and Insight Development Practice.

KEYWORDS: Abstaining from killing a living being, refraining from taking what is not given, abstaining from sexual misconduct, desisting from telling lies and abstaining from taking intoxicants.

INTRODUCTION

“Yocavassasatam jive, dussiloasamahito,
Ekaha jivita seyyo, silavantassajayino”

Better than a hundred years in the life of an immoral person who has no control over his senses, is a day in the life of a virtuous person who cultivates Tranquility and Insight Development Practice,

The Dhamma taught by the Buddha demonstrate us the right path which leads to ultimate peace. This path can be classified into three stages. They are Sila (morality), Samadhi, (concentration) and Panna (wisdom). They are three cornerstones of Buddhism, which lead us ultimate peace. They can be fulfilled over various lifetimes with great effort.

Of these, the first stage is sila. Discipline, good conduct, virtue, precept and morality are identical with this word Sila. This is foundation to lead a religious way of life. If a house is built without laying a proper foundation, it will be very unsteady. Modern man had learned how vital it is to live in Sila. We must learn how to live

as harmless and kind human beings. In simple language, we must discern how to live without disturbing the peace and good-will of others. It means respecting the correct of others to live in peace and harmony. If we are able to do this, a great achievement will indeed be received. A good Buddhist has a deep respect and concern for the well-being of every other being. This is Sila.

The meaning of the term ‘Sila’ is morality or discipline. It is divided into two sections. They are CarittaSila- the duties that one should make and VarittaSila- abstinences’ from what is prohibited by the Buddha. Performing the obligatory duties towards parents and children, husband and wife, teachers and pupils, friends and companion, employers and employee, laymen and monks etc. mentioned in detail in



Singalovadasutta is fulfillment of CarittaSila. Apart from these, observing five precepts, eight precepts, ten precepts etc. other disciplinary rules is fulfillment of VarittaSila.

To be an ideal person or virtuous person, one has to fulfil both CarittaSila and VarittaSila. Without fulfilling CarittaSila, VarittaSila won't be fulfilled completely. It is mentioned the scriptures as follow-

1. *Vattamaparipurento, Silamnaparipurati,
Asuddhasiloduppañño, cittekaggamnavindati.*
2. *Vikkhittacittonekaggo, sammadhammamnapassati.
Apassamanosaddhammam, dukkhanaparimuccati.*

“The one who neglects CarittaSila is not perfect in VarittaSila. With impurity of Sila, the ignorant cannot focus one's mind.”

“The unconcentrated mind could not see the truth. Not seeing the truth, there is no liberation of suffering”.

There are five precepts, which are basic principles for lay Buddhists with regard to Varitta. They are abstaining from killing, stealing, committing sexual misconduct, telling lies and bringing intoxicants and drugs. If someone observes these noble precepts, he not only leads religious way of life but also renders a better service to others by allowing them to live peacefully. By leading a pure life according to the noble Eightfold path, we become noble ourselves and our lives become more meaningful. Those who are mentally advanced see nonsense at all in material possessions and worldly powers. Therefore, they renounce the worldly pleasures and observe the precepts in order to gain more peace and happiness.

Some people say that they are forbidden to do sure things just because their religion says so. But that is not the correct way for a mature person to follow as to what to do and what not to do. When we uphold all precepts, we should not think that we are observing them only for our benefit. If we stop killing and disturbing people, they can expect to live peacefully, because we do not create any fear in their mind. Similarly, if we do not rob, lie and swindle others, they can have security, happiness and live peacefully. Therefore, when Buddhists who are emotionally advanced observe the precepts, they are not concerned with any fear of punishment but they consider the danger of cruelty and suffering which they create towards others.

By considering the danger of killing, stealing etc., they refrain from all evil things. In this way, they give an opportunity to their mind to cultivate virtues such as loving kindness, compassion and sympathy. They observe all other Buddhist principles in the same manner. If every human being in this world could follow the five precepts which are the noble principles of moral conduct, how peaceful and happy we will all be!

Observance of precepts with earnest mind is certainly a praiseworthy deed. It takes great benefits to this life and the lives in future. These benefits are mentioned in the Mahaparinibbana Sutta like this “One who is established well in virtue acquires great wealth and possessions Secondly, he earns a great fame and reputation, thirdly, in the midst of public assemblies, he is always assured and self-possessed. Fourthly when facing death, he is not free from any sort of anxiety, but is also blessed with calmness and equanimity and finally after death, he is reborn in the heavenly world.”

After understanding the fruits of observing the precept well, everyone should be mindful to observe the five precepts. May all human beings be able to observe the five precepts and cultivate Metta (loving-kindness) and Karuna (compassion) towards all sentient beings!

Fundamental Moral Conduct For a lay Buddhist,

Five precepts are the fundamental moral conduct for a layperson in Buddhism, through which bodily and verbal actions are controlled. The five precepts provide good qualities of life such as prosperities, grace, courage, mindfulness and birth in the happy states after death. Individual and social harmonies also depend on it. There are many kinds of moral precepts: namely- the five precepts, the eight precepts, the ten precepts and the fourfold purity of monastic moral precepts etc. Of these, the five precepts which is fundamental moral conduct for every Buddhist layperson would have been studied from canonical point of view. The original Pali word of five precepts is PancaSila. Here, Sila means restraint in physical and verbal actions. It means purity in thought, word and deed. The two basic helpful foundations for moral precept (Sila) are hiri (shame to evil) and Ottappa (fear to do evil). These two causes are the proximate ones to get moral restraint or discipline in moral life. Although there

are many kinds of Sila given by the lord Buddha, on the whole, it is of two kinds: CarittaSila, fulfilling the moral codes prescribed by the Buddha and VarittaSila refraining from immoral conducts prohibited by the Buddha.

CarittaSila,

CarittaSila means certain obligations that must be fulfilled. In Buddhist ethic certain moral obligations are incumbent on one such as: Paying respect, welcoming, making obeisance, showing reverence, attending on one's elders, who may be senior in age or in status and not behaving rudely before the Bhikkhus, teachers and parents. Every Buddhist lay person is to fulfill them. Such fulfillment is called CarittaSila. Furthermore, fulfilling the duties of parents, sons, daughters, teachers, pupils, wives and husbands etc., Shown in SingalovaqdaSutta also mean CarittaSila.

A person who is endowed with conviction (Saddha) and effort (Viriya) can follow the practice of CarittaSila. Here, conviction means believing that one who practices CarittaSila will enjoy its benefits because it is good practice. Effort means making a vigorous attempt to overcome laziness and to keep up the practice of moral conduct patiently. Only when a person can practice the moral conduct out of conviction and effort, can one be called a person who is fully endowed with CarittaSila.

VarittaSila,

VarittaSila means avoiding immoral conduct or demeritorious actions that the Enlightened One prohibited. Abstaining from immoral conducts and observing the five moral precepts constantly can lead one who follows it to Nibbana. Whereas, committing evil conduct can truly lead one who commits it to Apaya-neither abode. Therefore, constant observance of the five precepts, etc. should be fulfilled through abstention (Virati)

Three kinds of abstention

Virati means abstaining from evils in deed and speech. In keeping the moral precepts well, Virati plays an important role. Virati is of three kinds.

- (1) Abstention from three physical evil actions: telling falsehood, slandering harsh speech, idle talk not relating to livelihood is called MicchavacaVirati.
- (2) Abstention from three physical evil actions: killing, stealing, committing sexual misconduct not relating to livelihood is called MicchakammantaVirati.
- (3) Abstention from three physical evil actions and four verbal evil actions mentioned above relating to livelihood is called MicchajivaVirati.

Virati in three actions,

There are three practical facets of each three kinds of Virati mentioned above. They are

- (a) Sampattavirati
- (b) Samadanavirati
- (c) Samucchedavirati

SamadanaVirati means undertaking to observe five or eight or nine moral precepts before the Buddha image or a Bhikkhu or elders and refraining from doing evil actions. For example, if a person gets a chance to kill an animal but spares it because he or she has taken the precept of abstention from killing, it is called SamadanaVirati. It also means that a person has made up one's mind not to do any evil before he or she actually encounters evil and refrains from doing evil actions.

At one time, after taking precepts from a monk, there was a layman who went to the fields to search for his vanished cow. A big python entwined his legs while he was climbing a hillock. As he was going to kill the snake with his sword, he recollected he had taken Sila (precepts) from his teacher and thought "I shall accept death if need be; I shall not take other's life. Breaching of moral precepts resembles destroying the Dhamma and it is best for me to give up my life." So he did not harm the snake and dropped his sword. Then, he reflected on the moral precepts he was observing. Owing to the influence of Sila, the snake let him free and departed from.

Like that lay person, everyone should keep the moral precepts at the risk of one's life and give up one's

life instead of breaching one's moral precepts. There is no question about giving away one's property and dignity for the sake of keeping one's morality. The invisible good results always exist behind every relinquishment.

Sampattavirati means instantaneously refraining from committing evil actions when one is confronted with the cause and the object for committing evil actions.

On one occasion, a boyhood named Cakkana in Sri Lanka, looks after his sick mother whose medical doctor advised the fresh meat of a rabbit as a treatment. So the boyhood went into the forest in search of a rabbit. He caught a small one in a paddy field. When he was going to kill it, he swiftly felt pity for the timid or frightened animal and set it free. When he was back home, he told his sick mother the incident and then made a serious utterance; "Ever since I came to know what was right and what was wrong, I had never taken the life of any living being with a will to do so."

Due to this solemn truth, his mother recovered from her ailment as if the illness was removed and thrown away from her. In this event, the youth had not observed any Sila previously. But at the time he caught the rabbit, instant sympathy made him abstain from killing. This is called a case of Sampatta Virati.

The abstention that is associated with Maggacitta (Path consciousness) is called SamuccedaVirati, because when Magga-citta is attained, the abstention at that moment is for the sake of total cutting off of moral defilements. When a poisonous tree together with its roots was ground into powder and burnt to ashes, it will no longer produce any fruits. In the same way, Noble persons (Ariyas) are free from immoral actions all times because they have eradicated all defilements through Samuccedapahāna. Even a stream-winner (sotapanna) needs not specially observe the five precepts in this life as well as in his next existence. The moral precepts have already been established in him forever.

Impurity and purity of Sila,

In observing the five precepts, if the first or last precept is breached, the Sila is said to be broken, if one of the middle precepts is breached, the Sila is said to have a hole in it. If alternate precepts are breached, the Sila is said to be spotted. If two or three precepts are breached in a row at the beginning, the middle or the end, the Sila is said to be striped. These broken, punctured, spotted and striped Sila are impure Sila.

Sila that is unbroken, intact, spotless and unstriped is pure morality. It is called Bhujissa Sila because it can lead one to liberation from slavery to craving (tanha). It is also called Vinnupasattha Sila because it is praised by the wise. It is also called "Aparamattha Sila" because it is devoid of strong desire to gain the great wealth and happiness of human beings or devas and devoid of bigoted belief that one can realize Nibbana by mere moral practice. Therefore Sila that is unbroken, intact, spotless, unstrained, able to resist craving, praised by the wise and untarnished by craving and wrong view is the pure morality.

Sila endowed with these seven factors is conducive to concentration of mind. Therefore, one who wants to develop concentration must exert oneself to be endowed with these seven factors. One should safeguard the moral precepts well just like a female pheasant safeguarding her eggs at the risk of her life. Or just like a yak safeguarding its feather at the risk of its life, or just like a person who has one and only son or daughter looks after him or her tenderly and fondly, or just like one whose one eye is blind safeguarding the remaining eye.

Five Precepts – Panca Sila

The five precepts prescribed in the Pali standard for every lay Buddhist are:

- (1) Abstaining from killing a living being
- (2) Abstaining from taking what is not given
- (3) Abstaining from sexual misconduct
- (4) Abstaining from telling lies
- (5) Abstaining from taking intoxicants.

First Precept,

The first of the five Precepts is to abstain from killing a living being. Killing of any living being with intention means a breach of the first precept of non-killing. By observing the first precept of non-killing, we save the lives of one, two, three and other uncountable beings. Sila safeguards the safety of all living beings and

develops the flourishing of Metta, karuna, and Mudita towards all living beings. Thus the world will become a more auspicious peaceful and enjoyable abode where all sentient beings will live happily ever after.

Suppose, if a man is killing living being, the victim will suffer terribly. All beings are crying, shaking in fear of death. If we observe this first precept, we save their lives, make them happy and give them freedom. They will live peaceably and harmoniously in the world.

However, some people are killing living beings. The worst thing is that people are fighting and killing each other, waging civil wars, regional wars and world wars where many people die, some become handicapped, some homeless. In some countries people kill each other claiming “ethnic cleansing”. Actually these unpleasant things are created by people who ignore the first precept of abstaining from killing living beings.

Motivated by anger and hatred, they kill. They should control their anger in order to keep this precept by cultivating loving kindness and compassion. Moreover, they should reflect on universal law of kamma, the law of action and reaction. According to this law, if one kills others, he will be killed in this life or in the next life. If he abstains from killing, he will have advantages such as being healthy and having longevity etc,

Five factors of the first Precept,

There are five factors of the first Sila, which are able to make a decision whether it is PanatipataKamma or not. Which are-

(1)The one to be killed is a living being, (2) one distinguishes that the one to be killed is a living being. (3)One has the volition to kill,(4) one makes the effort to kill.(5)The being dies because of that effort and action. Any deed performed in accordance with the above five factors is called Panatipata Kamma. The penetrator will suffer the bad consequences in this life and he will also be reborn in the four unhappy realms after his death.

If anyone of the above five factors is absent, the action can't be called Panatipata Kamma. For example, if one steps unintentionally on insects and kills them as one walks along the road, one does not commit PanatipataKamma because this incident happens unintentionally. It is just a demeritorious action.

For this action, although the penetrator will not be reborn in miserable realms, he may suffer the evil effects of his demeritorious action commensurately.

The consequences of killing living beings

Whosoever kills any living being will be reborn in one of the four lower abodes after death. He will suffer the following evil consequences after he is freed from there and even when is again reborn as a man;

(1) Having physical deformities and mutilations,(2) Being unsightly, (3) Being pale and weak,(4) Being tedious and inactive, (5) Being certainly scared when encountered with danger, (6) Being destroyed by other or facing death in youth, (7) Experiencing from many sickness, (8) Having little friends and (9) Being separated from much-loved ones.

The consequences of killing a living being may be great or small depending on different circumstances. According to the size and moral virtue of the victim, the consequences may be great or small. With regard to animals naturally, lacking in morality, if the size of the animal is small, the consequence is small; if the size of animal is large, the consequence is great. With regard to human beings, if the victim is of low morality, concentration and wisdom, the consequence is small, if the victim is of high morality, high concentration and great wisdom, the consequence is great. Where the victims are of equal size and of equal morality, the consequence is small if the killer's motive and effort are weak, and the consequence is great if the killer's motive and effort are strong.

The Benefits of abstaining from killing,

A person who refrains from killing any living being will be reborn after his death in a good haven either as a human being or as a heavenly being. If he is reborn as a man he will possess good health, longevity etc. All living beings are afraid of death. No one wants to have a headache. Physical pain and lack of organs are the consequences of torturing and killing living beings. So everyone should refrain from touring and killing others by being considerate to them. The one, on the other hand, who refrains from killing living beings, will feel the

benefits which are the opposites of the consequences of killing living beings.

Exposition of Second Precept and Its Consequences

Second Precept is Adinnadana Virati. It means refraining from taking what is not given. Taking other's things without asking for permission of owner and taking other's properties by force or by cheating or by trick or by trading with false weight, false measuring basket, or false scale or adulteration are Adinnadanakamma.

If everyone observes this precept, we could keep our house open and unlocked. We wouldn't need the police for our security. Nevertheless, there are some people who violate it, and we live under heavy security forces. People also violate this moral precept because of their extreme greed which motivates them to do corrupt acts. They should try to control greed in order to keep the precept of abstaining from stealing. In order to control greed, they should reflect on the disadvantages of stealing as mentioned in the Buddhist scriptures.

Five factors of the second precept,

(1)The thing taken is possessed by other. (2)One distinguishes that it is other's things.

(3)One has the intention to steal it. (4)One makes physical or verbal actions and effort to steal it.

Any action accompanied by these five issues is called Adinnadanakamma.

The consequences of taking what is not given,

One who commits stealing will feel evil results in this life and he will also be reborn in Apaya-lower abodes when he dies.He will meet the following evil consequences after he is freed from there and even when is again reborn as a man:

(1) Being deprived, (2) Having physical and spiritual suffering, (3) Being distressed by hunger and hungry, (4) Having unfulfilled desires, (5) Having unsteady and easily perishable fortune (6) Having possessions destroyed by the five enemies, flood, fire, thieves,bad inheritors and wicked rulers.

The consequence of theft may be grave or minor depending on the morality and virtue of the owner and the price of the stolen properties. Stealing things from one who is endowed with ethics and good quality is a grave consequence whereas stealing things from one who lacks ethics and good quality is a minor consequence. If the stealing thing is of less value, the consequence of theft is minor whereas if the stealing thing is of great value, the consequence of theft is grave because if the property stolen is of less value, the amount of loss is small to the owner, whereas if the property stolen is of great value, the amount of loss is great to the owner. Therefore, the consequence of stealing the valuable thing is greater than the consequence of stealing the property of less value.

In a case of theft that one steals two things of different value from two owners, if stealing things are of equal morality and virtue, the consequence of theft may be grave or minor depending on the condition of defilements in the thief, if the defilements in the thief are strong, the consequence of theft is grave, whereas the defilements in the thief are weak, the consequence of theft is minor.

The Benefits of Abstaining from stealing,

One who refrains from stealing others' possessions will be reborn in a celestial abode after his death, and in whatever existence he may be, he will relish the following benefits:

(1)He is wealthy, (2)He does not have to work hand for a living, (3) He has abundance of food and drinks, (4) He easily gets what he wants, (5) He is skillful in trade and prosperous, (6) His wealth is not destroyed by the five elements, namely flood, conflagration, tyrant, thief, and son and daughters who are unworthy heirs.

Exposition of Third Precept and Its Consequences,

The third precept is abstaining from committing misconduct in sexual relations. A man having sex with a woman other than his wife, or a woman having sex with another men other than her husband is sexual misconduct, Kamesumicchacara, which is, indeed, a heinous crime.

This precept is very effective in making a perfect family life. If the husband and wife are faithful to each

other without committing sexual misconduct, their marriage will be solid and happy. Otherwise, they will have a family feud. This precept seems particularly weak in big cities, because news of sex scandals are heard often from televisions and newspapers. People are living in danger of rapists. Extreme sexual desire is the cause of violating the precept of abstaining from committing sexual misconduct.

To control this desire, one should contemplate on the thirty-two parts of the body. He has to contemplate like this; "This body has hairs of the body, hairs of the head, nail, teeth, skin, flesh, sinews, bones, marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, bowels, stomach, excrement, brain, bile, phlegm, pus, blood, sweat, fat, tears, grease, spittle, nasal mucus, oil of the joints, and urine.

Four factors of third Precept,

(1)The woman belongs to one of the twenty types of women whom one should not have sexual relationship. (2)One desires to have sex. (3)One makes the effort to have sex. (4)One takes pleasure in having sex.

If these four factors are involved in committing adultery, one is said to have committed Kamesumicchacarakamma.

The consequences of sexual misconduct,

Whosoever, has sexual relation with any person other than one's spouses is said to have committed sensual misconduct. That person will be reborn in one of the worse abodes when he dies. Even if he is freed from there and is again reborn as a human being, he will encounter the following wicked consequences:-

(1).Being hatred by others, (2) Having many foes, (3) Lacking of wealth and property, (4) Being deprived of happiness, (5) Being reborn as a woman, (6) Being reborn as a sexual pervert, (7) Being reborn in the inferior lineage, (8) Encountering disgrace, (9) Having physical deformities, (10) Being separated from much-loved ones, (11) Being wrecked with the loss of wealth..

The consequence of sexual misconduct may be grave or minor depending on the morality and virtue of the person whom one has sexual relationship. If one commits adultery with a person of high morality, the consequence is serious; if the person has no morality, the consequence is not serious. For example, the youth Nanda who committed adultery with a female Arahat, Uppalavanna, fell into a fissure in the earth and was immediately reborn in Aviciniraya. Even if the victim lacks morality, the consequence will be serious if the adultery is committed forcibly.

The benefits of abstaining from sexual misconduct,

A man who never has sex with another man's wife or with a damsel under someone's guardianship, and a woman who never has sex with other man except her husband will enjoy the following benefits:

(1) They have no enemy, (2) They are loved by all beings, (3) They get food, drinks, clothing, etc. (4) They sleep soundly, (5) They wake up peacefully, (6) They will not be reborn in the four miserable realms, (7) They will not be reborn as a woman or as a sexual pervert, (8) They can control their temper, (9) They can act and speak boldly and frankly, (10) They can live in dignity, (11) They can live cheerfully and happily without having to cast down their eyes, (12) They love and adore only the opposite sex. i.e., they never become homosexual. (13) They are born with complete sets of organs and limbs, (14) They possess prominent marks and feature, (15) They can live in confidence, (16) They can live happily, (17) They have no anxiety and no worry, (18) They are free from danger, (19) They are never separated from their loved ones.

Exposition of fourth Precept and Its Consequences,

The fourth precept is abstaining from telling lies, cheating or deceiving. Telling what is not true by gesture or by words with cruel intention is committing the fourth precept. Many people speak untruths, more or less, so it is said that lying is common. Telling a lie, nevertheless, degrades one's moral value because he is not a trustworthy person. People do not want to associate and work with him. Being kept away by people he will live a lonely life.

In addition, everyone should be aware of self-cheating which is more dangerous than cheating others

because we would be hypocrite. A hypocrite won't achieve in practice of morality and spirituality.

Four factors of fourth precept,

There are four factors which make this action complete...

- (1) The statement is not truth. (2) There is intention to lie, (3) It is actually spoken and
(4) Others understand what has been spoken.

If these four factors are involved in committing telling lies, one is said to have committed MusavadaKamma.

Consequences of telling lies,

Telling lies with malicious intent can lead one to Niraya. The enormity of that offence resembles to the amount of injury done on others. After his death, the bad liar will have to suffer in unfortunate abodes. If he were to be reborn in the human world, he will be afflicted with the following defects:

- (1) Poor enunciation (2) Uneven teeth, (3) Foul breath, (4) Unhealthy complexion, (5) Poor eye sight and hearing, (6) Defective personal appearance, (7) Lack of influence on others, (8) Harshness of speech and (9) A flippant mind,

Conversely, the one who desists from stealing will enjoy the benefits which are the contrary of the above consequences.

The benefits of abstaining from telling lies,

- (1) One who refrains from telling lies will reach a decent destination. Moreover, one will enjoy the following profits: (2) clear pronunciation, (3) even teeth, (4) sweet smelling breath, (5) a well-built physique, (6) good eyesight and hearing, (7) good features, and fair complexion, (8) influence on others, (9) effective speech and (10) calmness of mind.

Exposition of Fifth Precept and Its Consequences,

Fifth precept is abstaining from taking intoxicants. Everyone should observe this precept because if we break it, we would violate other precepts too. We have found many criminals who committed drug-related crimes in the world. Drug addicts dare to kill, to rape, or to lie, and they are socially and morally unacceptable people. Because of them, there is no peaceful environment.

Being addictive substances, we should not even try to test the drugs. We can see many patients who are suffering from drug abuse. We should, therefore, avoid using drugs and drinks in order to be healthy mentally as well as physically. According to the Buddhist scriptures, the alcoholic or drug addict, having mental weakness, cannot distinguish right from wrong, he is careless, does not express gratitude to those who gave him help, is shameless and fearless in doing evil, dares to do any evil, and is afflicted with mental illness. . To be free from the situation of drug use, one has to control and subdue ignorance and replace it with wisdom. He should practice mindfulness meditation regularly for increasing wisdom which leads him on the right path.

Four factors of the fifth precept,

There are four factors which make this action complete.

- (1) It is on alcoholic drinks or intoxicants; (2) One has the intention to take it, (3) One makes the effort to take it, (4) One actually takes it,

If these four factors are involved in taking intoxicants, one is said to have committed Suramerayakamma. The result of indulging in intoxicant,

These drinking of consuming lead to the drunkenness and forgetfulness and lack of common sense. These in turn lead to murder, lying and adultery .etc... Moreover, the user of intoxicants or narcotic drugs will enjoy poor healthiness, die young and will be born-again in doleful abodes.

Even when he is freed from there and is born-again as a human being, he will encounter the following malicious consequences:

(1) Lack of intelligence, (2) Being lazy, (3) Lack of mindfulness, (4) Being ungrateful, (5) Lack of moral shame and moral dread, (6) Insanity and (7) Tendency to commit all evil deeds.

Six evil effects of taking intoxicants,

The Buddha told the youth Singala about the six evil effects of taking intoxicants which the perpetrator has to suffer in this present life.

They are; (1) Loss of wealth, (2) Quarreling and fighting with others, (3) Suffering from various diseases, (4) Lack of fame, (5) Lack of moral shame and moral dread and (6) Lack of knowledge and wisdom.

The benefits of abstaining from taking intoxicants,

If one abstains from taking alcoholic drinks and narcotic drugs, one will attain a peaceful existence after one is dead and also enjoy the following benefits;

(1) being intellectual, (2) being industrious, (3) being mindful, (4) being grateful to one's benefactor, (5) having moral shame and moral dread and (6) having propensity to do good deeds.

The story illustrating the consequences of keeping the five precepts,

Once in a village in Kasi Region, all the villagers gave donations, maintained good ethics and kept Sabbath on Sabbath day. Consequently they never died young. They usually died in their old age.

The son of the headman in that village went to study at Takkasila city. While he was studying there, a young son of the professor died. The young Dhammapala inquired why the professor's son died young. The others asked him: "Don't you know that everyone must die one day either in the early age or in the old age?" The young Dhammapala replied, "Exactly, they die but they never die young." When the professor heard the wonderful words of the young Dhammapala, he was surprised and he wanted to find out what the young Dhammapala said was true or not. So while he himself went to the Dhammapala village, taking along some bones of a goat, he left the youth to look over his pupils. He, on reaching there, went to Dhammapala's father, and showing the bones, said "Your son Dhammapala has passed away and has been cremated. These are his bones." His father and other relatives replied smiling: "These cannot be my son's bones. They must be the bones of a goat or a dog." "Although every man is subjected to death at any age, why are you an exception to his rule?" asked the professor.

The headman described thus: "Here in our village of Dhammapala, all the villagers usually give charity and take the precepts; we abstain from all evil actions. Beside the youth submit the elders. We all perform voluntary work for welfare of our society. Thus no one dies young in our village".

Then the professor paid respect to the headman and admitted; "Your son doesn't die I came here to inquire the truthfulness of your son's remark that no one dies young in this village". The professor inquired about the meritorious deeds performed by Dhammapala villagers in further detail and returned home. If the precepts are conscientiously and faithfully observed, we will have to surely reap the fruits of strenuous effort sooner or later.

CONCLUSION

Lay Buddhist morality embodies in the five precepts. It may be reflected at two levels. First of all, it makes men easy to live together in developed group of people with mutual confidence and esteem. Secondly, it is the starting point for the mystical voyage towards liberation. Buddhist precepts, being different other religious commandments, are believed willingly by the people themselves with understanding the effectiveness of adopting some training rules for disciplining his body and speech. The precepts are elementary training in Buddhism. They are guidelines for human beings to follow on right path to future security, happiness and welfare. The purpose is to get rid of impolite passions that are communicated through thought, talking and action. The precepts are also very important foundation for people who wish to cultivate their minds.

When a person perceives the precept of not killing, he controls his anger and cultivates loving-kindness. In the second precept, he controls his greediness and cultivates non-attachment. He controls sensual desire and

cultivates his satisfaction in the third precept. In the fourth precept, he abstains from incorrect speech and develops truthfulness. He abstains from unwholesome spiritual enthusiasm and cultivates mindfulness through the fifth precept. When a person follows the precepts through faith, he will comprehend that the observance of the five precepts does not cause him to be self-critical and negative, but to earn great fame and reputation. The scent of the virtue excels all scents and the reputation of the virtuous ones wafts in all directions. That is why, the Buddha says;

Sandalwood, tagara, rhododendron, lotus, jasmine, of these kinds of sent, the fragrance of virtue is the sweetest.

The scents of tagara, rhododendron and sandalwood are very slight, but the fragrance of the virtuous is excellent, it blows even to the abodes of the Devas.

Every country has its puzzles which are deliberated to be moral activities within its contexts. These ciphers are often associated with the society's interests and its cipher of law. These man-made codes are elastic and amended from time to time to suit moving circumstances. This artificial standard cannot provide as a faithful guide to some principles of morality which can be applied universally. Buddhist ethics, by contrast, is not the creation of human mind. It is based on the universal law of cause and effect. The precepts based on the universal law of cause and effect should be observed by every one for happiness in this world and the next also, it is like a daily meal which has to be had. If one does not take it, he will die. Likewise one who neglects the five precepts will lose his noble human life and go to woeful states. Although there are many precepts, we can easily keep the five precepts through sympathy treating others as we would like to be treated by them. If we love all living beings unconditionally, we have already kept them. Therefore, we should cultivate loving-kindness towards all living beings in order to observe the five precepts.

May all beings be virtuous and attain Nibbana!

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